

# ΠΑΝΣΕΒΕΙΑ.

OR,

A View of all Religions

IN THE

## WORLD:

With the several Church-Governments,  
from the Creation to these times.

Also, a Discovery of all known *Heresies*  
in all Ages and Places: And choite Ob-  
servations & Reflections through-  
out the Whole.

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*The Fourth Edition, Enlarged and perfected, by*  
ALEXANDER ROSS.

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To which are annexed, The Lives, Ac-  
tions, and Ends of certain Notorious He-  
reticks. With their Effigies in Copper-Places.

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1 Thes. 5. 21. *Omnia autem probate: quod bonum est,*  
*tenete.*

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LONDON,

Printed by Sarah Griffin, for J. S. and are to be  
sold by John Williams, at the Crown and Globe in  
Saint Pauls Church-yard, 1664.



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## The Booksellers Advertisement to the READER.

IT is the greatest justice in the world to be just to the dead, since they, if injured, cannot be their own Compurgators; and that is it hath obliged me to use that tenderness to this great Author, who, to the regret of all the learned, hath so suddenly left this world. His great pains, in the dilatation of this Book, are easily seen by the bulk of it; nor had the Epistle and Preface escaped his second thoughts, had not the lease of his life expired so soon as it did. And therefore I have not (which is the arrogance of too many) presumed to make any diversion, or alterations in either, but rather have thought it just to let them passe in this, as they did in the first Edition, that is to say, in his own words.

For had I been unjust to the Author in this respect, I had withal been guilty of as great an injury to the worthy Gentleman (though not of my acquaintance) to whom he was, when alive, pleased to dedicate it; since I cannot but hope he will continue the tenderness and indulgence towards the Orphan, as he was pleased to express, when he first received it an Infant. I shall further add, that it will render it self to the Reader much more acceptable, not only for its Additions, but also, that the Author had thorowly revised the same; and that the care and supervising of the Press rested so much upon me, (not only out of an ordinary care, but singular respect to the deceased Author) as that I think it needless to prefix an *Errata*, there having nothing passed, but what an ordinary capacity may easily correct. As for the Book, I shal adventure it to the Test of the most censorious Mome; and for the Author, in his life time, there was not found the mouth or pen so black, that durst asperse his name, or parts; but since his death, One (so much a *Hobbist*, that I wish he turn not *Atheist*) hath in print given him a snarling character, whom leaving to his folly, I shall only desire that this short sentence, *De mortuis nil nisi bonum*, may be his remembrancer for the future.

## The Advertisement, &c.

Besides the Author's endeavours in his *Παροῤῥησία*, It is hoped ere long, that thou mayest see a Volume of his Sermons in print; such as will convince the World of the calumny of that Cynick, but continue his own memory, while there shall be found either lovers of Learning, or the Learned.

The Reader may likewise take notice of an Appendix, wherein he is entertained with a strange Tragedy of Modern, and some ancient Hereticks acting their parts in their own proper persons; as near as the skill of the Graver could represent them. And what could more properly have been annexed? For now having seen their Foundations or Principles, behold also their Ends: and take Christs own counsel, *Mat. 7. 15. to beware of false Prophets, &c. with our Saviours direction also, vers. 20. By their fruits ye shall know them.* All which are tendered to the serious perusal of the Reader: whereof that he may make his temporal and eternal advantages, shall be the constant prayer of

J. S.

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TO



To the Worshipful  
**ROBERT ABDY,**  
Esquire.

SIR,



*S* Michael and the Devil strove for the dead body of Moses; and as seven Cities contested for Homer, when he was dead, whom none of them cared for whilst he lived; even so doth it fare with Religion; for the Carcasse, or Skeleton of <sup>wch</sup>, for the bare sound whereof (being now made a meer Eccho, Vox, prætereaque nihil) there is so much contesting, and digladiation in the World; whereas few or none care for the life and substance of Religion: which consisteth in works, not in words; in practising, not in prating; in Scripture-duties, not in Scripture-phrases. She is as our Saviour was, placed between two Thieves; to wit, Superstition on the right hand, and Atheism on the left. The one makes a puppet of her, sets her out in gaudy accoutrements, bedawbs her native beauty with painting, and presents her in a meretricious, not in a Matron-like dresse; but the Atheist strips her

## The Epistle Dedicatory,

*naked of her Vestiments, robs her of her maintenance, and so exposeth her to the scorn and contempt of the world. But let these men esteem of her as they list, she is notwithstanding the fair daughter of the Almighty, the Queen of Heaven, & beauty of the whole Earth. Religion is the sacred Anchor, by which the Great Ship of the State is held fast, that she may not be split upon the Quick-sands of popular tumults, or on the Rocks of Sedition. Religion, is the pillar on which the great Fabrick of the Microcosm standeth. All humane Societies, and civil Associations, are, without Religion, but ropes of Sand, and stones without Mortar, or Ships without Pitch: For this cause, all Societies of men in all Ages, and in all parts of the Universe, have united and strengthened themselves with the Cement of Religion; finding both by experience & the light of nature, that no humane Society could be durable, without the knowledge and fear of a Deity; which all Nations do reverence and worship, though they agree not in the manner of their worship. All their ways and opinions in Religion, I have here presented to the publick view; but to you Sir, in particular, as to one whom I know to be truly religious, not being carried*  
*away*



## The Epistle Dedicatory.

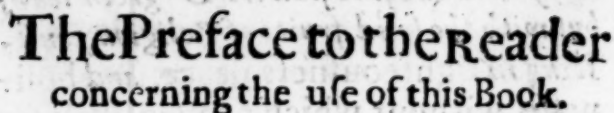
*away with the fine flowers & green leaves  
but with the solid fruits of Religion, consist-  
ing in righteousness, peace, and holi-  
ness, without which no man shall see  
the Lord; this is that which will embalm  
your name here, and crown your soul with  
true happiness hereafter, when all humane  
felicities shall determine in smoke. In this  
Book, are set before you light and dark-  
ness, truth and falsehood, gold and dross,  
flowers and weeds, corn and chaffe, which I  
know, you are able to discriminate; & to gar-  
ther honey, with the Bee, out of every weed;  
with Sampson, to take meat out of the eater;  
with Virgil to pick Gold out of dung;  
and with the Physitian, to extract anti-  
dotes out of poison: Thus beseeching God to  
increase your knowledge and practice in  
Religion, and your love to the afflicted pro-  
fessors thereof, I take leave and will ever be  
found.*

Sir, your humble

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Servant to command

ALEX. ROSS.



**U**nderstand that some *Momes* have already past their verdict upon this book, affirming that ( seeing the World is pestered with too many Religions ) it were better their Names and Tenets were obliterated than published. To whom I answer, that their assertion is frivolous, and the reason thereof ridiculous, for the end, wherefore these different opinions in Religion, are brought into the light, is, not that we should embrace them, but that we may see their deformity, and avoid them. Shall Logick be rejected, for setting down all the ways of fallacious arguments? or Philosophy, for teaching, what are the different poysons, in Herbs, Roots, Minerals, &c. The Scripture nameth many sins, Idols, and false gods, must it therefore be reprov'd of impertinency? the Sea-coast is pestered with many Rocks, Shelves, and Quick-sands; must they therefore be past over in silence in the art of Navigation? were *Irenaus, Epiphanius, S. Austin, Theodoret*, & other eminent men in the Church, fools? for handling in their Books all the heretical opinions that infested Christianity, both before, and in their times? Do not these Censorious *Momes* know, that Truth though comely in it selfe is yet more lovely, when compared with

*To the Reader.*

with falshood? how should we know the excellency of light, if there were no darknesse; the benefit of health, if there were no sickness; and the delights of the Spring, if there were no Winter? *Opposita juxta se posita clarius elucescunt*: The Swans feathers are not the less white, because of their black feet; nor Venus the lesse beautiful, because of her Mole. The Stone is set out by the soyl, and the picture by its shadow. To infer then, that, because the world is pestered with too many Sects & Heresies, therefore we must not mention them, is as much as if they would say, the way to heaven is beset with too many thieves, therefore we must not take notice of them. But how shall we avoid them, if we know them not? and how shall we know them, if concealed? It's true, the world is pestered with too many Religions, and the more is the pity; yet this Book made them not, but they made this Book. He that detects errors, makes them not. They that informed the *Israelites*, there were Gyants in the Land, did not place those Gyants there. But now I will let these men see the ends for which I have undertaken this task, of presenting all Religions to their view; & they are grounded on the divers uses that may be made thereof. When we look upon the multitude of false Religions in the world, by which most men have been deluded: are not we so much the more bound to the goodnesse of Almighty God, who hath delivered us out of darknesse, & hath caused the day-Star of his truth to shine upon, and visit us, who having suffered the World round about  
us,

### The Preface.

us to sit in the Valley of the shadow of death, and to be overwhelmed with worse than Egyptian darknesse, hath notwithstanding in this our *Gospen*, abundantly displayed the Light of his truth; but how shall we seriously weigh or consider this great mercy, if we do not as well look on the wretched condition of other men, as on our own happiness; which we cannot do, if we know not the errors, which make them wretched. What comfort could the *Israelites* have taken in their Land of Light, if they had not known, that the rest of *Egypt* sate in darknesse. 2. When we look upon the different multiplicity of Religions in the world how that, in all times, and in all places, men though otherwise barbarous, have notwithstanding embraced a religion, & have acknowledged a Divinity; I say, when we look upon this, do we not admire the impudency of those *Atheists* in this Age, who either inwardly in their hearts, or outwardly in their mouths, dare deny the Essence, or else the providence of God; and count all Religions but inventions of humane Policy? How can those *Atheists* avoid shame and confusion, when they read this Book, in which they shall see, that no Nation hath been so wretched as to deny a Deity, and to reject all Religion, which Religion is a property no less essentiall to man, and by which he is discriminated from the Beasts, than rationality it selfe. 3. In the View of all Religions, we may observe how the Children of this world are wiser in their Generation, than the Sons of God; for they spare no pains and charges

*To the Reader.*

charges, they reject or slight nothing commanded them by their Priests and Wizards; they leave no means unattempted to attain happinesse: See how vigilant, devout, zealous even to superstition, they are; how diligent in watching, fasting, praying, giving of alms; punishing of their bodies, even to death sometimes: whereas on the contrary we are very cold, carelesse, remisse, supine, and luke-warm in the things, that so neer concern our eternal happinesse. They thought all too little that was spent in the service of their false gods; we think, all is lost and cast away, which we bestow on the Service of the true God. They revered and obeyed their Priests; we dishonour, disobey, and slight ours: they observed many Festival dayes to their Idols: we grudge to give one day to the service of the true God. They made such conscience of their Oaths taken in presence of an Idoll, that they would rather lose their lives, than falsify these Oaths: But we make no more scruple to take the Name of God in vain, to swear and forswear, than if we worshiped *Jupiter Lapis*, meer stocks and stones; such reverence and devotion, they carried to their Idols, that they durst not enter into their Temples, nor draw near their Altars, till first they were purified; they did not only kneel but fall flat on the ground, before their feigned gods: they knock their breasts, beat their heads to the ground, tear their skins, wound and cut their flesh; thinking thereby to pacifie their false gods: Whereas we will not debar our selves of the least pleasure.

*The Preface*

pleasure or profit to gain Heaven : and so irreverent is our behaviour in the presence and house of Almighty God, *Before whom the Cherubims and Seraphims dare not stand, but with covered faces* : as if he were our equal, and not our Lord or Father ; for (to speak in the Prophets words) *Mal. 1. 6. If he be our Father, where is his honour ? and if he be our Lord, where is his fear ?* Doubtless these false worshippers shall stand up in judgement against us, who know our Masters will, but do it not ; is not their zeal in the practice of Religious duties, to be preferred to our carelesse ; and their ignorance, to our knowledge ; which without practice, will but aggravate our damnation ; *For he that knoweth his Masters will, and doth it not, shall be beaten with many stripes.* We are in the right way to heaven, they are in the wrong way ; but if we stand still, and walk not, they will be as neer their journeys end as we. They worship Idols, we commit sacrileg : But is not a sacrilegious thief as hatefull to God, as an ignorant Idolater ? 4 When we look upon the confused multitude of Religions in the world, let us learn to tremble at Gods judgements, to make much of the light whilst we have it ; to hold fast by the truth ; to imbrace it with all affection, and the Ministers thereof ; for if once we forsake the right way, which is but one, we shall wander all our days after, in by-paths, and crooked lanes of error, which are innumerable : if we reject the thread of Gods Word presented to us by the Church, a thread I say, surer than that of *Ariadne* ; we shall



*To the Reader.*

shall be forced to ramble up & down, through the inextricable *Labyrinth* of erroneous opinions. It stood with the justice of God, to suffer men who in the beginning, were of one Language and Religion, to fall into a Babel and confusion, both of tongues and false religions, for not retaining the truth; to dig to themselves broken Cisterns, which will hold no Water, for rejecting the fountain of living Waters, to surfeit upon the poysonable flesh of quails; who grew weary of the bread of Angels; and with the swine to eat husks; who would slight the wholesome food of their Fathers house. If the *Jews* put Gods Word from them, and judg themselves unworthy of Eternal life, *Lo, Paul and Barnabas* will turn to the *Gentiles*, *Acts 13. 46.* 5 In reading this Book we shall find, that the whole rabble of vain phantastical, or profane opinions, with which at this day, this miserable distracted Nation is pestered, are not new revelations, but old dreams, of ancient Hereticks, long ago condemned by the Church, and exploded by the publick authority of Christian Magistrates: but now, for want of weeders; these Tares spring up again in the Lords field, & are like to choak the good corn; unless the Lord of the Harvest send forth labourers into his Harvest. 6. The reading of this Book, may induce us to commiserate the wretched condition of a great part of the world, buried, as it were, in the darkness of ignorance, and tyranny of superstition: "To bless God for the light & freedom we enjoy, whereas they are not greater  
" sinners,



*The Preface, &c.*

“ sinners than we ; but except we repent, we  
“ shall all likewise perish ; let us not then be  
“ too high minded, but fear ; & when we think  
“ we stand, let us take heed lest we fall : God  
hath already, permitted divers of those old, ob-  
solete, and antiquated heretical Opinions, to  
break in amongst us ; “ The times are now  
“ come, that men will not suffer wholesome  
“ Doctrine ; but have itching ears, after their  
“ own lusts, get them an heap of teachers, turn-  
“ ing their ears from the truth, and giving  
“ themselves unto Fables 2 Tim. 4. *Thus is*  
*the Lord pleased to deal with us; he suffers Here-*  
*sies to repullulate, that they, who are approved*  
*among us may be manifested.* He permits Pro-  
phets and Dreamers amongst us; but it is, as  
*Moses* saith, to prove us and to know, whether  
we love the Lord our God *with all our hearts,*  
*and with all our souls,* Deut. 13. To conclude,  
whereas all men are desirous of happinesse,  
and immortality ; but few walk in the right  
way, that conduceth to it; being there are such  
multitudes of by-ways, as we may see by this  
Book: let us follow the counsel of the Prophet,  
*Jer. 6. 16. Stand in the ways, behold and aske for*  
*the old way and walk therein, and ye shall finde*  
*rest for your souls.* And thus, good Reader,  
having shewed thee the true use of this Book,  
I leave it, to thy Perusal, beseeching God to  
keep us from the by-ways of error, and to lead  
us into the way of truth.



The desire of some Friends hath  
occasioned the publishing of  
this list of Books compiled  
by the Author.

1. **R** *Erum Judaicarum*, or the Jewish  
affairs in four Books.
2. An Exposition on the first fourteen  
Chapters of *Genesis*.
3. *Rasura Tonsois*.
4. *Mel Heliconium*.
5. *Mystagogus Poeticus*.
6. *Virgilius Evangelisans*.
7. *Christiador*, Lib. 13.
8. *Chymera Pythagorica*.
9. The New Planet no Planet.
10. Meditations on Predestination.
11. *Medicus medicatus*.
12. The Philosophical Touch-stone.
13. The Picture of the Conscience.
14. *Colloquia Plantina*.
15. *VVollebims* Christian Divinity trans-  
lated, cleared, and enlarged.
16. *Gnomologicum Poeticum*.
17. *Enchiridion Oratorium & Poeticum*.
18. *Isagoge Grammatica*.

19. *Arcana Microcosmi.*
20. A Caveat for reading the *Alcoran.*
21. A Refutation of Doctor *Browns* vulgar errors.
22. A Refutation of the Lord *Bacon*, Doctor *Harvey*, and others.
23. Sir *Walter Raleighs* History Epitomised.
24. Observations on Sir *Walter Raleigh.*
25. The second part of the History of the World.
26. *Leviathan* drawn out with a hook.
27. ΠΑΝΣΕΒΕΙΑ, or A view of all Religions, &c.

*Books not yet published, but ready for the Press, viz.*

1. **D**ivine, Moral, Natural, and Historical exercises on the whole Book of *Genesis*
2. *Melissomachia.*
3. *Religionis Apotheosis.*
4. *Paraphrasis Virgiliana*
5. *Virgilius Triumphans.*
6. *Pfychomachia Virgiliana.*
7. *Epigrammata Romana.*

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# COLLOQUIA

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|----------------------|---|----------------------|
| 1. <b>C</b> linaria. | } | 6. Sidonianum.       |
| 2. <b>C</b> onvival. |   | 7. Petronianum.      |
| 3. Cubicularia.      |   | 8. Persianum.        |
| 4. Tertullianicum.   |   | 9. Terentianum.      |
| 5. Apuleanum.        |   | 10. Ciceronianũ, &c. |
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## The Religions of *Asia*.

### The Contents of the first Section.

**O**F the Church Discipline, Sacrifices, Ordination, Publick place, [Buildings first erected for divine Service,] & days of divine Service before Moses. 2. Of the Church-Government under Moses; difference of the High Priest from other Priests. 3. Of the Church-Government from him till Solomon. 4. Of the Government after Solomon, till the divisions of the Tribes. 5. Of Solomons Temple, & the outward splendor of the Jews Religion. 6. Of the office of the Levites, of the Prophets, Scribes, Pharisees, Nazarites, Rechabites, Essenes, Sadduces, and Samaritans. 7. Of the ancient observation of their Sabbath, of the observation of their Passover; of the feast of Pentecost, Tabernacles, New Moons, of Trumpets, and of Expiation; of their Sabbatical year, & their Jubilee. 8. Of their ancient Excommunications, how God instructed them of old, & of the maintenance allowed by the Jews to their Priests & Levites. 9. Of the government after the Jews were carried captive into Babylon. 10. Of the Jewish Church-Government at this day; their Prayers, Sabbaths, Feasts, Book of the Law, Passover; what observable thereupon, and whether to be permitted (among Christians) in the exercise of their own Religion, and wherein

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*not to be communicated with, by Christians. 11. Of the Jewish preparation for morning prayer, Fast in Aug. Beginning of their new year, Feast of Reconciliation, Ceremonies in reading of the Law. 12. Their Church-officers, Feast of Dedication, & of Purim, Fasts, Marriages, Divorcements, Circumcision, Redemption of the first born, their duty toward the sick, and Ceremonies about the dead.*

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*riage Rites. 7. Their Funeral Ceremonies. 8. The Old Grecian Religion. 9. Their chief gods. 10. Of Minerva, Diana, Venus. 11. How Juno, Ceres, and Vulcan were worshipped. 12. The Sun worshipped under the names of Apollo, Phœbus, Sol, Jupiter, Liber, Hercules, Mars, Mercurius, Pan, &c. 13. The Moon worshipped under diverse names and shapes. 14. The Earth and Fire, how worshipped and named. 15. The Deity of the Sea, how worshipped. 16. Death, how named and worshipped. 17. The Grecian Sacrifices and Ceremonies. 18. Their Priests and Temples of old.*

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**T***He Religion of the old Germans, Gaules, and Britains. 2. Of The Saxons, Danes, Swedes, Moscovites, Russians, Pomeranians, and their neighbours. 3. Of the Scythians, Getes Thracians, Cymbrians, Goths, Lusitanians, &c. 4. Of the Lithuanians, Polonians, Hungarians, Samogetians, and their neighbours. 5. Of divers Gentile gods, besides the above named. 6. The ranks and arms of their gods. 7. With what creatures their Chariots were drawn. 8. Of peculiar gods worshipped in peculiar places. 7. The Greek chief Festivals.*

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*ples. 3. Of the Mahometans opinions at this day. 4. Mahomet not the Antichrist. 5. Of their Sects, and how the Turks and Persians differ. 6. Of the Mahometan religious Orders. 7 Of their other hypocriticall Orders. 8. Of their secular Priests. 9. Of the Mahometan Devotion and parts thereof. 10. Of their Ceremonies in their Pilgrimage to Mecca. 11. The Rites of their Circumcision. 12. Their Rites about the sick and dead. 13. The extent of Mahomitanisme, and the causes thereof. 14. Mahometanisme, of what continuance.*

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### SECT. I.

#### Quest.

*As there any Religion, Church-Government; or Discipline in the beginning of the world?*

*Ans. Yes: For then was the Word ASIA, the religion thereof, preached, and Sacraments administred. We digons thereof.*

*C.*

*P. B. 39*

*read*

read of Sacrifices offered by *Cain* and *Abel*; and likewise the distinction of clean and unclean beasts. By Faith *Abel* sacrificed, *Heb.* 11. *Noah's* sacrifice was pleasing to God, *Gen.* 8. This could not be will-worship, for such is no wayes pleasing to God; it was therefore according to his Word and Commandment. There was also Excommunication; for, *Adam* and *Eve* for their disobedience were excommunicated out of Paradise, which was then the type of the Church; and every soul not circumcised the eighth day, was to be cut off from the people of God, *Gen.* 17. The Word then being preached (for God preached to *Adam* in Paradise, and doubtless he preached to his Children out of Paradise) the Sacraments administred; and Excommunication exercised, which are the three main points of Church-discipline; it follows, there was then a Church and Church-government.

*Q. Was there then any Ordination?*

*Ordination in the beginning of the world.*

*A.* Yes doubtless; for God is the God of order; nor was it fit, that he who mediated between God and the people; by preaching, prayer, and sacrifices, should thrust himself into that office without ordination; therefore God ordained *Adam*, he some of his Children, as *Cain* and *Abel*; and whereas *Gen.* 4. we do not read that *Cain* and *Abel* did sacrifice; but only brought their Offerings; to wit, that *Adam* might offer them up to God for them; it argueth, that as yet they had not received Ordination: and it's likely that ordination then was performed by *χρησμός* or Imposition of hands; which custome the Jewes retained in ordaining their Levites, *Num.* 8. 10. and after them, the Christians in ordination of Ministers, *Acts* 6. 6. *1 Tim.* 5. 22. which ceremony the Gentiles used in Manumission of their servants, and the Jewes in ordination of their Synedrion, or the Judges imposed their hands; so *Moses* and *Ioshua* laid their hands upon the 70 Elders; and *Moses* is commanded by God to lay his hands upon *Ioshuah* the son of *Nun*, *Numb.* 27. 18.

*Q. Was there then any publick place of Sacrificing?*

*Churches.*

*A.* Yes, upon the same ground, that God, who is the God of order, will have all things done in his Church with order and decency; the meeting also together in one



one place to hear and pray and offer sacrifice; did maintain amity amongst Gods people. Besides, we read *Gen. 25. 22.* that *Rebecca*, when the children struggled in her womb, did not stay at home; but went, to wit, to the publick place where Gods worship was, to enquire of the Lord; and because in this place God used to shew his presence to his people, by some outward signe, it was called Gods presence; therefore *Gen. 4. 16.* *Cain* went out from the presence of the Lord, that is, he was excommunicate out of the Church: but we must not conceive, that as yet there were any material buildings for Gods service; for in the beginning men conceived it unfit to include God within the narrow bounds of a material Temple; whom the Heaven of Heavens cannot contain; therefore they worshipped him in the open aire, either upon hills; for they thought low places were unbeseeming the most high God: hence they called every hill Gods-hill; or else if they were necessitated to sacrifice on the sea-shore, or in some low Plain; they made their Altars so much the higher; which from their altitude they called *Altaria*; and these places of divine worship they named *Templa*; from Contemplation. The very Gentiles thought it unfit to confine the Sun their chief God to a narrow Temple, seeing the whole world was his Temple: and after they had built Temples for the Deities, they would have them for a long time to be *conspicuous* or open-rooted.

Q. Why were the Groves and high places condemned in Scripture?

A. Because they were abused both by Jewes and Gentiles to superstition, idolatry, and all uncleanness; therefore God commands them to be cut down, *Exod. 34. 13.* *Deut. 7. 5.* & *12. 3.* & *16. 21.* *Iosiah* destroyed them, *2 Kings 23. 8. 14.* Against their idolatry under green trees the Prophet *Isaiah* complaineth, *Chap. 57. 5.* God by *Ezekiel* threatneth destruction to the idolaters on the high hills, and under green trees, *Chap. 6. 13.* such are also reproved by *Hosea*, *chap. 4. 13.* Its true, that in the beginning the people of God had no other Temple but hills and groves. *Abraham* sacrificed upon an hill, *Gen. 22.* he planted a grove to call upon the name of the Lord, *Gen. 21.* *Gideon* is commanded to build an

Groves and high places condemned in Scripture.

Altar upon the top of the rock, *Judg.* 6. 26. Norwith<sup>st</sup> standing, when these places were abused to Idolatry; God would have them destroyed, *Levit.* 26. 30. *Hos.* 10. 8. *Amos* 7. 9. *Ezek.* 6. 3. &c. because he would not have his people to give the least countenance to the Gentile-Idolatry; for, suppose they had not upon those places erected any Idols, yet they must be destroyed, because such places were abused to Idolatry; besides, God hath given them a Tabernacle and Temple in which he would be worshipped, and to which they should repair from all parts to call upon his Name. This Temple also was built upon a Hill; they should therefore have contented themselves with the place that God assigned them, and not follow their own inventions; or the wayes of the Gentiles, who afterward in imitation of the Jewes built their Temples on hills, as may be seen by the *Samaritans* and others: Neither would God be worshipped in Groves, because these were places fitter for pleasure and dalliance, than devotion; they were dark and obscure places, fitter for the Prince and works of darkness, than for the God of light, or children of the day.

*Q.* when were buildings first erected for Divine Service?

*Buildings first  
erected for di-  
vine service.*

*A.* About the building of Babel, as *Lactantius* and some others think: for then *Ninus* erected statues to the memory of his Father *Iupiter Belus*, and to his Mother *Inno*; these Statues were placed over their Sepulchres, and divine honours assigned them, and at length inclosed within stately Buildings, which were their Temples; these they built within consecrated Groves; such was the Temple of *Vulcan* in *Steily*, of *Cybele* in the grove of *Ida*, of *Iupiter Hammon* in the grove of *Dodone*, of *Apollo* in the grove of *Daphne*, &c. these dark groves were fit to strike a terror in the worshippers, and to perpetrate their works of abomination; and because they had continuall lights burning in them, they were called *Luci à Lucendo*: afterwards they became *Asyla*, Sanctuaries or places of refuge; which some think were first erected by *Hercules* his Children, to secure themselves from those that he had oppressed. We read that *Theseus* his Temple and *Thebes* built by *Cadmus* were

*Asyla,*



## SECT. I. Religions of ASIA.

5

*Asyla*, or Sanctuaries ; in imitation of whom *Romulus* made one. *Æn.* 8.

*Hunc lucum ingentem quem Romulus acer Asylum Rettulit.*

Christians also in the time of *Euseb* and *Silvester* the first, made their Temples places of refuge ; which so increased , that Monasteries and Bishops palaces became Sanctuaries ; but the exorbitancy of these was limited by *Iustinian* , *Charles* the Great, and other Christian Princes who were content there might be Sanctuaries, because God had appointed Cities of refuge ; but the abuses they removed.

*Q. Was there any set day then for Gods worship ?*

*A.* Doubtlesse there was , though we do not read which day of the week it was ; for though God blessed and sanctified the Sabbath day, because of his own rest, and in that it was afterward to be the Jewes Sabbath ; yet we read not that it was ever kept before *Moses* his time. However, it is likely this day was observed before the Law among the Hebrews ; for *Exod.* 16. as much Manna was gathered on the sixth day as served for two days.

*Q. What sacrifices were used in the beginning ?*

*A.* Burnt offerings, *Gen.* 8. & 22. Peace offerings also, *Gen.* 31. 54. For upon the peace made between *Jacob* and *Laban*, *Jacob* offered sacrifice. First fruits also were offered, *Gen.* 4. 4. and Tithes, *Gen.* 14. 20. & 28. 22. The burnt sacrifice called *Gnolah* from *Gnalah*, to mount upward ( because it ascended all in smoak ) was burned to ashes except the skin and intrals. In the Peace-offering also which was exhibited for the safety of the offerer , the fat was burned, because it was the Lords ; the rest was divided between the Priests and the people ; the breast and right shoulder belonged to the Priest ; to shew that he should be a breast to love , and a shoulder to support the people in their troubles and burthens ; For this cause the high Priest carried the names of the twelve Tribes on his breast and shoulders. The first fruits were an handfull of the eares of Corn as soon as they were ripe ; these they offered to God , that by them the whole might be sanctified. Tithes were payed before the Law, by the light of nature ; because by

that light men knew there was a God, to whom they were bound in way of gratitude to offer the tenth of their increase, from whose bounty they had all. They knew also that the Worship of God and Religion could not be maintained, nor the Priests sustained, nor the poor relieved without Tithes.

*Q. What form of Church Government was there among the Jews till Moses?*

*Jews, their Church-government from the beginning till their destruction.*

*Under Moses.*

*A.* The same that was before the flood, to wit, Praying, Sacrificing, Preaching in publick places, and solemn days; to which *Abraham* added Circumcision. In every family, the first-born was Priest; for this cause the destroying Angel spared the first-born of the Hebrews in Egypt.

*Q. What government had they under Moses?*

*Priests among the Jews.*

*Levites among the Jews.*

*A.* The same that before, but that there was chosen by *Moses* a Chief Priest, who was to enter the Sanctuary once a year with his Ephod, to know the will of God. This was *Aaron*, whose Breeches, Coat, Girdle, and Myter were of Linnen, when he entred into the Sanctuary; the High Priest had his second High Priest to serve in his abience. There were afterward appointed by *David* four and twenty Orders of Priests, every one of which Orders had a Chief, or High Priest; the Priesthood was entailed to the house of *Levi*, because the *Levites* were chosen in stead of the first-born, because they killed the worshippers of the golden Calf, and because *Phineas* killed *Zimri* and *Cosbi*. The Priests are sometimes called *Levites*, and sometimes they are distinct names; for we read that the *Levites* paid tithe of their tithes to the Priests; their common charge was, to pray, preach, sacrifice, and look to the Sanctuary, in which they served with covered heads and bare feet; their Office was also to debar Lepers, and all other unclean persons from the Tabernacle for a certain time. Secondly, to excommunicate great offenders, which was called cutting off from the people of God, and ~~from among~~, to cast out of the Synagogue. Thirdly, to anathematize obstinate and perverse sinners, who being excommunicate would not repent. *Alexander* the Copper-smith was anathematized by *Paul*, or delivered to Satan, 1 Tim. 1. 20. 2 Tim. 4. 14. The Office of the *Levites*

Levites also was to help the Priests in gathering of tithes, and to carry water and wood for the Tabernacle.

*Q. wherein did the high Priest differ from other Priests?*

*A.* The High Priest only had power to enter into the Sanctuary; he only wore a blew Robe with bells, a golden Ephod, a Breast-plate, a linnen Myter, a plate of Gold on his head; by the Crown or Plate was signified Christs Kingly office, by the breast-plate his Priestly, and by the bells his Propheticall office: the high Priest also was only anointed, after the order of Priesthood was settled; but before this, every Priest was anointed, he also wore about his paps a broydered girdle, to signifie that his heart should be girt and restrained from the love of earthly things. They that took sanctuary, were not to be set at liberty till the death of the high Priest, to signifie that by the death of our high Priest Jesus Christ, we are made free. The high Priesthood was tied to the line of Aarons first-born, the other Priests were of Aarons other children; the Levites were of Levi's other posterity; the high Priest might marry none but a Maid; other Priests might marry a Widow, *Lev. 21*. The high Priest might not mourn for the death of his kindred; other Priests might mourn for their Father, Mother, Son, Daughter, Brother, and husbandless sister; in other things they agree; for all Priests must be without blemish, all must be presented to the Lord at the door of the Tabernacle, all must be washed, all must be consecrated by offering certain Sacrifices; all must have the blood of the Ram put on the tip of the right ear, the thumb of the right hand, and great toe of the right foot, *Exod. 29*.

*Difference of the high Priest from other Priests.*

*Q. What Church-government was there after Moses?*

*A.* In the Desert, Eleazer succeeded his father Aaron, and substituted under him Phineas to be chief of the Levites. After the Israelites entred the Land, the Tabernacle stayed some yeers at Silo; then did Ioshua divide the Land, and designed certain Cities of refuge, which with some other Cities he assigned to the Priests and Levites. The Priesthood did not continue long in the house of Aaron, but after the death of Eleazer, and three

*Church government after Moses.*

*Under David  
and Solomon.*

Priests his Successors, this office devolved to *Eli*, of the family of *Ithamar*; who being careless, suffered divers abuses to creep into the Ecclesiastical Government, till God raised *Samuel*, who reformed both the State and Church, by appointing Schools of Prophets, and Con-sistories of Levites. From *Silo* the Tabernacle was translated to *Nob*; from thence to *Gibeon*, when *Nob* was destroyed by *Joab*; and at last it rested in *Jerusalem*: So that all this time there could be no settled Church-Discipline among the Jewes. The Ark also was oftentimes removed, to wit, from *Canaan* to the *Philistines*, from thence to the *Bethshemites*; afterward it stayed twenty years at *Kiriathjearim*; after this, it remained three moneths with *Obed-Edom*, and at last it was brought by *David* into *Jerusalem*. All this time neither Tabernacle nor Ark, nor Priesthood were settled, till *David* assembled the Levites, and out of them chose *Abiathar* for High Priest, and *Zadoc* for chief of the inferiour Priests, who were to deliver the Ark to the Levites to be carried on their shoulders, and withal appointed Singers, and other Musicians: in all, 68 of the Levites. He appointed also for the service of the Tabernacle in *Gibeon*, *Tsadoc* and his Brethren. At last, *David* being assured by *Nathan* that his Son *Solomon* should build the Temple, he ordered that 24000. Levites should be set apart for the service of the Temple: to wit, 4000. Door-keepers, and as many Singers; and 6000 Judges and Governors, and the rest for other Offices. *Abiathar* is made High Priest, to wait on the Ark at *Jerusalem*. *Tsadoc* is chief of the inferior Priests to serve in the Tabernacle at *Silo*. *Tsadoc* was *Saul's* high Priest, descended from *Eleazer*, *Aaron's* first-born; *Abiathar* of the stock of *Ithamar* and *Eli* fled to *David*, who entertained him for his High Priest; after the death of *Saul*, *David* retained them both, thinking it did not stand with his honour and piety to reject *Saul's* high Priest. This *Tsadoc* under *Solomon* was anointed the second time Priest, as *Solomon* was the second time anointed King, 1 *Chron.* 20. 22. and *Abiathar* is deposed for the sins of *Eli* and his Sons; and so in *Tsadoc* the Priesthood is translated from the house of *Ithamar*, to *Aaron's* family again. There were also Treasurers ordained, some for the first fruits and tenths, and others

others for the moneys that were given to the Temple towards the redemption of vows, first-born, and sins: The Priests & Levites were maintained out of the first-fruits and tithes; the other treasure was for maintaining the daily sacrifices and other charges of the Temple; the *Gibeonites*, with others, appointed by *David* and *Solomon*, did help the Levites in their Ministration: the Priests; and, in their absence, the Levites did administer justice, both in *Jerusalem*, and in the Cities of Refuge, and ordered Ecclesiastick affairs. There were also sometimes Extraordinary Prophets, besides the Ordinary. Its probable that the ordinary Prophets were of the Tribe of *Levi*, because the administration and care of holy things belonged to them; but extraordinary Prophets were of other Tribes; these medled not with Sacraments and Sacrifices, which was the Priests office, nor had they their calling by succession, as the Priests; nor was the gift of Prophecy only tied to the man, as the Priesthood was: for we read of *Miriam*, *Hulda*, & divers other women Prophets; and in the Primitive Church, though women must not speak in the Church by preaching, praying, or exhorting in an ordinary way as the Ministers use, yet they were not debarred to utter their extraordinary prophecies, if so be their heads were covered in signe of modesty; but otherwise the Apostle will not have women to speak in the Church, because they must be in subjection to their Husbands; and this punishment is laid on them for being deceived in *Eve*, and hearkning to the counsel of Satan. For, if women did preach, they might be suspected to speak by that Spirit that deluded *Eve*.

Q. What was the Ecclesiastick government after Solomon?

A. The renting of the ten Tribes from the other two under *Rehoboam*, did much impair the beauty and magnificence of the Ecclesiastick state. Besides that, it was much defaced by idolatry, but reformed by *Hezekias*, *Iosias*, and *Iehosaphat*, who took away the high places. Under *Athalia* it was almost extinguished, had not *Iehojada* the high Priest anointed *Iosab*, who again reformed Religion. He being denied all aid from the Levites out of their treasure towards the repairing of the Temple, caused a Chest to be made into which money

After Solomon.

given



given in that kind should be put, and imployed by the high Priest, or by the chief of the inferiour Priests, and the Kings Scribe or Secretary, towards the reparations of the Temple, whereas before it was collected by the Levites. King *Vzziah* would have burnt Incense on the Altar, but was prohibited by *Azariah* the high Priest, and eighty other Priests. This *Vzziah*, named also *Azariah*, though a King, yet was justly resisted by the Priests for his pride, sacrilege, and ambition, in meddling with their function; whereby he violated the Laws of politick government, which a King should maintain; for confusion must arise, where offices are not distinct, but where men are suffered to encroach upon each others function. 2. He had no calling to the Priesthood; and no man taketh upon him this office, but he that is called of God, as was *Aaron*. 3. He violated the Law of God, who confined the Priesthood to the house of *Aaron*, and Tribe of *Levi*, excluding from that all other Tribes. 4. He was injurious to Christ, whose type the High-Priest was, in offering Sacrifices and Incense, representing thereby our High Priest Christ Jesus, who offered up himself a sacrifice, of a sweet smelling savour unto God. So *Iehoiada* the high Priest did well to depose *Athaliah*, who was a stranger, an Idolater and Usurper; this was lawfull for him so to do, being high Priest, whose authority was great both in Civill and Ecclesiastick affairs; but this is no warrant for any private man to attempt the like. Besides, *Iehoiada* was bound to see the young King righted, both as he was high Priest, and as he was his Kinsman. *Hezekias* restored all, according to King *Dauids* institution; he raised great Taxes towards the maintenance of Gods worship, and, permitting the Levites to flea the burnt offerings, which before belonged onely to the Priests office, and caused the people to keep the Paschever in the second moneth, whereas by *Moses* his institution it should be kept the first moneth. He permitted also many that were not sanctified or cleansed, to eat the Paschever against *Moses* his Law, which were innovations in Religion. *Iosias* reforms all abuses, aboliseth Idolatry, repaireth the Temple, readeth publicly the Law of *Moses*, which was found by *Hilkiah* the high Priest, and



## SECT. I. Religions of A S I A.

11

and makes a covenant with God to keep the Law. Under King *Eliakim* or *Joachim*, Religion was so corrupted, that the Priests, Levites, Prophets or Scribes, with the Elders of the people condemned the Prophet *Jeremiah* to death. Under *Zedechiah* both the Church-government and State fell together in Judea.

*Q.* In the mean while what Church-government was there among the ten Tribes?

*A.* The Kings of *Israel*, out of policy, lest the people should return again to *Jerusalem*, & the two Tribes; defaced their Religion with much Idolatrous worship; for executing of which they had their Priests and inferior Ministers answering to the Levites; but they suffered no Priests or Levites of the order of *Aaron* to live amongst them. Yet they had their Prophets also, and Prophets Children or Scholars; Their two chief Prophets extraordinary, were *Elijah* and *Elisba*. They had also their Elders, who had power of Ecclesiastical censures; but both Elders and People were ruled by the Prophets, who resided in the chief Cities; at last the ten Tribes lost both themselves and Church-discipline, when they were carried away by the *Assyrians*. When *Salmanassar* carried away the *Israelites* into *Assyria*, some remainders of them stayed behind in their own country; but being overpressed with multitudes of strangers, sent thither to new plant the Country, the small number of the *Ephraimites* left behind, were forced to comply with the new Inhabitants, in their Idolatrous Religions. Now that the *Israelites* were not quite driven out of their native Country, may be seen in the History of *Iosias*, 2 *Chron.* 34. 6, 7, 33. & 2 *Chron.* 35. 18. & 2 *King.* 23. 19, 20.

Church government among the ten Tribes.

*Q.* Wherein did the outward splendor of the Jews Religion consist?

*A.* In the wealth and magnificence of their Temple, which for the beauty, riches, and greatness thereof, was one of the wonders of the World; for, besides the abundance of Iron-work, there was in it an incredible quantity of brass, silver, and golden materials. The great Altar, the Sea or Caldron, the Basis, the two Pillars before the Temple, the twelve Oxen, the ten Lavers, the Pots, the Shovels, the Basins, and other U-

Solomon's temple, and the outward splendour of the Jews Religion.

tenfils

tensis of the Temple were all of brass, 1 Kings 7. As for silver, *Josephus* tells us, lib. 8. & 9. that there were in the Temple ten thousand Candlesticks, whereof most were silver, wine-Tankards eighty thousand, silver Phials ten thousand, two hundred thousand silver Trumpets, forty thousand Snuffers or pot-hooks, which he calls Muscicall instruments; besides incredible numbers of silver Plates and Dishes, silver Tables, and the Doors of silver. This we know that *David* left seven thousand talents of refined silver for the Temple, besides what *Solomon* added, 1 Chron. 29. As for gold, we read that the Oracle and Altar were overlayd with gold, so were the Cherubims, and the whole house overlaid with gold, and the very floor also, 1 Kings 6. besides the golden Altar. *Solomon* made the Table whereon the shew-bread was, of gold; the Candlesticks also, with the flowers, and lamps, and tongs, with the bowls, snuffers, basons, spoons, censers, and hinges, all of pure gold, 1 Kings 7. I need not speak of the rich woods and precious stones in the Temple. The Contriver of this Fabrick, was God himself; the form of it was four-square, the Courts four, one for the Gentiles, another for the *Israelites*, the third for Women, and the fourth for the Priests: the Gentiles might not enter into the *Israelites* Court, for that was counted a profanation of the Temple; yet our Saviour who was frequently conversant in the Court of the Gentiles, accounted that a part of his Fathers house and the house of Prayer, and it was out of this Court that he whipped the buyers and sellers; this was called *Solomons* porch, John 10. Acts 3. because in that place *Solomon* stood when he dedicated the Temple and used there to pray, or because it stood undemolished by the *Chaldeans*, when the rest of the Temple was destroyed. In the Priests Courts, stood the Altar of burnt offerings and the brazen Sea. In the Sanctuary called the Oracle (because there God delivered his Oracles) stood the Ark, the Censer, Propitiatory and Cherubims; it had no light nor window in it; hither the high Priest onely had access, and that but once a year, where he burned Incense, so that he neither could see nor be seen. In the Holy place which was also without windows, there burned lights perpetually, to represent the

the celestiaall lights; but in the most Holy there was no light at all, to shew that all outward light is but darkness; being compared with that light which God inhabiteth, and which no man can approach unto. Within the Ark were the two Tables of the Law, the pot with Manna; and *Aarons* rod. The Tables and the rod represented Christs active and passive obedience; the golden pot with Manna; his two Natures. The Temple was built after the manner of the Tabernacle; but that did far exceed this in stability; magnitude; glory, and continuance: In the Tabernacle, were but two Cherubims, in the Temple four; in the Tabernacle there was but one golden Candlestick, and one brazen Laver, but in the Temple there were ten of each. So this Temple of *Solomons* far exceeded the other built by *Zorobabel*, wherein was wanting the Cloud, the celestiaall Fire, the Ark, and the holy Oyl; besides in number of Prophets, magnifick structure and wealth; it was far inferiour to the first; and yet in respect of Christ the second did far exceed the first, who supplied the want of the Cloud, Fire, Oyl, Prophecie, *Vrim*, and *Thummim*; he being all these in a more excellent manner. But we must note, that though the pot with Manna and *Aarons* rod were kept in *Moses* his Ark; yet in *Solomons* Ark were only the two Tables of the Law, *1 Kings* 8. 9. In the Womens Court stood the *Gazophylacium* or Treasury, containing the Almes or Gifts that were offered.

*Q. What else may we observe of Solomons Temple?*

*A.* That this Temple was to the Jewes as their Cathedral or Metropolitan Church; the Synagogues which were not in *Ierusalem* till after the captivity, did resemble our Parish Churches; in which the Scribes taught, as the Priests in the Temple; and, as there was a high Priest for the Temple; so there was for the Synagogue a high Ruler called *Archisynagogus*. In the Synagogues also they had their distinct Courts, as in the Temple, and an Ark for the book of the Law; and the same holiness ascribed to the one as to the other, but that they could sacrifice no where but in the Temple upon the brazen Altar in the Court of the Priests; which Altar was called *Ariel* or the *Lyon*, because like a Lyon it devoured the flesh of the Sacrifices. Upon the golden

den Altar, Incense was offered; Christ was represented by both Altars; his humanity and passion by the brazen; his divinity, resurrection, and ascension, by the golden Altar, and the incense thereof mounting toward Heaven. In the Court of the Priest called the Holy Place stood the Table of Shew-bread, on which were twelve loaves, which represented the twelve Tribes; upon each loafe was a dish of Frankincense, shewing Christs intercession for his people. The Candlestick and pin-ters or Snuffers represented the Doctrine and discipline of the Church. Some divide the Temple but into three parts, excluding the Court of the Gentiles; to wit, into the outward Court of the Israelites, the Holy or Court of the Priest, and the holiest of all, into which the high Priest entred once yearly with blood, incense, and sinoak. It was death for any other to enter there, and even for the high Priest himself; if he entred above once in a year; yet Pompey and Heliodorus took the boldness to enter thither, but the one never prospered after, and the other fell mad; so dangerous a thing it is, to be too bold with Religion. The brazen Laver and the Shew-bread in the Priests Court represented the two Sacraments of the Church, to wit, Baptism and the Eucharist. The women shewed their devotion in bestowing their looking-glasses (which were not of glass, as ours are, but of polished bras) upon the brazen Laver, *Exod. 38.8*. A looking-glasse sheweth us the spots of our faces, but Baptism washeth away the spots of our souls. Two other Temples were built in opposition to that of *Ierusalem*; namely, the Temple of *Samarita* built by *Samballat* upon the mount *Garizim*; the other at *Heliopolis* in *Egypt* by *Onias* the fourth, whom *Antiochus* had put from the high Priesthood. The second Temple of *Ierusalem* built by *Zerobabel*, was begun in the second year of King *Cyrus*, *Ezra 3.8*, and was finished in the ninth year of *Darius Hystaspes*, which was 46 years in all; whereas the first Temple was begun and finished in seven years. *Herod* spent eight years, whether in repairing of the old, or in building of a new is uncertain; yet *Josephus* tells us, that *Herod* pulled down the old Temple, and built a new one, which was] six and forty years in adorning and perfecting: of

of which the Jewes are to be understood, *Iohn* 2.  
20.

*Q.* What did the Temple and the Vtenfils thereof represent to us?

*A.* As the flitting Tabernacle shadowed out the Church militant, so the fixed Temple resembled the Church triumphant; the three Courts represented the threefold estate of man-kind; to wit, his state in sinne before the Law, by the outward Court of the Gentiles; his state under the Law, by the inward Court of the Priest; and his state under grace, by the Holy of holies. The Temple, as it was built by *Solomon*, a peaceable Prince, resembleth the Christian Church erected by Christ the Prince of peace. The one was built without noife, so was the other. The Temple was built upon a hill; and the Church, saith Christ, is like a City built upon an hill. In the Oracle or most Holy place, was neither the light of Sun, Moon, nor Candle, resembling the new *Ierusalem* in the Revelation, having the glory of God, and the Lamb for the light thereof, *Revel.* 21.  
23. In this place stood the Ark and golden Censer, with the Tables of the Law, *Aarons* rod, and the pot with Manna; the Mercy-seat covered the Ark, whereon were the golden Cherubins; Christs Kingly office was represented by the Ark crowned with Gold; his Priesthood by the Censer, and his Prophetickall office by the Mercy-seat, whence God spake to the high Priest; the Tables of the Law and *Aarons* rod shadowed out his active and passive obedience; the Cherubins, looking on the Ark, did signifie Jews and Gentiles looking on Christ their King. The pot with Manna did adumbrate his divinity by the one, and his humanity by the other. The Propitiatory covered the Law; and so hath Christ hid and concealed the condemning power thereof; in the Sanctuary or Holy place, was the Table with the twelve Loaves representing the Twelve Tribes, and in them all true Israelites, or Church of Christ; on the one side having the golden Candlestick; on the other the Altar of Incense, besprinkled yeerly with the blood of the Sacrifice; and representing the preaching of the Word and Prayer, which by the death of Christ are made acceptable to God. In this same place also, stood the

*What represented by Solomons Temple and Vtenfils thereof,*



the brazen Altar of burnt offerings and the brazen Sea: the one resembled Christ, by whom we are justified; the other holiness of life, by which we are sanctified: or the Altar of burnt offerings did signify our Eucharist, and the brazen Sea our Baptism. The fire that burned continually on the Altar, did signify Christs divinity: for our God is a consuming fire, saith the Apostle. The holy Oyl with which the Priest was anointed, shadowed the graces of the Spirit poured out on Christs humanity; with this oyl of gladness Christ was anointed above his fellows.

*Q. What was the Office of the Levites?*

*Office of the Levites.*

*A.* Besides that they helped the Priests in gathering of Tithes, some of them did carry wood and water for the Tabernacle, which they were bound to carry up and down with its Utensils, to pitch and take it down whilest it was moveable, they were distinguished according to Levi's three sons, into the *Gershonites*, *Cobathites*, and *Merarites*; the first, carried the hangings and coverings; the second, the chief things of the Sanctuary; the third, had the charge of the Wood-work. In *David's* time, some were Judges, some Treasurers, some Singers, and some Porters, *1 Chron. 23. 26.* The Singers and Porters were divided into 24. orders; *1 Chron. 25. & 26.* The elder Levites were to oversee and teach the younger, who, from the thirtieth year of their life, till the fiftieth did bear about the Tabernacle. Under them were the *Gibeonites* or *Nethenims*, whose office was to draw water and hew wood for the house of God.

*Q. What were the Prophets, Scribes and Pharisees?*

*Prophets.*

*A.* Not only were they called Prophets to whom God revealed himself and his purposes in an extraordinary way, but those also that expounded the Scripture: they were also called Fathers, Doctors of the Law, Disputers, Wise men & Rabbies from their greatness in knowledge, which title the Pharisees did appropriate to themselves; their Scholars were called children and sons of the Prophets. The name of Scribes was given to Scriveners, and publick Notaries; these were called Scribes of the people; *Matth. 23. 4.* and likewise to those that did write and expound the Law; such a

*Scribes.*

Scribe



Scribe was *Esdra*, *Esd.* 7, 6. these were called Doctors of the Law. The *Pharisees* were so called from separation, and by the Greeks *ἀφορισμένοι*, that is, Separatists; for they separated themselves to a strict kind of life, and to the study of the Law, having no commerce with other people, nor communicating with them in dyet, apparel, nor customes. They held a fatal necessity with the *Stoicks*, and transanation with the *Pythagoreans*; hence they thought that either the soul of *John Baptist*, or of *Elias*, or of *Jeremy* had animated Christs body. They preferred Traditions to the written Word, and placed most of their holiness in washing, counting it a lesse sin to commit fornication, than to eat with unwashed hands; from their daily washings they were named *Hemere-Baptists*; they alwayes washed when they returned from the Market, thinking themselves polluted with the touch of other people. They are noted, *Matth.* 9, 11. for holding it unlawful to eat with sinners. And *Mar.* 7, 4. for their superstitious washing of cups, pots, brazen vessels, and tables, and *Luke* 18, 12. for fasting twice in the week, and *Mat.* 23, 5. for their broad *Phylacteries*, which were scrolls of Parchment, wherein the Law was written, so called from *φυλάξιον*, to keep or reserve, for by these they kept the Law in their memory; they are noted also for their large borders and fringes, *Mat.* 23, 5. They wore their *Phylacteries* on their foreheads and left arms; and *Hierom.* observeth in *Matth.* 23. that they used sharp thorns in their fringes, that by the pricking thereof they might be put in mind of the Commandements.

Qu. what were the *Nazarites*, *Rechabites*, and *Essenes*?

A. The *Nazarites* were votaries, *Numb.* 6. so called *Nazarites*. from *Nazir* to separate; for they separated themselves from wine and strong drink, from coming near the dead, and from the razor; some were *Nazarites* for their life, as *Samson*, *John Baptist*, &c. others only for a time, to wit, thirty dayes, as *Abolom* who cut his hair the thirtieth day of his vow; such a *Nazarite* was *Paul*, *Acts* 21, 24. *Nazareth* was a Village in *Galilee* where Christ was conceived and bred, and therefore was called

Rechabites.

Essenes.

led a *Nazarite*; Mat. 2. 23. and his Disciples *Nazarites*, *Acts* 24. 5. But indeed he was the onely true *Nazarite*, because he was pure, holy, and separate from sinners; but he was no legal *Nazarite*, for he drunk wine, and went near the dead. These Hereticks were also called *Nazarites*, who taught that with the Gospel should be joyned the Law of *Moses*, *Acts* 15. 2. Of the *Rechabites*, so called from *Rechab* their Father, we read *Jerem.* 35. 2, 3, 4. &c. These neither drunk wine, nor sowed seed, nor built houses, nor planted vineyards, but like strangers lived all their dayes in Tents. The *Essenes*, so called from their skill in curing of diseases, (for they were much given to the study of Physick) in their opinions were *Pythagoreans*, ascribing all things to fate, offering no sacrifices but of inanimate things, shunning oaths, pleasures, and wine, contenting themselves with water onely, and mean apparel; their garments were white, and they had all things in common amongst them. They worshipped towards the East, observing the Sabbath more strictly than others; kept seven *Pentecosts* every year, to wit, every seventh week one, and generally they abstained from marriage: yet some did marry for procreation. They were superstitious in preserving the names of Angels: they were much given to silence with the *Pythagoreans*, chiefly at table; none were admitted into their Society without four years probation: there were some of these *Essenes* contemplative only, and lived in gardens, or remote villages, who contented themselves with bread and salt, others were active, and gave themselves to manual labours; these lived in Cities, and fared better, and eat twice a day.

Sadduces.

Q. What were the *Sadduces* and *Sammaitans*?

A. The *Sadduces* were so called, either from *Tsedek* justice, because they would be accounted the onely just men in the world; or from *Sadock* the Author of their Sect, who was the scholar of *Antigonus Sochem*: these rejected all Traditions and Scriptures, except the five books of *Moses*, denied the Resurrection, pains or rewards after this life, Angels and Spirits, Fate likewise or destiny, ascribing all to mans Free-wil. They held also that the soul dyed and perished with the body.

The

The *Samaritans* held with the *Sadduces*, that there was no Scripture, but the Pentateuch; that there was no Resurrection, nor life Eternal, nor any Traditions to be admitted; yet they dissented from the *Sadduces* in acknowledging Angels, in worshipping only upon mount *Gerizim*; whereas the *Sadduces* worshipped also in *Jerusalem*, and kept fair correspondency with the other *Jewes*, whereas the *Samaritans*, and *Jewes* did so hate and abhor each other, that there was no commerce between them, but did curse and excommunicate each other. Of these Jewish Sects, see *Josephus*, *Philo*, *Drucius de trib. Sect.* *Munster*, *Sigonius*, *Buxtorfius*, and others.

*Samaritans.*

Q. How did they anciently observe their Sabbath?

A. The day before was the preparation of the Sabbath, called *maggonon*, which began about the sixth hour, that is our twelfth. That day they might not travel above twelve miles, lest by coming home too late they might want time for preparation to the Sabbath, which began in the evening, and which for the excellency thereof, was called the Queen of Feists, and gave denomination to the whole week; on the Sabbath they must not travel above two thousand paces, or cubits; for so far was the distance of the Ark from the Camp. They were so superstitious in the keeping of their Sabbath, that they would not fight that day, and so suffered *Jerusalem* to be taken twice. Whereas they knew that God commanded them to encompass *Jericho* seventimes that day; and that works of charity, necessity, and of Religion were to be done that day; the preparation for the Sabbath was proclaimed by sound of Trumpet; and to shew their zeal to that day, they would keep some more hours then were enjoined, which additament they called *Sabbathulum*. They would not dress meat that day, because then it did not rain Manna in the Desert. Besides the seventh day, which was the Sabbath or rest for men and beasts, they had every seventh year a Sabbath, wherein the ground rested, and their great Sabbath in the end of seven times seven, called the *Jubilee*, in which debtors, prisoners, and mortgagers of Lands were made free; when the Passover fell upon the Sabbath, this was called the

*Jews, their ancient observati-  
on of their  
Sabbath.*

great Sabbath, *John* 19. 31. and then there was a preparation for the Pasſeover, *John* 19. 14. but there was no preparation due to the Pasſeover but in reſpect of the Sabbath; which had this privilege above all other Feſtivals, becauſe God had particularly ſanctified this day for his ſervice, being both a memorative day of God's reſt from the works of Creation, and figurative of our reſt in Heaven; this day is aboliſhed in reſpect of the ceremonial and judiciall part thereof, but in reſpect of the morality it remaineth ſtill.

*Q. How did the Jewes obſerve their Paſſeover?*

*Their obſervation of their Paſſeover.*

*A.* They eat the firſt Paſſeover, ſtanding, with their loyns girt, ſhoes on their feet, and ſtaves in their hands, to ſhew they were in haſt to be gone; but afterward when they were ſecure out of danger, they eat the Paſſeover ſitting, or leaping, after the Roman manner: which poſture our Saviour obſerved when he eat the Paſſeover. The beaſt that muſt be eat was a Lamb or Kid, as being cheapeſt; and becauſe it muſt be eat up at one time, this Lamb was to be kept four dayes, to wit, from the tenth day till the fifteenth, that they might have the longer time to think on their deliverance, by looking on the Lamb, and withal to ſearch if any defects were in it; for the Lamb muſt be without blemiſh; but this cuſtom did not hold long: it muſt be alſo a male, and not above a year old. There muſt not be fewer then ten at the eating of the Lamb: it was killed between the two evenings, that is, between three of the afternoon till ſun-ſetting, which was the firſt, and from thence till day-light was quite ſpent, which was the ſecond evening. This killing of the Lamb was rather a Sacrament, than a Sacrifice, as not being performed by a Prieſt, but by private men, and not in the place appointed for ſacrifices, but in private houſes. The blood of the Lamb was ſprinkled on their thresholds; ; this ceremony was uſed but only the firſt Paſſeover as I can finde; the Lamb was roasted, not boiled, for the more expedition, and nothing of it muſt be left, leſt it ſhould hinder them in their journey; and it muſt be eat with ſowre herbs, to put them in minde of their bitter ſervitude in *Egypt*: the bread that was eat with it was unleavened, to ſhew their haſte

haste in removing thence; the whole solemnity from this was called the feast of unleavened bread, and likewise the Passeeover. Albeit properly the Passeeover was only the first day; yet the whole eight dayes were so named. This Sacrament was a true representation of Christ the immediate Lamb of God, *that takes away the sins of the world*, who is the true Passeeover, because the devouring Angel of Gods wrath hath past over our sins; he was killed and roasted by the fire of his Fathers wrath; he is our true food; whom we must eat with sowe herbs, and our loyns girt; to shew how ready we must be to undergo the bitterness of afflictions, and to subdue our carnal lusts; we must eat him without leaven, that is, without pride and hypocrisie; now is the time to eat him by faith: for this is the evening of the world, in which our Passeeover was sacrificed for us. The first and last day of this feast, were the two great days; but the dayes between them were only half-holy dayes. Other ceremonies of this Feast we will see anon in the observation of Easter by the Moderne Jews.

*Q. What were the feasts of Pentecost and Tabernacles?*

*A.* Pentecost was kept, in memory of the Law given on *Sinai*, fifty days after the Passeeover. The first day of the Passeeover was called *mirim*, the second *surice*; the first Sabbath after this second day, was called *Av-tespuros*, that is the second first Sabbath, *Luke 16.1.* And because their Harvest began at Easter; and ended at Pentecost, therefore they are commanded, *Levit. 23. 10.* to offer a sheaf of the first fruits of their harvest, upon the morrow, or second day of their great Feast; and on the Pentecost to offer two Wave-loaves; the first offering was to sanctifie their harvest, the second was in token of thanks to God for the finishing of their Harvest. The feast of Tabernacles was kept in memory of their forty years abode in the Wilderness; when they lived in Tents, and by day were shadowed by a cloud. The first and last dayes were the chief dayes; especially the last, called therefore the great day of the Feast, *John 7. 37.* And in these long feasts the first and last dayes are called Sabbaths. In this Feast their custome was to hold in their hands branches of trees,

*Their feast of Pentecost.*

*Their feast of Tabernacles.*



which they called *Hosanna* ; with this *Hosanna* they honoured Christ ; they made booths ( therefore the Feast was called *סוכות* ) in the open aire , in which they lived seven dayes together, except in time of rain ; weak and impotent persons were excused and exempted from these booths , which were made up of Citrine trees, Palms, Mirtles, and Willows. The next day after the Feast , they compassed the Altar seven times with Palms in their hands in memory of the encompassing of *Jericho*. During the time of this Feast , many Bullocks were offered, as may be seen, *Num.* 29. On the last day of the Feast, they read the last Section of the Law , and began the first , and drew water out of the River *Siloah*, which in the Temple they delivered to the Priests, who poured it with Wine on the Altar , the people singing [ *With joy shall you draw water out of the wells of Salvation* ] *Isa.* 12. 3. This Feast was kept the fifteenth day of *Tisri* , the seventh moneth ; but *Jeroboam* kept it the fifteenth day of the eighth moneth : some think that this Feast was kept as a thanksgiving to God for their Vintage, and *Plutarch* calls it *Συμπόσιος* , a bearing about of *Thyrse*, that is , of Spears wrapped about with Ivy in honour of *Bacchus*. But of these passages see *Hospinian de Orig. fest.* *Munster in Kalendar* , and on *Leviticus* , *Fagius on Leviticus* , the *Talmud tract. de tabern.* *Scaliger de emend. temp.* *Josephus in Antiq.* *Buxtorfius*, *Tremellius*, &c.

Q. What were their new Moons and Feasts of Trumpets and Expiation ?

Their new  
Moons.

A. Every new Moon was a Festival among the Jews, in which, as on the Sabbath, people repaired to the Prophets for instruction, 2 *Kings* 4. 23. then it was not lawfull to buy or sell, *Amos* 8. 4. Yet the first new Moon in the beginning of their seventh moneth called *Tisri*, according to their Ecclesiasticall account , but the first moneth in their civil computation , was called particularly the Feast of Trumpets ; for though at other feasts they sounded Trumpets , yet at this Feast there was more sounding, to wit, all the day , not so much in memory of *Isaac's* deliverance from death on Mount *Moriah* , nor for the Law given with sound of Trumpets on Mount *Sinai* ; for the Feast of *Pentecost* was instituted for

Their feast of  
Trumpets.



for that, but for the greater solemnity of the new year, from whence they reckoned their Sabbatical years and Jubilees, and dated all their deeds and bargains. This sounding then of Trumpets was a solemn promulgation of the new year, and a preparation for the three ensuing feasts that moneth, to wit, of Expiation the tenth day, of Tabernacles from the fifteenth to the one and twentieth, and the great Feast on the two and twentieth day; but I think this was no particular Feast, but the conclusion of the Feast of Tabernacles. Of the sacrifices to be offered in the new Moons read Num. 28. 11, 15. As for those words of David, Ps. 81. 3. *blow the trumpet in the New Moon*; they are most likely to be meant of the first new Moon, or feast of Trumpets. The Feast of Expiation was kept the tenth day of Tisri; and it was so called, because the high Priest then entred into the Oracle, to expiate his own and the peoples sins; for himself he took a young Bullock and a Ram; for the people he took a Ram for a burnt-offering, and two he-Goats for a sin-offering; the two Goats he presented at the door of the Tabernacles before the Lord; one of these (lots being cast) was sent into the Wilderness; this was called the Scape-Goat, upon whose head the Priest laid all the sins and evils of the people, to be carried away by the Goat into the wilderness: The other Goat was sacrificed. On this day was their great fast, Acts 8. 9. wherein they abstained from all kind of work and delights, so that they might not kindle fire, nor dress meat; notwithstanding their afflicting themselves, the joyful Jubilee was this day proclaimed. Of the rites used at this day by the Modern Jewes; we will speak hereafter.

*Their feast of Expiation.*

Q. *What was their Sabbatical year and their Jubilee?*

A. Every seventh year was a Sabbath or rest: for Jewes, their then the Land did rest from plowing and sowing; then poor debtors that were native Jewes, and not Prose-  
lytes or strangers, were released, if they were not able to pay: by this God would exercise the charity of his people to the poor, and have them rely on his providence, who gave such increase to the sixth year that it brought forth provision enough for three years: and therefore all things were this time held in common,  
C 2 and

*Their Jubilee.*

and they lived as *Adam* did in *Paradise*, or as people in the golden Age, when the earth *sponse sua*, of its own accord brought forth all things; *omnis tulit omnia telus*. Of this years fertility see *Levit.* 25. 20. The Hebrew servants were this year to be set free, *Exod.* 21. 2. and the Law to be read publickly, *Deut.* 31. 10. The Jubilee so called from *Jabal* a Ram, because of the sounding of Rams horns at that time was instituted, *Levit.* 25. 8. for the comfort of prisoners, servants, and debtors; for then all things were brought back to their former estate, and therefore perhaps it is called Jubilee, from *Jobbel*, to deduce or bring back; all lands, that had been sold or mortgaged, were restored to the right owners; by which meanes Families and Tribes were preserved entire without commixtion or confusion, and their ancient inheritances remained whole. This feast was kept every fiftieth year, but was proclaimed the forty ninth, on the day of Expiation, and was a type of that great liberty and delivery we have by Christ; which is begun in this world, and consummated in that which is to come; where we shall enjoy eternall rest, and shall obtain remission of all our debts, and the possession of that ancient inheritance prepared for us before the foundation of the world. This year of Jubilee also was to put them in minde of their deliverance from the captivity of *Aegypt*. As in the Sabbatical year, so likewise in this all things were common: the servant, whose ear was bored, is now set free; and the slave, that was sold for six years, is now dismissed; although those six years were not yet ended. The beasts also had liberty to feed where they pleased. But as the Jewes did keep no Jubilee in the captivity of *Babylon*, neither have they kept any since Christ. As for their feasts of *Purim*, and Dedication, or Renovation, called therefore in Greek *synaxis*, we will speak anon. These were all the Festivals kept by the Jewes; the three chief besides the Sabbath, were the Passover, *Pentecost*, and Tabernacles in commemoration of three great benefits, without which no Society or Common-wealth can subsist; to wit, Liberty, Laws, and Defence, or Protection. Now for divers reasons God instituted so many feastival dayes, First, because he would have his people keep  
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in mind the benefits he bestowed on them. Secondly, to give him thanks, which they solemnly did; chiefly at Easter, by offering their first fruits; at *Pentecost*; by offering Loaves; at the feast of Tabernacles, by sacrificing in that they had now gathered in all their fruits. Thirdly, by these Festivals the love and amity of Gods people were the more preserved in their often meetings. Fourthly, and so was their devotion the oftner exercised in sacrifices, by which the Levites and poor were relieved. Fifthly, unity of Religion was also by this means preserved. Sixthly, and their obedience also in this was tried. Seventhly, but chiefly, Christ, the promised Messiah, was in these Feasts represented; for every sacrifice and oblation did shadow forth his Death and Passion; by whose blood alone; and not by the blood of Goats and Rams, we have obtained eternal redemption.

*Q. What sorts of Excommunications were used among the Jews?*

*A.* At first they excluded the delinquent out of their Synagogues, *John 9. 22.* but not quite out of the Temple, for he might stand in the gate in time of Divine service; this censure lasted thirty days and more, if the party repented not; and if he died without repentance, he wanted the ceremonies of common burial; and a stone was laid on his Coffin, signifying he deserved stoning. They had a higher degree of excommunication, which *S. Paul* calls [*a giving over to Satan*] *1 Cor. 5. 5.* By the Greeks, the party so excommunicated, was called *anathema*, and such were not permitted to come near the Temple. Curses also were denounced against them; *Hymeneus*, *Alexander*, and the incestuous person are those excommunicated. Their highest degree was *Maranatha*, that is, the Lord cometh, *1 Cor. 16.* signifying that the Lord was coming with vengeance against such; these were totally secluded from the people of God; which is called a cutting off from the people, and a blotting or razing of their names out of the book of life: answering to those three degrees the Greek Church had; their *ἀποκρίσις*. 2. *ἀποκοπή*. and 3. *ἀνάθεμα*. So the Latine had their *Abſentia*, *Excommunicati*, and *Anathemata*, the reason why God would

*Their excommunications of old.*

would have this strict discipline used in his Church, is First, to terrifie the evil-doers. Secondly, to preserve the sound sheep, from being infected by the scabbed. Thirdly, to keep up the reputation of his Church, which otherwise might be scandalized for conniving at sin. Fourthly, that Gods judgements may be either diverted or prevented; for he is just, and will not winke at sin. Fifthly, that the excommunicate person by this severity may be brought to repentance and amendment of life. They had a peculiar way in excommunicating the *Samaritans*, to wit, by sound of Trumpet, and singing of the Levites, who first by word of mouth pronounced a curse against the *Samaritans*, and those that ate or conversed with them; shewing that they shall never be Profelytes in *Israel*, nor have any part in the resurrection of the just. Then they wrote this curse, and caused it to be read and pronounced in all parts of *Israel*.

Q. How did God instruct the Jews of old?

Jews; how instructed by God of old.

A. Sometimes by Visions and Dreams; sometimes by secret Inspiration; sometimes by a Voice from Heaven; sometimes by *Urim* and *Thummim*, that is, Light and Perfection, which were the precious stones on the breast-plate of the high Priest; but ordinarily he taught them by his Word, either written by his holy Pen-men, or unwritten; namely, by Tradition; for God delivered his will this way to *Moses*, and he to *Joshuah*, who imparted this to the Elders, and they to the Prophets, From the Prophets the great Synagogue received these Traditions, till at last they were committed to writing, for the benefit of those Jews which dwelt in *Judea*, about the year of Christ, 230. This was called the *Thalmud* of *Jerusalem*; but 500. years after Christ, the Jews at *Babylon* made a more exact collection, and this they called the *Thalmud* of *Babylon*, which contains all their Canon and Civil Laws, and this is with them of no less authority than the Scripture. They have besides this their *Kabala*, which is a mystical kind of learning, consisting most in certain letters and syllables, out of which they raise many mystical whimsies. The *Thalmudists* expect a temporal kingdom, the *Kabbalists* a spiritual; who also hold that there was an invisible world created

ted 2000 years before this, because the first word in *Genesis* is *Bereſhith*, and the first letter thereof is *Beth*, which stands in their Arithmetick for 2000. R. *Jonathan* compiled the *Thalmud* of *Jerusalem*; the other of *Babylon* was made up by R. *Asse*; which is divided into six Parts, sixty Books, and five hundred thirty and two Chapters. It's thought that *Ezra* delivered this *Thalmud* to *Simon* the high Priest, and he to his successors, till at last it came to old *Simcon*, (who took up Christ in his arms) and from him to his Scholar *Gamaliel*. It's most likely that *Pythagoras* had his *Kabbalistical* Philosophy from the Jewish Rabbies; but of these passages see *Galatinus de areanis*, *Munſter*, *Fagius*, *D. Kimchi*, and the *Thalmud* it self.

**Q.** What maintenance did the Jews allow their Priests and Levites?

**A.** Besides certain Cities and Shares in their sacrifices and oblations, they allowed them the first-fruits and tithes, the first-fruits of the threshing-floor, *Numb.* 15. 20. comprehending the first-fruits in the sheaf, offered at the Passover in the beginning of Harvest, and the first-fruits of loaves at *Pentecost*, in the end of their Harvest, besides the first of their dough, *Num.* 15. 20. *Neh.* 10. 37. *Rom.* 11. 10. These first-fruits were called Heave, or Wave-offerings, because they were shaken up and down, to shew that GOD was Lord of Heaven and Earth; or else from hand to hand to all corners of the Earth, to signify that the whole Earth was the Lords. The firstlings of man and beast God challenged as his own, *Exod.* 13. because he spared the first-born of the *Israelites*; when he smote those of *Egypt*. The firstlings of clean Beasts were sacrificed, the fat whereof was burned, but the flesh was given to the Priest. But the firstlings of men and unclean beasts were redeemed for five silver shekels of the Sanctuary, paid to the Priests, for each of them, *Numb.* 18. 15, 16. When they carried up their first-fruits to *Jerusalem*, they had a pipe playing before them, and a bull with gilded horns, and a garland of Olive-branches on his head: As for their tithes, the husbandman according to *Scaligers* reckoning, out of 6000. bushels in one year, paid for his first and second tithe & first-fruits 1121 bushels, which

*Their maintenance or allowance to their Priests and Levites.*



which is above a sixth part of the whole, besides the tithe of their cattel, and fruit of their trees; and so strict were the Pharisees in the payment of their tithes, that they tithed *mint, anise, and cummin*, *Marth. 23. 23.* out of the first tithe paid to the Levites, by the Husbandman, was paid a tithe to the Priest, by the Levites. The second tithe was payed by the Husbandman; either in kind or in money, as he pleased. This tithe was not so great as the first; for if he paid 590 bushels for his first tithe, he paid but 531. for his second tithe: but this second tithe every third year was spent, by the Husbandman, at home upon the poor, and not in *Jerusalem* on the Levites. This year was called the year of tithes, *Deut. 26. 12.* And though at this day the Jews have no lands, yet they pay carefully the tenth of their encrease.

*Q. What Church-government had the Jews after they were carried captive into Babylon?*

*Church-government in, and after the captivity of Babylon.*

*A.* They had no settled government in *Babylon*, being then in misery and captivity; yet they had some Elders and Prophets, as may be seen in *Ezek. 8. 1.* After the captivity, they reformed all things according to King *David's* institution; but the number of singers, door-keepers, and other Officers came far short of the former. This government continued in some measure, till the time of *Antiochus Epiphanes*; who sold the Pontificate to *Jason* the brother of *Onias* the High-Priest; he by degrees brought in the Greek government, and so did the third brother *Menclaus*; at last it was totally subverted in the eighth year of *Antiochus*; and again restored by *Mattathias*, and more fully by *Judas*, *Jonathan*, and his brother *Simon*; in *Jonathan* the Priesthood was translated from the family of *Tsadoc* to the posterity of *Joiarib*; who came of *Eleazer*. And the government held out in some sort till *Herod* the first overthrew it, by thrusting out the lawfull Priests, and substituting at his pleasure unworthy men. The like was done by the Roman Governours; then were the Levites deprived of their tithes by the chief Priests. The singers were permitted by *Agrippa* the younger, to wear a linnen garment as well as the Priests; they retained then some Priests and Levites; they had also Scribes and Lawyers, who exercised Ecclesiastick Jurisdiction with the Elders of the people.



people. They had also Synagogues of their profession abroad in *Alexandria*, *Cicilia*, and other places, *Acts* 6. 9. and in *Judea* too, whither the people met to pray, and hear the Law, and Prophets read. The Synagogues had their Rulers, *Acts* 13. 15. who did interpret the Law; they were also called Prophets, Scribes, and Lawyers: but the Government of the Jewish Church was much pestered by the *Samaritans*, *Essenes*, *Sadduces* and *Pharisees*: *Nazareans*, who rejected the Books of *Moses*; *Hemero-baptists*, who washed themselves daily; and the *Herodians*, who held that *Herod* was Christ; the *Essenes* contemned marriage, and thought themselves holier than other men, therefore called *sons*, Saints, they would have had all things equall. The *Samaritans* rejected all Scripture, except the Pentateuch, and were the sworn enemies of the *Jewes*. The *Pharisees* were so called from Separation, for they separated themselves from other men, accounting all profane but themselves. They placed all Sanctimony in outward shews. The *Sadduces*, so called from Justice, denied providence, subjected all things to our will, denied the souls immortality, Angels, and the Resurrection. The Scribes perverted all by their sophistical glosses on the Law. Of these things, see *Sigonius*, *Bertram*, *Josephus*, and others.

Q. But what Church-government have the Jewes at this day?

A. In *Rome*, *Venice*, *Worms*, *Mentz*, *Frankford* on the *Moen*, *Fridburg*, *Amsterdam*, and in divers places of *Poland*, *Bohemia*, and elsewhere they have their Synagogues, where they use to pray together, and to hear the Law read. Before they come thither, they wash themselves, and scrape their shooes with an iron fastened in a wall before the Synagogue. They enter with great reverence, bowing themselves towards the Ark, where their Law is kept, and are tyed to a set form of Prayer, which they must read in their books; they that cannot read must hearken diligently, and say Amen, though they understand not what is read; for their Liturgy is the old Hebrew, which they generally understand not. They utter divers brief benedictions, and after them some short prayers; and because they can-

Jewes, their  
Church govern-  
ment at this  
day.

not sacrifice, being banished from *Jerusalem*, the place appointed for sacrifice, therefore instead thereof they read the Law concerning the sacrifices and offerings, and some Expositions thereof out of the *Thalmud*, which they understand not. They pray in particular for the rebuilding of *Jerusalem*, and their return thither, which they daily expect, for which they express great joy and vociferation. Then they read a long prayer, collected out of the *Psalms*, with some part out of the first Book of the *Chronicles*, chap. 30. Then they conclude with singing these words of *Obadiah*, vers. 17. *But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions, &c. And the house of Esau shall be stubble, &c. And Saviours shall come upon mount Zion to judge the mount of Esau, & the Kingdom shall be the Lords.* Other songs also they sing, much to this purpose; and when they sing or say these words, [*Hearken O Israel, the Lord our God is one God*] they turn their heads to the four corners of the world, intimating thereby that God is every where King. There be some of their prayers, which they are bound to say every day twice, standing strait, thinking that thereby they shall merit. But when they utter these words of *Isa. 6. 3.* [*Holy, Holy, Holy Lord God of Sabbath, the Earth is full of thy glory*] they leap three times. They hold, that whoever doth speak whilest they are praying, shall eat burning coals when they are dead. After this, they utter an execrable prayer against all Christians and baptized Jews. Then they pray for peace, bowing their head to the left, then to the right hand, and depart out of the Synagogue with their faces still towards the Ark, like Crabs going backward. They use also to go slowly out of the Synagogue, lest by making hast, they might seem to be weary of praying. When they mention the adoration which is given to Christ by Christians, they spit on the ground in detestation thereof.

Q. *What circumstances do the Jewes now observe in praying?*

A. They pray being girt, standing upright, with their faces toward *Jerusalem*, laying their hand on their heart, and bowing their head. They hold it a great sin in praying to belch, yawn, spit, or break winde, because

*Jews, their  
manner of  
prayer.*

cause they hold the Angels to be there present ; but if any be necessitated to break winde , he must beg pardon of God , who hath made him a body so full of holes ; he that prays must make no interruption , though a Serpent should bite him , or the King of *Israel* speak to him . They are bound to utter an hundred blessings every day . In praying they must not touch their naked skin . They hold sneezing in prayers to be a good signe , but breaking wind to be ominous ; and they believe that whosoever saith heartily Amen , to their prayers , hasteneth their Redemption .

*Q. What is the time and order of their Evening-prayer ?*

*A.* About five in the afternoon the Door-keeper of the Synagogue , with a hammer knocks at their doors , warning them to repair to Evening-prayer . When they are come , they sit down , and begin their service with these words of the 84 Psalm : [*Blessed are they that dwell in thy house*] Then the Precentor , having said or sung some Psalms , and half that holy prayer called *Kaddesh* , the whole Synagogue saith eighteen prayers , according to the number of bones in a mans back . And then the Precentor comes down from his Pulpit , and falls upon his knees before the Ark , after the example of *Joshuah* , *Josh. 7. 6.* and layeth his left hand under his face ; because it is said , *Cantic. 2. 6. His left hand is under my head.* This the people do likewise , and with their faces covered , and towards the ground they say the sixth Psalm . Having ended their Evening-prayer , and paused a while , they begin their night-prayers , which they should say after supper ; but because it would be inconvenient to return late to the Synagogue , and many times they are drunk after Supper , therefore before they depart they say some prayers ; but if any have a quarrel with his neighbour , he takes the Liturgy-book and shuts it , clapping his hand upon it , intimating hereby that he would pray no more , till his neighbour were reconciled to him .

*Q. Why do the Jewes , beside the Sabbath , keep holy the Monday and Thursday ?*

*A.* *Esdra*s appointed that the people should meet three times in the week , to be taught the Law , because in the Desert of *Sin* the people wandered three dayes without

*Their times of prayer,*

*Jews hear the Law three times a week.*

without water, that is, say they, without the Law. And because *Moses* went up the mountain the second time to renew the Tables of the Law, and to pacifie Gods anger, for the peoples worshipping the golden Calf on *Thursday*, and returned thence on *Monday*; therefore the devoured Jewes use to fast these two dayes, as the Pharisee did in the Gospel.

*Q. What Ceremonies observe they about the Book of the Law?*

*Their ceremonies about the Book of the Law.*

*A.* In every Synagogue the Book of the Law is kept within a Chest; this Book is the *Pentateuch*, written on Parchment in great Characters, and carried to and fro on two staves, fastened at each end of the Parchment, Before the door of the Ark or Chest, hangs a piece of Tapestry, on which divers birds are figured, because birds were pictured upon the Ark of the Covenant. This Book is wrapt in Linnen, which is covered with Silk, Velvet, or Tissue. The office of carrying the Law, is sold to him that gives most, and the money is bestowed on the poor. The two staves are called the trees of Life. When the Precentor brings the Book out of the Ark, into the Pulpit, then they all sing these words, *Num. 10. 35. Let God arise, and let his enemies be scattered, &c.* After some Anthems are sung, one comes between the Chasan or chief Singer, and him who bought the office of carrying the Law, and kisses (not the parchment, for that were too great presumption) but the cloaths in which it is wrapped; then with a loud voice he blesteth God, who hath chosen them before all others, and given them a Law. Then the chief Singer reads a Chapter, and the Book is kissed again, with blessing of God for giving the true Law. Then it is elevated on high, the whole Congregation shouting *This is the Law, that Moses gave to Israel.* The Women in the mean time being in a distinct Synagogue by themselves, are not permitted to kisse the Book, nor to be there with the men, to shew what modesty ought to be there; but if he who carrieth the Book, should by chance stumble with it, a long Fast must be enjoined; that fall being held ominous, and a presage of great calamities. When the Book is wrapped up again within all its coverings, young and old kisse it, touching it only with

with their two fingers, ; and whilst it is carried back to the Arke they all sing again, *Return Lord to the many thousands of Israel.* Numb. 10. 36. So prayers being ended, as they are going out of the Synagogue, they say, *The Lord preserve my going out and coming in, from henceforth and for ever,* Psal. 5. 9.

*Q. What is their manner of observing the Sabbath at this day?*

*A.* Because Moses commanded the Israelites to gather as much Manna on the sixth day as might serve them also the seventh ; therefore all that they eat and drink on the Sabbath, is prepared and dressed on the Friday ; and if the Servants work be more than they can perform before the Sabbath, their Masters, be they never so great and rich, must help them, that the Sabbath be not broken ; yet they have three Feasts that day, on in the Evening, when they begin their Rest, the second at Noon, and the third in the evening, when they conclude their Sabbath. All that day their tables remain covered ; If they do not wash their heads, hands, and feet ; If they pair not their nailes ; beginning at the fourth finger on the left hand, which pairings must not be trod upon, but either burned or buried ; If they change not their cloaths ; If the men cut not their beards and the women if they combe not their heads ; If they sharp not their knives, and make every thing clean in their houses on the Friday, they esteem the neglect of any of these circumstances a violation of their Sabbath. Before the Sun go down, the women kindle their Sabbatarian lights, which is an ancient custome, as may be seen in *Persius, Satyr. 5.*

*Their manner of observing the Sabbath.*

*Herodis venere dies, unctaque fenestra*

*Deposita pinguem nebulam vomuere lucernæ.*

Except we understand here by *Herod's* dayes, *Herod's* birth day, which was carefully observed by the *Herodian* Sect. Now the reason, why the women kindle the lights, is because the first woman extinguished the light and glory of Man by her disobedience. They also use to hasten their Sabbath and to enlarge it, by adding a part of the work day, that the Souls in Purgatory may have the more liberty and refreshing, who all that time cool and refresh themselves in water, for

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which



which cause the Jews are forbid by the Rabbins to draw all the water out of any place, but to leave some for refrigeration of those scorched souls. They believe that a good and evil Angel stand before their Synagogues, observing who pray and hear most diligently. These Angels wait upon such to their houses, where finding all clean and neat, they depart joyfully, though the evil Angel be not concerned, but is forced to shew a seeming content. They do not put out their lights all that day, nor must they snuff them, lest they should thereby break their Sabbath, nor must they that day catch a Flea, or kill a Louse. If a Jew, in his journey, be overtaken by the Sabbath, he must stay, though in the midst of a Field or Wood, though in danger of thieves, storms, or hunger, he must not budge. They begin their feasting on the Sabbath with consecrated Wine, and two loaves of Bread, In memory of the double portion of Manna they gathered for the Sabbath: which day, they think, is not sufficiently observed, except they eat and drink largely in the day time, and kiss their Wives often in the night. In their Synagogues they have read to them seven of their Chapters by seven several men; who come in at one door, and go out at another. These Lectures are out of *Moses* and the Prophets. *Acts* 13. 27. & 15. 21. they pray for the souls of those who have violated the Sabbath, who being in Hell, have so much ease by their prayers, as to turn from one side to the other. But their service lasteth not above the sixth hour, which is our Noon; for by their Law they must neither pray nor fast beyond this hour. If any dream of such things as they count ominous; such as the burning of the Law, the falling of their houses, or teeth; they must fast till the evening, and so they must fast the next day, as a punishment for fasting on the Sabbath. After dinner, the most of their discourse is about their Use-money, and other worldly business. In the evening they repair to their Synagogues again, and thence to their third Feast. They conclude their Sabbath with singing, or cater-wailing rather, which they continue as long as they can, for ease of the desunct souls; And withal they pray that *Elias* would hasten his coming, even the next Sabbath if he please, that he



he might give them notice of the Messias his coming. Then the richer sort lighting a torch, taking a silver box full of Spices with one hand, and a cup of Wine in the other, they say certain blessings to God for the benefits of Light, Wine, Spices, and the Sabbath; and with some ridiculous ceremonies they end the Sabbath, and begin their week. Some wash their eyes and face with that consecrated wine, counting it medicinable; others sprinkle it about their houses against all Charms, and Witchcraft. They smell to the Spices, that they may not stink, when one of their soules departeth, which it doth at the end of every Sabbath, and returneth at the beginning of the same; so that every Sabbath day they have two souls; besides they think that Hell fire stinks in the week dayes, but not in the Sabbath; therefore they smell to the spices when the Sabbath is ended. They pour out some of their consecrated Wine on the ground to refresh Core and his Complices, who live yet under the ground in fire. On the Sabbath they will not light their Candles; make the r Fires, milke their Cows, snuff their Candles; dresse their Meat themselves, but have Christians to do such trivial things, and then they brag that they be the Lords of the the World and the Christians be their servants.

*Q. How do the Modera Jews keep their Passeeover?*

*A.* The richer sort spend thirty dayes in preparation, and buying of the purest wheat for their unleavened bread, with which also they furnish the poorer sort, who cannot buy. Their first born onely fast the Eve before. The Sabbath, which immediately precedeth the Passeeover, is very holy among them. In this they have long Sermons concerning the Passeeover, and use thereof; this they call the great Sabbath. They are very curious in cleansing their houses, and washing their utensils three dayes before Easter, being more careful with the Pharisees, to wash the outside of the platter, than to purge out the rapien and intemperance that is within. The night before the Passeeover they take great pains to finde out all the Leavened bread that is in their houses. They search and sweep every corner and Mouse-hole for crums with wax candles; if they find none; they purposely sing down some

*Modera Jews  
how they keep  
their Passeeover:*

that they might not seem to have prayed and laboured in vain; all the crumbs they find, they lay up carefully, against the next day, and burn them. They are very curious about the grinding, kneading, and baking of the unleavened Bread; the Corn must be ground three dayes before it be baked. The Mill-stone must be cleansed from all former Meal, and so must the Chest that holds it. The water that is used, must be brought in consecrated vessels, about the going down of the Sun, covered. The Master of the Family must draw the water himselfe. The form of their unleavened Cake is round, and full of holes to let in aire, least it should swell. No other ingredient is permitted in the flower but water: About ten or a eleven they dine, but soberly, that they may with the better appetite eat their unleavened Bread in the Evening. But first, they repair to their Synagogues where they sing and pray; onely the women stay at home to cover the tables, to hang the walls with tapestry, and to expose their cupboards of Plate, and other Riches to be seen, to put them in mind of that Wealth which was in the Temple, when it was robbed and demolished. Each Master of the family, if he be rich, hath his Chair of State; wherein he sits like a Prince, to shew that they were now redeemed from the bondage of *Egypt*. The poorer sort sit majestically also in their seats.

*Q. What is the manner of eating the Paschal Lamb at home?*

*Their manner of eating the Paschal Lamb.*

*A.* When it begins to grow dark, they run home from the Synagogue; a platter is uncovered, wherein are three Cakes, the uppermost representing the high Priest, the middle the Levite, and the lowermost the people of *Israel*; in another dish is a roasted Leg of Lamb or Kid, with an hard egge; there is also a dish of Pap or thick stuff, made of divers fruits, with wine spiced, and chiefly Cinnamon, representing the straw and brick of *Egypt*: in another platter there are Lettice, Parsley, Ivy, Raddish, and such like herbs, with another dish of vinegar, to represent the sowre herbs eaten heretofore with the Lamb. Every one hath his draugh of wine. The middle Cake is broken into two pieces; the one whereof the Master hides in a Napkin, to shew how the *Israelites* fled with there dough unleavened out of *Egypt*

*Egypt.* Then laying hold on the other peece of Cake, they sing. *Such was the bread of affliction our Fathers eat in Egypt. Here we are now, the next year we shall be in Canaan.* The platter with the Cakes is carried from the Table to the Children, that they might demande what that is, as we read *Exod. 12. 26, 27.* When the Cakes are set down again they sing a song of their deliverance; and drink another glasse of Wine, leaning like Princes in their chairs. Then some of the Cakes are eaten with thanksgiving, and some of the Herbs dipped in the Pap. And at last the third Cake is broken, and some more of the herbs are eaten.

*Q.* By these passages it seems that the Jews do not observe the Passeeover, as they were commanded by Moses.

*A.* Its true; for the most of their Modern Ceremonies are Rabbinical rather than Mosaicall. They say that now they are not tyed to the Rites of Moses. because they are not in their own Land, but live amongst profane Gentiles, for so they call Christians. But indeed, the true cause why they keep not the old Passeeover, is, because Christ our true Passeeover is sacrificed for us, who hath put an end to all the old Ceremoniss; and it is observable, that those Jews who now live in Canaan even in Jerusalem, do use altogether the same Rabbinicall Rites, and do not Sacrifice at all; seeing Christ the Lamb of God who taketh away the sins of the world, is the only perfect and satisfactory sacrifice.

*Their Modern Ceremonies are Rabbinical.*

*Q.* What may we observe concerning the Jews at this day?

*A.* That they are a blind, hard-hearted, stiffnecked people, who, as the Apostle saith, have alwayes resisted the Holy Ghost; and are given up to a reprobate sense; they will not yet part with the vail of Moses which is over their eyes; who after so many miracles wrought by Christ and his Apostles, after the accomplishing of all propheties and types in him, after the finishing of the time prescribed by Daniel, of seventy weeks, after sixteen hundred years expectation of a Messiah, since the end of those seventy weeks, after so many calamities which they have suffered for their obstinacy and blasphemies against the Son of God; after so many

*Observations concerning the Jews at this day.*

delusions by *Ben. Corbani*, *David*, *Moses*, and other false Prophets, who gave themselves out to be the Messiah, after so many testimonies & confessions of their own writers, that Christ Jesus was the true Messiah, yet they will not acknowledge it, but continue still in their obstinacy and cruelty against Christ and his members; they brag themselves to be the seed of *Abraham*, and glory in their seal of circumcision given to him; but if they were of *Abraham*, they would do the works of *Abraham*; they would believe with *Abraham*, who saw the day of Christ, and rejoiced; they can claim no share in the Covenant made with *Abraham*, because they deny and persecute him who is the foundation of the Covenant; they condemn Christians, for making and honouring of the image of Christ and of his Saints; which is not so much out of zeal against Images, for they allow the Images of the Cherubins which were in the Tabernacle and Temple; but rather out of spite against Christ and his Saints. They count it idolatry to honour Christ in his Picture or Image, and yet they consider not that themselves are the greatest Idolaters in the world, in worshipping God according to their own fancy, and not according to his Word; which teacheth us, that he is to be worshipped in the unity of Essence, and Trinity of persons, which they deny; thus they worship, though not Images, yet their own imaginations: how often have their Progenitors attempted to re-establish their ancient government, but still in vain, and to their own destruction? witness what they suffered under *Vespasian* and *Titus*; what under *Julian*, when by his permission they began to rebuild their Temple; what under *Hadrian*, when they rebelled, and attempted to set up their earthly Monarchy; what under *Iranius* and *Marcus Antoninus*; what under King *Philip* called *Lopius* in France, when they poisoned the Welis? What shall I speak of their barbarous cruelties, and inhumane savageness under *Andrew* their Captain, in the time of *Iran*, when they murdered many thousands of people, eating their flesh, wearing their skins, and girding themselves with their guts yet bleeding? of these passages we may read in *Soronen*, *Dio*, *Marcellinus*, *Paulus*, *Amilius*, the French Historian; and others; as they have still been  
th:

the greatest enemies that ever Christianity had, so do they continue their hatred against us at this day ; but being kept under, they dare not do the mischief they would ; yet they curse us still, and hold that the best of Christians is no better then the Serpent, whose head deserved to be trod upon. They think they do God good service if they can cheat a Christian ; and they make no conscience to forswear themselves, when they take an oath upon any of our Bibles, thinking they are bound to keep no oath but what they take upon their own *Torah*, or book of the Law ; which is read in their Synagogues. Neither will they swear willingly, but in the Hebrew tongue ; counting all other Languages profane, especially the Latine, which they hate, because the Romans and Latine Church have been their greatest subduers and conquerours. They call us Gentiles, Edomites, and Devils, and Anathematize us daily. They will not call *Mary* the Mother of Christ, but in derision, *The Mother of him that was hanged*. They are merciless Extortioners, and cunning in the Art of poisoning. Their Religion consisteth most in needlets and ridiculous Ceremonies, in Rabbinical fables, Cabalistical whimsies, Thalmudical traditions, large Fringes, and Phylacteries, and in a meer outside ; whereas mercy and justice, and weighty things of the Law are neglected and slighted.

Q. *May Christian Princes with a safe conscience permit Jews to live within their Territories ?*

A. Yes ; conditionally that they communicate not in Religion, nor marry together, nor be too familiar ; and that these Jews be obedient to the Civil Power, quiet, modest, distinguished by some outward badge, and not to be admitted to any publick office or charge ; for they have been tolerated both by the Civil and Canon Law. 2. The Jews in the old Testament had leave to commerce with the Gentiles. 3. We ought to permit them, upon hope we may convert some of them to the knowledge and love of Christ. 4. We ought by all means to commiserate their condition, because to them pertai<sup>n</sup>eth the adoptive, and the glory, and the covenants, & the giving of the Law, and the service of God, and the promise ; *whom* are the Fathers, and of whom, is concerning the

*Jews, whether to be permitted to live among Christians.*



*flesh, Christ came, &c. Rom. 9. 4, 5. we must consider, that by their fall salvation is come to the Gentiles; and if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness: Rom. 11. 12. Let us not then insult over their miseries, nor boast against the branches; for we are but wild Olives grafted upon them: And if God spared not the naturall branches, take heed lest he also spare not thee, Rom. 11. For blindness is happened but in part upon Israel, untill the fulness of the Gentiles do come in, Rom. 11. And then all Israel shall be saved; that is, most of them according to the Scripture phrase: For the Angel tels Daniel, that everyone of his people shall be delivered, whose names shall be found in the book, Dan. 12. 1. So then all the Jews, before the last judgement, shall be saved, and shall acknowledge Christ the true Messiah; yet not all without exception, but all whose names are written in the Book of Life: this restriction sheweth, that some will not be saved. 5. By suffering the Jews to live amongst us, we shall be the more induced to acknowledge the goodness of God towards us Gentiles, in receiving us to mercy, when he cast off his own people. By this also we are taught to fear and tremble at Gods judgements; because for unbelief they were broken off; we stand by faith, let us not be too high-minded, but fear; for if we continue not in his goodnesse, we shall also be cut off, Rom. 11. Lastly, from the Jews we have our Scriptures; they can be our witnesses to the Gentiles, that our Scriptures are not devised and compiled by us, but by our enemies; out of which Scripture, even to the great grief of the Jews, we can clearly prove that Christ is the true Messiah; therefore it is convenient that we permit them to live amongst us.*

*Q. May Christian Princes permit the Jewes to exercise their own Religion?*

*Whether to be permitted amongst Christians to exercise their own Religion.*

*A. They may, if so be they dishonour not Christ, nor traduce or molest his Church: for they were better exercise their Religion, than turn Atheists; principally seeing they worship the same God with us, though not in the same manner, and read the same Scriptures, though not in the same sense. For this cause the Primitive Church, and the Imperial Laws suffered them; and*



and Christ himself permitted their Doctors to sit in the Chair of *Moses*, and to teach his Doctrine, and counselled the people to obey the same; besides, by permitting the *Jewes* to use their Religion without molestation, by using them courteously, they may be the sooner endued to embrace Christ; and indeed our cruelties against them, and the wickedness of our lives have been, and are still great obstacles to their conversion. But Christian Princes must be careful that they be not suffered to blaspheme Christ, or abuse his Church; for they are keepers of both Tables, and they do not carry the Sword in vain; they should also use all the gentle means they can, to bring them to the knowledge and love of Christ, by instructing them in the grounds of Christian Religion; but violence must be avoided; for Faith cometh by perswasion, nor by compulsion; neither must their Infants be forcibly baptized against their Parents consent, but when they come to years of discretion, they should cause them to be instructed in the principles of Christianity. Nor must their Parents be suffered to hinder them; but whilst they are Infants, they must not be baptized against their Parents will, because that were to take away their right of paternity, which Parents have over their Children, both by the Lawes of God, of Nature, and of Nations; besides, the Children of *Jewes*, who are enemies of Christ, cannot be comprehended within the Covenant, and therefore are not capable of the signe of the Covenant, till they be of years; and if then they embrace Christ, they are included in the Covenant, and so made capable of the seal thereof. Besides, the forced baptisme, of *Jewish* Children, would be a great scandal to Christian Religion, which would be traduced as a violent way to force Infants to receive that of which they had no knowledge, nor could give their consent too; and so these Children, when they come to years of discretion, might justly repudiate that Religion, which was forced on them, when they had neither knowledge of it, nor gave consent to it.

*Q. In what things must not Christians communicate with Jews?*

*A. They must not eat, nor drink, nor bathe, nor com-  
habit*

*wherein Christians are not  
to communicate  
with Jews.*

habit together, nor entertain friendship and familiarity, lest by these means, Christians should be infected with their errors and superstition, or lest they should seem to countenance their wicked opinions. 2. Christians must not serve Jews in any kind of service, for then they will brag that they are the Lords of the World, and Christians their slaves: besides, it is unseemly that the children of the free-born (for so we are, being made free by Christ) should serve the sons of the bond-woman; for they are true Israelites, and the sons of *Abraham*, who have the faith and do the works of *Abraham*: who are Israelites not after the flesh, but after the spirit. 3. Christians must not employ Jews for their Physicians, for this were to engage them: besides, we know out of Histories how dangerous such Physicians have proved to Christians, who, by reason of their inveterate malice, makes no conscience to poison them, but rather think they are bound to do so. 4. Christians must take heed how they traffick with Jews, lest they be cheated by them, or lest they partake of the sins and superstition of the Jews, by selling them such Wares, as they know, they will abuse to their superstitious worship. 5. Let not Christians borrow money of Jews, except they mean to be undone by them; for they have ever been, and are to this day, unconscionable Extortioners. 6. Christians ought not to read their blasphemous books, but to suppress and burn them; for by them our blessed Saviour, in his person, offices, preaching, and miracles, is highly dishonoured, and his Church traduced: therefore Pope Gregory the ninth, about the year of Christ 1230. caused the *Thalmud*, in which Christian Religion is so much blasted, to be burned, which was performed accordingly by the Chancellor of *Paris*; and about the year 1553. Pope Julius the third, commanded that all the Jewish blasphemous books, with both the *Thalmuds*, should be searched out, and flung in the fire: and that their estates should be confiscated, who did harbour or read, print or write such wicked books, or bring them from foreign parts into Christian Territories.

Q. How many dayes do the Jews spend in their Easter solemnities?

A. Eight;

A. Eight; the two first, and the two last are wholly kept with great Ceremony; the other four are but half holy dayes; all this time they sup plentifully, and drink strenuously, till it be midnight; but they drink up four consecrated cups of Wine; two before supper, and two at, or after supper; Each of these cups is accompanied with a prayer, and the last with execrations against Christians. At supper they eat the other half Cake, and keep open all night their doors and gates, as being perswaded that then they are safe and secure from all danger, and that they are ready to entertain *Eliab*, whose coming they expect then. During this time they eat up the whole three Cakes, mentioned before, and have divers disputations about what work is fit to be done that time, full of ridiculous subtilties. If during this time they find any leaven in their houses, they touch it not, but cover it till they burn it. Now because they are not certain which is the true fourteenth day of the Moon, when they begin their Easter, they keep the second day as solemnly as the first; and because they know not the true seventh day, therefore lest they should mistake, they observe also the eighth day; after which day they bring leaven into their houses again; The men fast three times after, to expiate for their in:emperance during the Feast; and for the space of thirty days, they neither marry, nor bathe, nor cut their hair, because *Rabbi Akibba* lost by death all his Disciples, being eighry thousand, between Easter and Pentecost.

Q. How do they now observe their Pentecost?

A. Pentecost, so called in the New Testament, from the fifty days between Easter and that Feast; in the old Law it is called the feast of Harvest, and of first fruits, *Exod. 23. 16.* because then their Harvest began, and the time they offered the first fruits of the Earth. The Jews are very exact in numbring each week and day, from Easter to Pentecost, praying continually that God would bring them home again to *Jerusalem*, that in their own Land they might offer to him their first fruits as *Moses* commanded them. They keep two holy days at Pentecost, because they know not which is the true day. They produce their Law twice; and by five men

men they read so much as concerneth that festivity. They strow their Houses, Synagogues, and Streets with grass, fill their windowes with green boughs, and wear on their heads green Garlands; to shew that all places about mount *Sinai* were green, when they received the Law. They eat that day altogether white meats of milk, to shew the whitenesse and sweetnesse of the Law. They make a Cake or Py, having seven Cakes in one, to signify the seven Heavens into which God ascended from mount *Sinai*.

*Q. How do they keep the Feast of Tabernacles?*

*Their Feast of Tabernacles.*

*A.* This third great Feast, which was kept anciently in Booths or Tents, made up of green boughs, in memory of the forty years peregrination in the Desert, is now observed by the Jews eight dayes together. The two first and two last are solemnly kept; the other four are but half Festivals. They first repair to their Synagogues; then after some praying and singing, they run home to their Tents, but do not stay there all night, as their Ancestors were wont to do, they use to take in one hand boughs of Palm, Olive, and Willow, and in the other a Pome-citron: then they blesse God, and shake the boughs towards the four cardinal points of Heaven: then having placed the Law upon the Pulpit, they go round about it seven times in seven days, in memory of the Walls of *Jericho*, encompassed seven times, Then having shaken the branches in their hands, they pray against Christians. This Feast is kept about the middle of *September*; in which month they believe shall be fought the great battle between *Gog* and *Magog*, in which *Gog* shall be slain, and the Jews restored to their own Land. About night they go abroad in the Moon light, believing that God doth reveal to them, by the shaddows of the Moon, who shall live or die that year, for then they begin the computation of their year. The shaking of the Branches towards the four Corners of the World, signifies the destruction of the four great Monarchies, (to wit) the *Assyrian*, *Persian*, *Grecian*, and *Roman*. They make great use of Citrons in this Feast, for they send sixteen men every year into *Spain* to bring with them as many of these as they can: For by the Citrons, they say are represented just men, who are

as full of their good workes, as this fruit is full of seeds.

*Q. How do they keep their New Moons ?*

*A.* Their New Moones are but halfe holidayes with them ; for in the Morning they go to their Synagogues the rest of the day they spend in eating, drinking, and gaming: The day before the New Moons, they use to fast; when they first see Her they utter a Benediction, and leap three times towards Her, wishing that their enemies may come no nearer to hurt them, then they are able to come near and hurt Her. The Women have more right to keep this day holy than the Men, because they would not part with their Ear-rings and Jewels to wards the making of the Golden Calfe ; but willingly parted with them towards the building of the Temple. They gave a ridiculous reason, why Sacrifices were commanded every New Moon ; because, say they, the Moon murmured against God in the beginning ; therefore he took her light from her, and appointed sacrifices to expiate her crime.

*Their New Moons.*

*Q. why do the Jews fast in the month of August ?*

*A.* Because they hold the World was made in September, therefore they make that month the beginning of their year ; and believe, that about that time God will come to judge the World ; for this cause they fast and pray divers days before, and baptize themselves in Lakes and Rivers ; and where these are wanting, they make pits, which they fill with water ; in these they dip themselves over head and ears. thinking this a means to expiate their sins ; they frequent their Synagogues and Church-yards, desiring God to pardon them, for the good Jews sake who are buried there ; and in the same they distribute large Alms to the poor. In some places there they cause Rams horns to be sounded when they go to their Synagogues, to put the greater terror in them, when they consider their sins, and the horror of God's Judgements. Their fasting ceremonies being ended, they shave and bathe themselves, and begin their year with much mirth and jovialty.

*Fast in August.*

*Q. what solemnity use they in beginning their new year?*

*A.* Because they are Commanded by Moses, Lev. 23. 24. to keep holy the first day of the seventh month-  
therefore

*Their solemnities in beginning the new year.*



therefore they begin their Civill year from that day ; which, after Evening-prayer in their Synagogues, they initiate, with a cup of Wine, wishing to each other a good year. The younger sort repair to the chief Rabbi for his blessing, which he bestoweth on them by prayer and imposition of hands. Being returned home, they tall to eating, drinking, and making merry. On the Table is set down a Rams head, to put them in minde of that Ram, which on this day was sacrificed in *Isaac's* stead, and to signifie that they shall be the Head, and not the Tail of Christians. They feed that night plentifully on fish and fruit, to shew that they will encrease and multiply in good works, as the fish do in the Sea ; and that their enemies shall be cut off from all help, as the fruit is plucked off from the Tree. In the morning they go betimes to their Synagogues to sing and pray ; the Law is taken twice out of the Ark, and some Lessons read ; after which, one soundeth a Rams horn on the Pulpit ; if he sounds cleer, it's a good sign ; if otherwise, they hold it ominous, and a sign of a bad year. This horn-trumpet is also in memory of *Isaac's* delivery by the Ram this day, as they hold. The rest of the day they spend in good cheer and mirth. After dinner they go to the waters, there to drown their sins. If they see any fish in the water, they shake their cloaths, that their sins falling upon those fishes, may be carryed away by them into the Sea, as of old they were by the Scape-goat into the wilderness. At night they feast again, and so initiate the year with two days mirth.

*Q. How do they prepare themselves for Morning prayer?*

*Their preparation for morning-prayer.*

*A.* They hold it necessary that every Jew from the fifteenth of *June*, till *Pentecost*, should rise before day, because then the nights are long ; but from *Pentecost* till the fifteenth of *June*, they may rise after day ; their rising will be the more acceptable to God, if they have weeped in the night, for with such the Stars and Planets do weep ; they must let their tears fall down their cheeks, because then God is ready with his bottle to receive them ; those tears may serve them for good use ; because, when at any time, the enemies of *Israel* send out Edicts to destroy the Jews, God is ready with these bottles to pour them out upon these Writings, and to blot



blot out the Edict, that the Jewes may receive no hurt thereby. They hold the morning the best time to enter into the house of God, because David saith, *Thou wilt hear my voice beimes in the morning*. In the evening they say God commands all the gates of Heaven to be shut; which are guarded by certain Angels, who are silent till after midnight, then a great noise is heard in Heaven, commanding the gates to be opened: this noise is heard by our Cocks here below, who presently upon this clap their wings and crow, that men thereby may awake; then the evill spirits who had leave to wander up and down in the night, whilst Heaven gates were shut, lose all power of doing hurt: as soon as they hear the Cock crow, they must say this prayer, as they are taught by their Rabbins; *Blessed be thou, O God, Lord of all the world, who hast given such understanding to the Cock*. When they change their shirts, the walls and bed-posts must not see their nakedness, but they must change within the bed-cloathes. They must not in the morning put on the left shooe before the right; but at night they should put off the left shooe first. As they are going out of their chamber in the morning, they must, with a submissive minde, bow their head to the ground, in remembrance of the devastation of the Temple at *Jerusalem*; but no man must offer to say his prayers, till first he hath eased himselfe at the Stool, and washed his hands, because upon them evill spirits sit in the night-time; and his face also, because it was made after the Image of God; but they must be careful that the right hand, with which they touch the Law, and write the name of God, may no ways be defiled. And when in private they are easing of themselves, they must not then think of God, or of his Law; for that will shorten their life, as their Rabbins say. If any man touch his eye in the morning with unwashed hands, he shall be blind; if his ears, deaf; if his nostrils, they shall still be dropping; if his mouth, it shall stink; if any part of his skin, it shall be scabbed; they must not presume to pray but in their four corner'd cloak, from which hangs certain Borders, Laces, or Phylacteries, which they call *Zyzzim*; they must also have their *Tephillin* tied to their heads and hands; these are scrowls or bundles of pray-  
ers,

ers; but of these, and many more of their superstitious ceremonies see *Buxtorfius in Synagoga Judaica*.

*Q. How do they prepare themselves for the Feast of Reconciliation.*

*Their Feast of Reconciliation, and Ceremonies therein.*

*A.* The first ten dayes, after the beginning, are Penitential, in which they fast and pray. The ninth day every Man, young and old takes a Cock in his hand; every Woman and Maid a Hen. After some impertinent sentences pronounced out of Scripture, each one whirles the Cock about the Priests head, saying, This Cock shall die for me; then the Cocks throat is cut, his body flung to the ground, and at last roasted: His guts are cast upon the top of the house, that the Ravens may carry them away, and their sins together. They labour much for white Cocks, which they hold to be pure from sin; red Cocks they detest, as being full of sin. The reason, why they sacrifice a Cock, is because the Hebrew word *Gheber* signifieth a Man, and in the Thalmud a Cock; so to them the death of a Cock is as much as the death of a Man. After this, they go to the Church-yard, confesse their sins, and give to the poor the price of their Cocks, because of old they used to give their Cocks to the poor. In the afternoon they dip themselves again in water, and prepare lights for their next days service in their Synagogue, where, in the Evening they meet and reconcile themselves to each other where hath been any offence; he, that seeks to be reconciled, is sufficiently satisfied, though the other be obstinate; and thinks himself acquitted in seeking for that the other hath refused. If the Party wronged die, he that did the wrong goeth to his grave, and before ten Witnesses confesseth his fault; they confesse also their sins to each other, in some secret place of the Church: they go two and two; the one boweth his body turning his face to the North; whilst he is confessing and beating of his breast, receiveth thirty nine stripes on the back, of his fellow with a leather thong, whom he repays in the like manner. Having done, they return home, and make merry with their roasted Cocks and Hens. Over their cloaths they put on a white Shirt or Surplice, to shew that now they are white and pure from sin.

*Q. What*

*Q. What other ceremonies use they in the feast of reconciliation?*

*A.* The ninth day, the men in the Synagogues, the women at home, about evening, light wax candles; over which they pray; stretching out their hands towards the lights; which if they burn clear, they take it for a good sign that their sins are pardoned, and that they shall be happy: if the lights be dim; or the wax melt; it's ominous. Then they fast, go bare-footed, abstain from dy1, bathing; and carnal copulation: they spend much of the night in singing and praying, and most of the next day; while the Priest extendeth his hands to blefs them; they all lay their hands on their faces, as not daring to look on those sanctified hands of the Priest. At this time they fast 48. hours together, and some have been observed to stand upright and pray above 24. hours without intermission. Some write, that they use at this time to bribe Satan, that he may not accuse them for their sins.

*Q. What ceremonies use they when they have read over the Law?*

*A.* They divide the *Pentateuch* into 52. Sections; according to the 52 Sabbaths of the year. The last Lesson, which falls out on that day, that immediately follows the feast of Tabernacles, about the 23. of September; is accompanied with singing; & the Priests dancing. All the books are this day brought out of the Ark with dancing about it; in the interim, whilst the books are out of the Ark, a candle burns within it; to shew that the Law is a Light. In the Synagogue they sling Nuts, Pears, and other Fruit to the Youth; who, in scrambling for the same, fall oftentimes together by ears. That day their Ecclesiastick Offices are proposed to sale; which occasioneth much strife and malice among them. The money raised on the Offices, is for the repair of their Synagogues, and relief of the Poor. At last, they conclude all with good cheer and wine at supper, and are merry; if while the Law was carried about, he did not stumble that carried it, for that is held very ominous.

*Q. What are these Church-offices which they sell yearly?*

*A.* First, the Office of lighting the candles. Secondly, *Church-offices* Of furnishing the consecrated wine; which is spent *it's* among the their Sabbaths and other Festivals. Thirdly, the *Office* of Jews.

fice of folding and unfolding the Book of the Law. Fourthly, of lifting up, and carrying about the said Book. Fifthly, of touching the sacred staves on which the Book or Parchment is rowled. Young men are greedy of this office, because, they think, the touching of these staves will prolong their life. Sixthly, the Office of reading the Law. And seventhly, of supplying his place who is negligent in his Office.

*Their feast of  
Dedication.*

*Q. Why do they keep the feast of Dedication?*

*A.* They keep it in memory of *Judas Maccabaeus*, who dedicated the Temple the 25. of November. After it had been possessed and polluted by the Grecians, it was then ordained by *Judas* and his brethren, and all the people, that this feast should be kept yearly for eight dayes together. At that first Dedication was found a small vessel of Consecrated oyl; which of it self was not sufficient to hold out above one night, but by miracle it maintained the Lights for the whole eight dayes. Now this feast consisteth in drinking and gormandizing, and in pompous superstition about their lights. Yet Christ honoured this Feast with his presence, *John* 10. 22. not to countenance the abuses thereof, but the institution it self; for all places set apart for the service of God, ought to be consecrated and dedicated to him by prayer and decent ceremonies; therefore *Moses* dedicated the Tabernacle to God, and *Solomon* the Temple, with great solemnity and prayers; when the Temple was rebuilt, after the Peoples return from *Babylon* it was dedicated again; and now the third time it was dedicated, when it was profaned by *Antiochus*. These second Dedications are called *izabon*, that is, Renovations. The Temple was also newly consecrated or dedicated under *Hezekiah*, after it had been profaned by *Achaz*, *2 Chron.* 29. The Priests and Levites spent eight days in this dedication.

*Their feast of  
Purim.*

*Q. What is their feast of Purim?*

*A.* That is of Lots; for *Haman* by lot had appointed the Jewes to be massacred all through the *Persian* Kingdome in one day; to wit, the thirteenth day of the twelfth moneth, which is *Adar*, or *February*; but the Plotters were massacred themselves by the Jewes the same day. For at *Susa*, *Haman* with his ten Sons, and  
five

five hundred men more were slain, and three hundred the day after: and one the same day through the rest of *Assuerus* his Dominions were slain by the Jews 75000. So because this day they destroyed their Enemies; and the next day rested themselves; therefore at this feast they keep two holy days; or rather dayes for *Bacchus*. In their Synagogues they set up lights in the night time; and the whole book of *Esther* is read: As often as they hear the name of *Haman*, they keep a cruel noise, and stamping with their feet. They read all that passage of the death of *Haman's* Sons at one breath, to signifie the suddennesse of that death. These two days are spent in singing, playing, eating, and drinking. The men wear womens apparel, and the women mens, against the law of God, which they think at this time of mirth they may lawfully violare. And that the poor may be merry also, the richer sort furnish them with mear and drink; and so with this ryotous *Bacchinal*, they conclude their Anniversary Feast; for this is the last of the year, having none between this and *Easter*.

*Q. what fasting days do the Jews observe now?*

*A.* They keep the four Fasts mentioned by *Zachary*, chap. 8. 19. to wit, that of the tenth moneth, on the tenth of *December*, in memory of *Jerusalem* besieged that day by *Nebuchadnezzar*. Secondly, they fast the seventeenth day of the fourth moneth, or *June*; in memory of the two Tables of the Law broken, for the loss of their daily sacrifice; for burning of the Law; for setting up Idolatry in the Temple; for besieging *Jerusalem* the second time, and for breaking down the walls thereof. They count the days from this till the ninth of the next moneth all unlucky; so that they avoid all great business; and School-Masters during that time will not beat their Scholars. Thirdly, they fast the ninth day of the fifth moneth, or *July*; because then the Temple was burned; therefore they go bare-foot, sit on the ground, read *Jeremiahs* Lamentations, and in the Church yards, among the dead, they bewail the losse of *Jerusalem*. From the first till the tenth of this moneth, they abstain from flesh, wine, shaving, bathing, marrying, and pleading; and from all kind of delights. Fourthly, they fast the third day of *September*; because *Gedaliah*, Gover-

*Their Fasts.*



nor of those Jews, that were not carried away in Captivity, was treacherously murdered, as we read *Jeremy* 40. and 41. Besides these fasts, they have others, but not so generally observed; for some of their preciser sort fast every Munday and Thursday. Some fast the tenth of *March*; because *Miriam* died that day, and the people wanted water in the Desert. Some fast the tenth of *April*; for the death of *Eli*, and his two Sons, and the losse of the Ark. Some fast the eighteenth of this moneth; for the death of *Samuel*. At *Jerusalem* the Jews used yearly to fast in remembrance of the Translation of the Bible out of Hebrew into Greek by the seventy Interpreters. This Fast was observed the eighth day of *Tebeth* or *December*, and was a day of much heaviness among them; which must proceed from their pride or envy, or too much superstition; disdaining that their Law should be imparted to the Gentiles, and that this Translation was a profanation thereof. So superstitious they are in their fasts, that they will read no passages in the Bible but such as are sad and sorrowfull; as the destruction of *Jerusalem*, *Jeremie's* Lamentations, &c. And not any passage that is joyfull, such as their delivery from Egyptian slavery, or *Haman's* tyranny. The only fast that God commanded, was that upon the day of Expiation; other fasts were enjoined by the Prince upon emergent occasions; as the fast commanded by *Jehosaphat*, by *Joachim*, and other Princes. Divers other private fasts they have upon private occasions. Their fasts is from all meat and drink till the evening that the stars appear.

*Q. What is the manner of their marriages?*

*A.* They are married in the open air, either in the streets or gardens, by their Rabbies. The Bridegroom wears about his neck a hair-cloath, the end of which the Rabbi puts on the Brides head, after the example of *Ruth*, who desired to be covered with the skirt of *Boaz's* garment. Then the Rabbi takes in his hand a glasse full of wine, over which he pronounceth a blessing, praising God for this Conjunction, and gives it to the Bride-man and his Spouse that they may drink. Then he takes from the Bridegroom his gold ring, and asks of the standers by if it be good, and worth the money



ney given for it, and so puts it upon one of the Brides fingers: then are the marriage writings read openly: Then the Rabbi takes another glasse of Wine, over which he prayeth, and presents it, to the married couple, to be tasted; but the Bridegroom takes the glass and dashes it against the wall, in memory of the destruction of *Jerusalem*; and for the same cause, in some places, ashes are put on the Bridegrooms head; so the Bride, in sign of sorrow, puts on a black cloak, and the Bride-man a black hood; they are married in the open Air, that by looking up to Heaven, they may be put in mind of multiplying like the Stars. The other ceremonies used before and after marriage, are not to our purpose, as not being Ecclesiastical. But we must know that besides the principal Wife, they have others, that are subordinate, which we may call Concubines, who have not the command of the family, nor gifts or presents from the Husband; as *Rebecca* had from *Isaac*, nor matrimonial writings, as the chief Wife hath; nor may their children inherit, but receive gifts only; thus *Abraham* dealt with the sons of his Concubines, *Gen.* 25. Their custom also is first to be contracted, and after some space of time to be married; which contract was confirmed either by writing, or by a piece of money, or by copulation; but this last was punishable. Their marriages are accompanied with blessings and prayes; therefore, if they are married within doors, that house is called *Beth-Hillulim*, the house of prayes.

Q. How do they make their Bills of Divorce at this day? The Bills of Divorce.

A. After the same manner that they did in the time of Christ, when any man is weary of his Wife, he writes a Bill of twelve lines only, neither more nor fewer; this he delivers to his Wife before three witnesses, who subscribe and seal the same; whereby he gives her free power to go whether she will, and to dispose of her self as she pleaseth; but she must not marry again till after ninety days, that it may be known whether she be with child or not; the woman also might give a Bill of Divorce to her Husband, of which our Saviour speaketh, *Mark.* 10. 12. and withal sheweth that such Bills of Divorce were not commanded, but

tolerated by *Moses* for the hardnesse of their hearts; and tells them plainly, that *whosoever puts away his wife, and marries another, commits adultery*; and so doth she, if she marries another, *Matth. 5. 31. Peter Martyr on 1 Corin. 7. 10.* is mistaken, when he saith, that there is never any mention in Scripture, that the woman gave a Bill of Divorce to her Husband; but our Saviour tells us, that *if the woman put away her Husband, and marry another, she commits adultery*; but the man and woman could not put away one another without a Bill of Divorce, and that before Witnesses.

*Q. After what manner is the Wife separated from her deceased Husband's brother?*

*Their separation of the wife from the deceased Husbands brother,*

*A.* The Widow with five witnesses repairs to the chief Rabbi, who asks her certain questions, as whether her Husband hath been dead three months, whether his brother be a single man, whether the man present be her Husband's full brother, of what age they are of; and whether they think themselves fit for procreation? Then he asks of the woman if she be fasting, for otherwise she must not spit in his face. Then he asks of the man, if the woman present were his brothers Wife, if he will marry her, or suffer his shooe to be pulled off. If he say he will not marry, then a shooe is brought, and put upon his right foot being bare; then the woman comes, saying, this my brother in Law refuseth to raise up seed to his brother, and so bowing herself, pulls off his shooe, and spits in his face, saying, so shall it be to him that will not build up his brothers house; and thus they are parted.

*Q. What is the manner of circumcising their Children?*

*Their circumcision, and Rites thereof.*

*A.* The Child is first washed, and layd in clean linnen; for if he be foul, or defile himself, while he is Circumcised, the Mohel or Circumciser is to suspend or interrupt his prayer, till he be washed again. In the morning of the eighth day, the God-father seateth himself down in a seat placed neer the Ark, and the Mohel neer him. Twelve wax candles are brought in, to represent the Twelve Tribes. Then two cups of red wine, the circumcising knife, with two dishes; the one of oyl, the other of sand. When the Child is brought to the door

door by the women, the Congregation riseth up, the God-father takes the Child, and sits down in his seat. There is also a seat prepared for *Eliab*, whose coming they expect at the circumcision. - The Child is then named, and usually by the name of some of his Ancestors; so that *Luke 1. 61.* it was wondered at, that *Zachary* should name his Son *John*, seeing none of his kindred was named with this name. The eighth day was so strictly observed, that if it fell on the Sabbath, the Child was then circumcised; not sooner, lest God should be thought to be tied to the Sacrament; and because the child, the first seven days after the birth, was held legally unclean, and yet remaining in his blood, *Levit. 12. 2, 3. & 22. 27.* Nor later, lest the Parents should be longer withheld from the comfort of the Sacrament. The Penalty of contempt or neglect of circumcision was a cutting off from the people, *Gen. 17. 14.* that is, by excommunication, or bodily death of the Parents. Therefore God would have killed *Moses* for not circumcising his Son; or else by the death of the Son himself, when he comes to years of discretion, if he be not circumcised, either by himself, or by his Parents, or by the Judges,

*Q. How doth the Mohel cut off the foreskin?*

*A.* He first rubs it, that it may be the lesse sensible, then blesteth God for the Covenant of Circumcision, and withal cuts off the fore-part of the skin, and flings it into the Sand, in memory of that promise, *Gen. 32. 12. I will make thee as the sand of the Sea*; then he spits some red wine on the wound, and washeth it, and some also on the Childs face, if he faint, and taketh the bleeding member into his mouth, and sucks the blood from it, which he spits into the other cup of wine. Then he tears off the remaining skin with his sharp-pointed nails, and layeth the clouts dipt in Oyl on the wound, and bindeh them. Then he blesteth God again, and the God-father takes the other cup of wine, and prayeth for the Child. And the Mohel moistneth the Childs lips with wine and his own blood, and prayeth again. If the Child be sick on the eight day his Circumcision is referred till he recover. If he die before the eighth day, he is circumcised at the grave, but without prayers.

*How they re-  
deem their first-  
born.*

*Q. How do they redeem their first born ?*

*A.* When the Child is one and thirty days old, he is set upon a Table by the Father, before the Priest, with as Much money as two Dollars and a half. After some questions propounded by the Priest to the Father and Mother; amongst others, whether he esteems more of his money, or of his Child; he answers, of his Child; then the Priest takes the money, and layeth it on the Childs head, and pronounceth, that he being the first-born, and presented before the Lord, is now redeemed: if, before this time, the Father dies, then the Mother signifieth by a scroll, about the childs neck, that he is the first born, and not redeemed; who, when he comes of age, is bound to redeem himself. He is held to be of just age when he is thirteen years old, for then the parents stand no more charged with his sins, but he must himself bear his own burthen.

*Their duty to  
the sick.*

*Q. What duty is performed to the sick ?*

*A.* The Rabbins are bound to visit and comfort them, and prepare them for making their Will, if they be rich; They exhort them to be constant in their faith; especially, they must believe, that their Messias is yet to come; therefore must make both confession of their faith, and of their sins. They pray that their death may be a sufficient expiation for their sins, and that they may have a share in Paradise, and in the life to come.

*Q. How do they use their dead ?*

*Their ceremonies about the  
dead.*

*A.* When the party dieth, his kindred tear off a little piece of their garments; because Jacob tore his garments when he heard of Joseph's death. They mourn also seven days; because Joseph did so for his Father. All the water in the house they pour out into the streets. They cover his face, and bow his thumb, that it resembleth the Hebrew *Shaddai*, that so they may terrifie Satan from coming neer the Corps. His other fingers are stretched out, to shew that now he holds the world no longer, having forsaken it. They wash the body with warm water, and anoint the head with wine, and the yolk of an egge; and cloath him with the white surplice he wore on the day of Reconciliation, and then they Cossin him. When the Corps is carried out of the house, they cast a shell after him, signifying that all sorrow should

should be now cast out of that house. In the Church-yard a Prayer or two is said, then the Corps is buried; the next of kin casteth in the first earth. In their return they cast grasse over their heads; either to signifie their frailty and mortality; *For all flesh is grasse*; or else their hope of the Resurrection. When they enter the Synagogue, they skip too & fro, and change their seat seven times. The mourners go bare foot seven days; abstain from wine and flesh, except on Sabbaths and Festivals. They bathe not in 33 days, nor pare their nails. They burn candles, for seven days together, thinking that the departed souls return to the place, where they left the body, and bewail the losse thereof. They believe, that no Jew can be partaker of the Resurrection, who is buried out of *Canaan*, except God, through hollow passages of the earth, convey his body thither; grounding this conceit upon *Jacob's* desire to *Joseph*, that he should bury him in *Canaan*, and not in *Egypt*. They borrowed divers Gentile customs in their Funerals, as curting or tearing their skin, hiring of women to sing, and minstrels to play; also shaving, going bare-footed, and bare-headed, with dust on their heads, washing, anointing, and embalming, besides beautifying of their Sepulchres, and adding of Epitaphs, &c. They used also burning of the dead, as may be seen in *1 Sam. 31. 13.* & *Amos 6. 10.* they bury a part by themselves, and not with those of another Religion. Their common Epitaph is, *Let his soul be in the bundle of life, with the rest of the just, Amen, Amen, Selah.* Other vain opinions and ceremonies they have, but not to our purpose. Of which see *Munster, Buxtorfius, Margarita, Galatin, Hoffinian, Fagius, D. Kimchi, Aben Ezra, &c.*





## The Contents of the Second Section.

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### SECT. II.

#### Quest.

*What kind of Religious, or rather Superstitious government was there among the ancient Babylonians?*

*Ans.* They had their Priests, called *Chaldeans*, and *Magi*, who were much addicted to Astrology and Divination, and had their Schools for education of the Youth in this knowledge. They worshipped divers gods, or Idols rather; the two chief were *Belus*, or *Bel*, or *Baal*, by whom they meant *Jupiter*; the other was *Astaroth*, or *Astarte*, by which *Juno* was understood. They were bound also, by their superstitious discipline, to worship the Sun; and so was the King to offer to him

Babylonians,  
their ancient  
Religion.



him every day a white horse richly furnished. They worshipped also the Fire, under the name of *Nego*; and the Earth, by the name of *Shaca*. To this Goddesse they kept a feast for five dayes in *Babylon*; where, during that time, the Servants were Masters, and the Masters Servants. They worshipped also *Venus*; for maintaining of whose service, the women prostituted themselves to strangers, and received much money thereby; to this purpose they sate and exposed themselves at the Temple of *Venus*, which they call *Militia*. Their Priests used to have their Processions, and to carry their Idols on their shoulders, the people before and behinde worshipping. The Priests also were used to shave their heads and beards, and to stand in their Temple with Axes, Scepters, and other Weapons in their hands, and Candles lighted before them. They held a Divine Providence, but denied the Creation. *Ninus* was the first Idolater, who after the death of his Father *Belus*, set up his Image, and caused it to be adored with divine honours here at *Babylon*, and in the rest of his dominions. Thus we see that the making of Images, and the worshipping of them was the invention of the Gentiles; for indeed they were men, whom the Pagans affirmed to be gods; and every one according to his merits and magnificence, began after his death to be worshipped by his friends; but at length by the perswasion of evill spirits, they esteemed those whose memories they honoured, to be lesser gods; this opinion and idolatry was fomented by the Poets; and not onely a preposterous love, and a vain admiration of the worth and merits of dead men brought in Idolatry, but likewise *Deisdemonia*, or a foolish and preposterous fear; *primum in orbe Deos fecit timor*; for the Gentiles did fear their Religion would be in vain, if they did not see that which they worshipped; they would therefore rather worship stocks and stones, than an invisible Deity; but it is ridiculous, saith *Seneca*, *Genu posito simulacha adorare & suspicere; fabros vero qui illa fecerunt contemnere*; to worship and admire the image, and to slight the Image-maker; whereas the Artificer deserves more honour than the Art. Against this madnesse the Prophet *Isaiah* speaketh, chap. 44. men cut down trees, rinde them, burn a  
part

*The making, worshipping of Images, and bringing in Idolatry.*

part of them, make ready their meat, and warm themselves by the fire thereof; but of the residue he maketh a god, an Idol, and prayeth to it; but God hath shut their eyes from sight, and their hearts from understanding. Divers ways they had, in worshipping of their Idols; sometimes by bowing the head, sometimes by bending the knee, sometimes by bowing or prostrating the whole body, and sometimes by kissing the Idol, or by kissing their own hand, if they could not reach to kisse the Idol; of this *Job* speaketh, *If my mouth hath kissed my hand, when I beheld the Sun shining, or the Moon walking in her brightness, Job 31. 27.* but of the Babylonish Idolatry, see *Diodorus, Philostratus, Eusebius, Isidor, Scaliger.*

**Q.** How doth it appear that the Gentile Idols were dead men?

**A.** By their own testimonies; for *Hermes* in *Asclepius* as *Apuleius* records, confesseth, that *Æsculapius* grandfather to *Asclepius*, and that *Mercury* his own grandfather, who had divine worship at *Hermopolis* in *Egypt*, were men whose bodies were buried, the one in *Lybia*; the other in *Egypt*, in the Town *Hermopolis*, so called from him; but under these names Spirits or Devils are worshipped, which I did draw or intice into their Statues. *Plutarch* witnesseth that the Egyptian god *Osiris* was a man, who because he distinguished every Region in the Camp by their colours, in which Dogs, Oxen, and other beasts were painted; therefore after his death he was honoured under these shapes. In *Cyprian's* book, concerning the vanity of Idols, *Alexander* is informed, by *Leo* the chief Egyptian Priest, that their gods were no other then men. The Greek Poets, in rehearsing the genology and offspring of their gods, do intimate that they were men. King *Faunus* in *Italy*, made his Grandfather *Saturn* a god; and so he did deifie his father *Picus*, and his wife *Fauna*; who from her gift of prophesying was called *Fauna*, and afterward *Bona dea*. When the Senate made an Act that none should be worshipped at *Rome* for gods, but such as the Senate did allow; did they not by this Act intimate that their gods were but men, and subject to their approbation? *Cicero*, in his books of the nature of gods, sheweth that all their Deities, both great and small, were but men; their Temples were their Sepulchres, and their Religion but Superstition

*Virgil*

The Gentiles  
Idols were  
dead men.

*Virgil*, by confessing that the *Trojan* gods were subdued by the *Grecians*, doth acknowledge they were but men. *Sibylla* calls the Gentile gods *νεκρὰ ἰδωλὰ καμώμενα*, that is, the Idols or Images of dead carcases; the whole story of *Jupiter*, to wit, his birth, education, actions, and death, do testifie he was but a man; and if we look on his adulteries, incests, with his own sister *Juno* and his daughter *Minerva*; if on his Sodomy with *Ganymedes*, his ravishing of *Europa*, and many others; if on his impiety against his father *Saturn*, whom he drove out of his kingdom, and forced to hide himself in *Italy*; if, I say, we consider these things, we must needs say, that he was so far from being a god, that he scarce deserved the name of a man, but rather of a savage beast, and indeed not unlike in salacity to the Goat his Nurse. Such another god was *Saturn*, a cruel murderer of his own children, and whose chief delight was to have little children sacrificed to him. What was *Mercury* but a Thief, *Venus* a Whore, *Bacchus* a Drunkard? *Vulcan* was but a Smith, *Apollo* a Shepherd and Mason, *Mars* a Souldier, *Neptune* a Mariner, *Minerva* a Spinster or Weaver, *Saturn* a Husbandman, *Asculapius* a Physitian, &c. in a word, as these were men, so they had no other Deity, but what they had from men; therefore I will end with that witty saying; *Si Dii, cur plangitis? si mortui, cur adoratis?* if these are gods, why do you bewail them? if men, why do you adore them? But against these deified men, the fathers of the Church have written sufficiently: chiefly *Clemens*, *Augustine*, *Eusebius*, *Tetullian*, *Cyprian*, *Lactantius*, *Arnobius*, *Nazianzene*, &c. Who tell us, that there was no Religion at all among the Gentiles, seeing every kind of impurity and impiety was patronized by their gods; and as *Greg. Nazianzene* saith in his third Oration against *Julian*, *καὶ οὐκ ἔστιν ἡ τῶν θεῶν τιμὴ, καὶ οὐκ ἔστιν ἡ τῶν ἀνθρώπων τιμὴ*, that is, to be wicked was not only counted no disgrace, but it was also honoured with Altars and Sacrifices. Therefore justly might the Apostle call the worshippers of such gods, *Atheists*; because they did not worship the true God, but such as were no gods at all, and scarce worthy to be called men. Goodly gods (saith the same Father) who would be drawn to *Athiopia*,

so far off, for the love of good cheer; these sure were belly-gods; and withal would undertake a quarrel for the Strumpet *Iacana*.

*Q. What Religious worship, or Idolatrous rather, was used in Hierapolis of Syria?*

Hierapolis, the Religion thereof.

*A.* In this holy City (for so *Hierapolis* signifieth) was a magnificent Temple built by *Deucalion*; or, as some write, by *Semiramis*; or, as others, by *Bacchus*. Queen *Stratonice* repaired, or re-built rather, this Temple, being decayed. Here men used to geld themselves, and put on womens apparel; such Priests were called *Galli*: Here stood two *Priapi* or *Phalli*, and within the Quire (into which the chief Priest onely might enter) stood *Jupiter's* statue, supported with Bulls; *Juno's* with Lions, having in one hand a Scepter, and a distaff in the other: In the Temple stood *Apollo*, cloathed and bearded, whose Oracles were much consulted; if the Petition was liked, the Image would move forward; if otherwise, backward. Here also stood divers other Idols; 300. Priests were maintained here; who did minister all in white, with their heads covered, and sacrificed, twice a day, with singing and musical instruments, if to *Juno*; but to *Jupiter* no musick. Their high Priest was elected every year, whose cloathing was Purple, and a golden Mytre. Not far from the Temple was a deep Lake, in which were kept consecrated fishes: in the midst thereof stood a stone Altar, crowned continually with Garlands; on this odours did still burn. They had divers Feasts; the greatest was that of the Fire; where they set divers trees hung with divers sorts of beasts for sacrifice on fire; after they had carried about these Fires (in Procession) to their Idols. Here the gelded Priests wound each other, and divers young men at this feast geld themselves. Here was much confused Musick, Disorder, Fury, and Prophecyng. Into the Temple none might enter in 30. days, in whose Family any died, and then his head must be shaved. He that but lookt upon a dead Corps, was excluded the Temple a whole day. To touch a Dove was abomination, because *Semiramis* was transformed into a Dove; and so it was to touch Fishes, because of *Dereto*, the Mermaid and Mother of *Semiramis*, half

half a Fish and half a Woman. To *Hierapolis* were divers Pilgrimages; each Pilgrim was tied to cut his hair on his head and brows; to sacrifice a sheep, to kneel and pray upon the fleece thereof; to lay the head and feet of the sheep upon his own head, to crown himself, to drink cold water only, and to sleep on the ground till his return. The young men were bound to consecrate their hair, then to cut it in the Temple, and to offer it in a box of Gold or Silver, with their names inscribed thereon. Some other foolish circumstances there were in their superstitious Church discipline, if I may so call it: Of which see *Iucian* in his *Syrian* Goddesse; out of whom I have this description. By this, and by what we are to speak of the Gentile Idolatry, we may admire the madnesse of those men, who, being made after the Image of God, do subject and enslave themselves to dead Images; to senseless blocks and stones; which have eyes, and see not; ear, and hear not: Then not without cause did *David* say, *That they who made them, are like unto them*; he means those that worship them; for not the Artificer, but the Worshipper makes the Idol; So the Poet,

*Idolatry of the  
Gentiles, and of  
all kinds con-  
demned.*

*Qui fingit sacros auro vel marmore vultus,  
Non facit ille Deos; qui colit iste facit.*

And it is strange to see how cold and sparing we are in the worship of the true God; how zealous and expensive they are in the service of their false gods; they can cut their flesh, and cry from morning to evening with *Baal's* Priests; they can part from their gold and silver, their jewels and ear-rings to make them a golden Calf; yea, they can offer their sons and daughters to be burned in the fire to *Moloch*; and yet there is no sin so repugnant to God as Idolatry; for it is repugnant to his entity, because *an Idol is nothing in the world*, saith the Apostle; it is repugnant to his unity, because he is but one; but false gods, or Idols are many; it is repugnant to him, as he is verity, because *Idols are lying vanities*; it is repugnant also to him, as he is life, because Idols are dead & senseless things; it is repugnant to his purity; for Idols are called filthiness, pollution, and abomination in Scripture; it is also repugnant to the love he carrieth to his Church; for it causeth jealousy in him,  
and



and therefore he calleth Idolatry *Whoredom*; and Idolaters *Adulterers*; and they, that worship Idols, are said to *go a whoring after other gods*; it is likewise opposite to Gods goodnesse; therefore Idolatry is particularly called sin, as if it were the only sin in the world: so *Exod. 32. 22. This people is prone to sin*; that is, to Idolatry: so *Lament. 1. 8. My people have committed a sin*; that is, Idolatry: and as it is most repugnant to Gods nature, so it is to almost all his commandements. To the first; because it makes other gods than he. To the second; because it makes graven Images and worships them. To the third; because it takes Gods name in vain; by giving it to the creature, even to stocks and stones. To the fifth; because it gives the honour, due to Parents, unto senselesse Idols; for the Idolater saith to the stock, *thou art my Father*, and to the stone, *thou hast begotten me*, *Jer. 2. 27.* To the sixth commandement; because the Idolater is a horrible murdherer, in not sparing his own children. To the seventh; for Idolatry is not only spirituall Adultery, but the cause also of carnal pollution, and of unnatural lust; for among the Indians they practised Sodomy, in the sight of their Idols, as a part of that worship due to them. Lastly, it is against the eighth commandement; for the Idolater is a sacrilegious Thief, stealing from God his due, and giving it to his Idol; as the Prophet complaineth, *Hos. 2. 8.* There are three sins inseparable companions of Idolatry; namely, Witchcraft, Covetousness, and carnal Pollution. For the first, The Apostle, *Gal. 5. 20.* joyneth Idolatry and Witchcraft together: The *Ephesians* as they were given to Idolatry, so they were to Magical Arts: And as soon as they forsook their Idolatry, they forsook also their Witchcraft, and burned their Conjuring books, *Acts 19. 19.* As *Manasseh* reared up Altars for *Baal*, so he used incantments, and dealt with familiar spirits, and Wizzards, *2 Kings 21. 6.* Hence proceeded diabolical inspirations, and Enthusiasmes, Oracles, and many other enchanting tricks. As for Covetousness; it is no wonder that it accompanies Idolatry; for it is a kind of Idolatry, and so the Apostle calls it: The covetous man worshippeth his god *Plutus*, or *Mammon*, with as great devotion as any Idolater doth his Idol: he saith to the wedge,



wedge, thou art my hope; and to the gold, thou art my confidence; he sacrificeth to his god; the poor, whom he oppresseth; his own soul also and his body too; which he macerates with care, and deprives of things necessary. King *Ahaz* no sooner gave himself to Idolatry, but he presently shews his sacrilegious covetousness in robbing the house of the Lord of its wealth, 2 *Chron.* 28. As for carnal uncleanness, how much that hath been practised by Idolaters, is known to them that have read Histories; for they did not think their daughters fit for marriage, till first they had been prostituted before their Idols; and though Adultery, Fornication, and Sodomy were thought sins, yet these were held virtues, and a part of religious worship in the presence of their gods: and it is no marvel; for their very gods were incestuous, Adulterers, and Sodomites; and divers strumpets, after their death were deified, as *Lactantius* instanceth in *Laurentia*, the Wife of *Faustulus*, who for her whoredoms among the Shepherds was called *Lupa*, that is a Whore. Such another was *Leena* among the *Athenians*; such was *Faula*, *Hercules* his Whore, and *Flora*, who left her estate to the Romans. In a word, Idolatry hath been the cause of all sin and mischief in the world; from whence proceed murders, rapine, oppression, injustice, intemperance, uncleanness, sorcery, avarice, &c. But from this, that men forsook the living God, who is the punisher of vice, and rewarder of virtue; and served false gods, who had been wicked men themselves whilest they lived, and patronized wickedness when they were dead.

Q. What Idolatrous Gods, or Devils rather, did the ancient Syrians worship?

A. Their chief god was *Baal-Zebub*, or *Beel-Zebub*, Gods of the Syrians. the Lord of Flies; either because his Temple was much infested with Flies, or else from the power he had in driving away Flies. He was a great god at *Eckron*, and is called in the Gospel, Prince of the Devils. Some take him for *Jupiter*, others for *Priapus*, others for *Summanus*, chief god of the *Mages*, which some think to be *Pluto*. 2. *Baal-Phegor*, or *Peor*, that is, the gaping, or naked Lord, so called from the naked posture in which he was worshipped; he was the God of the *Moabites*:

His Temple is called *Beth-Peor*, *Dent. 3. 29.* some take him for *Priapus*. 3. *Baal* or *Bel*, which signifieth Lord, was a great god or Idol among the *Babylonians*, *Sidonians*, *Samaritans*, and *Moabites*; and sometimes among the *Jewes*; some take him for *Mars*, others for *Jupiter*, who by the *Phœnicians* is called *Baal Samen*, that is, Lord of Heaven, by which, I think, they meant the Sun.

4. *Baal-berith*, that is, Lord of the Covenant, *Judg. 9. 4.* by whom they meant *Jupiter*, whose office was to confirme Covenants, and to punish the breakers thereof. *Andiat hæc genitor, qui fœdera fulmine sancit*, *Virg. Æne. 12.* So *Aristophanes* calls upon *Jupiter* to send his Thunder upon *Perjurers*, ὁ Ζεὺς ἰσχυροταύτης ἐπὶ τοῖς ἐπίδοκτοις. Therefore, among the Romans, the Herauld or *Fœcialis* in making of Leagues, used as he was killing the Hog, by which they used to confirm their Covenants to call on *Jupiter*. 5. *Dagon* from *Dag* a Fish, because from the navel downward he was made in the form of a fish, but upward like a man; this was a great Idol among the *Philistines*, and is thought to be the same that *Neptune* or *Triton*. Others who derive the word from *Dagan*, that is, corn, of which he is said to be the inventor, make him all one with *Saturn*. 6. *Astarte* or *Arystarte* was Goddess of the *Sidonians*; the word signifieth a flock of sheep, or sheep-fold; this is thought to be all one with *Juno*, *Venus*, or *Lucina*, under which names, and the form of a sheep, they worshipped the Moon, as they did the Sun, under the name of *Jupiter*, and form of a Ram. She is called also by the Greeks Ἄστια from ἄστρος, Heaven, where her abode is Ἀσπεί-χης, from her Dominion over the Stars. 7. *Adrammelech*, that is, the Kings cloak, or power. *Anammelech*, the Kings Oracle or Answer; these two Idols were worshipped at *Seppharvaim*, a town of the *Assyrians*, *2 Kings 17.* These gods were also honoured in *Samaria*; and so were *Succoth-Benoth*, the Tabernacle of Daughters, *Nergal* the light of the grave, *Ashima* a fault, *Nibbas* the fruit of vision, *Tartak*, that is, Chained. All which may be seen in the above-named chapter of the Kings. 8. The *Moabites* worshipped *Chemosh*; the *Ammonites*, *Milchom*, *2 Kings 23.* *Nisroch* was *Senacherib's* Idol, *2 Kings 19.* *Remphan*, or *Rephaim* is the same that *Hercules* the god of *Tyrus*,

Tyrus, from *Rephaim*, that is, Giants. *Moloch* or *Molech*; from *Malach* to reign, was a great Idol among the *Mondaites*, and *Ammonites*, and is thought to be the same that *Saturn*, for their images and sacrifices were much alike; to whom the superstitious Gentiles; and the Jews also; offered their sons and daughters to be burned. *Thamuz* mentioned *Ezek.* 8. 14. is by *Hierom* taken for *Adonis*, so call'd from *Adon*, that is, Lord; by which they understood the Sun; as likewise by *Hercules*; many other Idol gods they worshipped: but these mentioned are the chief.

Q. What kind of Discipline was used among the Phœnicians?

A. By their execrable discipline they were bound to offer yearly sacrifices, to *Saturn*, or the Devil rather, of young Infants; and in the Temple of *Venus*, to practise not only Whoredom, but Sodomy also; the *Phœnicians* were bound to prostitute their daughters to *Venus* before they married them. In the Temple of *Venus* were celebrated the annual Rites of *Adonis*; with beatings and howlings; to whom they perform solemn Obsequies. The next day they say he is alive; and then they shave their heads: The women; that refused to be shaved, were tied to prostitute themselves to strangers for one day, and by this means money was raised for *Venus*. The Sun also is much worshipped amongst them; whose Priest is crowned with gold, and is clothed with a long-sleeved garment down to the feet. They were also tied by their Discipline to worship *Astarte* in the shape of a Sheep, and *Dagon* in the form of a Mermaid. This Idol was called *Atergatis*, and *Dercelis*; in honour of which the *Phœnicians* abstained from fish; yet her Priests did eat of the fish which they set all day before her. She had also offered to her fishes of gold and silver. Of these passages, see *Enseigns* in his Preparations; *Diodorus Siculus*, *Lucian*; *Pliny*, *Atheneus*, and others.

Q. What was the Religion and discipline of the old Arabians?

A. They worshipped the Sun and Moon, Serpents, Trees, and other such like Deities. The *Nabatheans* burned Frankincense to the Sun on his Altar. They do not bury their dead; but lay them, even their Kings, in dunghills. Adultery is death among them, but Incest

Phœnicians;  
their Religion  
and Discipline.

Arabians, their  
Religion and  
Discipline.

is no sin. They are circumcised after the example of *Ismael*, at thirteen years of age. Their Priests are clothed with linnen : they wear Mytres and Sandals , they abhor Swines flesh , they pay the tithes of their Frankincense to their god *Sabis* : the Priests are not to take it by weight, but by measure. They are tied by their discipline not to gather Cinnamon, till first they sacrifice , then they divide it with a consecrated spear, and assign to the Sun his portion. In *Panchæa* is a rich and stately Temple, adorned with Statues, and the Priests houses about it. The Priests here rule all, both in Politick and Ecclesiastick Affairs. They are bound to spend their time in singing Hymns, and rehearsing the Acts of their gods. It is not lawfull for them to go out of the sacred bounds allotted them : if they doe, they may be killed by Law. They hold Mice to be arrant enemies to their gods , therefore they kill them. Of this subject see *Solinus*, *Athenæus*, *Diodorus*, *Boëmus*, and others.

Q. What was the Religious discipline of the ancient Persians ?

Persians, their  
ancient Religi-  
on.

A. They had neither Temples, Altars, nor Images, holding these improper for their Gods : but in the tops of hills offered sacrifices to Heaven, and to the Sun, Moon, Fire, Earth, Water, and Winds. The Priest useth neither Musick, Vestments, nor Libaments; but onely his Tiara or head attire, crowned with Myrtle. He prayeth for all *Persians*, chiefly for the King. He cuts his sacrifice into small pieces, and puts herbs under. One of the *Magi* is bound to stand by, and to sing a Hymne of the Genealogy of their gods ; for without a *Magus* the sacrifice is not lawfull. Every man celebrates his own birth day. To lye, and to be in debt, are heinous crimes with them ; so it is to spit, wash, or pisse in a River, which with them are hallowed. The *Magi* may with their own hands kill any thing , except a man, and a dog. They leave no part of their sacrifices for their gods, but divide it by the direction of their *Magus* amongst themselves ; for they hold that God is satisfied with the soul of the sacrificed beast. To blow the fire with their breath, or to cast any dead thing into it, or dirt, was death. They sacrificed chiefly to the  
Fire

Fire and Water; the fire they cherish with dry sticks without their barks, with tallow also and oyl: When they sacrifice to the Waters, they slay the beasts in a ditch, and lay the flesh on Mirtle, and Lawrel; the *Magi* burn the same, then they pray and sprinkle on the Earth, Oyl, Milk, and Honey. They used not to slay their sacrifice with a knife, but with a mallet or club. The *Magi* keep the sacrifice still burning, and pray every day one hour before it. They adored the Sun, whom they called *Mithra*, at his rising, and offered to him white Horses, whose sacred Chariot was drawn with white Steeds before the King, when he went to sacrifice. They had divers festival dayes, the chief whereof was that of the Sun. The next was that they called the destruction of Vices, when they killed poysonable creatures and sacrificed. Of these Persian Rites see *Herodotus*, *Athenæus*, *Pausanias*, and others.

*Q. What was the old Scythian Religion?*

*A.* They worshipped first of all *Vesta*, then *Jupiter*, *Apollo*, *Venus*, *Mars*, and *Hercules*: they had neither Images, Altars, nor Temples, for any of their gods, except for *Mars*, whose Temples they erected of bundles of twigs heaped up together. Instead of his Image, they set up an old iron sword, to which they offered yearly sacrifices of cattel, and horses; and of men every hundredth Captive, with whose blood they besprinkle *Mars* his sword. Then they cut off the right shoulders of the slain men, and fling them into the air. They used to wound first, and then to strangle the beast, which they sacrificed, praying to that god to whom they offered the beast; they kindled no fire of wood, for the Country yielded none, but they burned the bones of the beast to boyl the flesh withal; if they want a vessel, they boyl the flesh in the beasts paunch; they use no Vows, nor any other Ceremonies. Their chiefeft sacrifices were Horses. But of this, see *Herodotus* and others.

*Scythians, their old Religion.*

*Q. What Religious discipline had the Tartars, or Cathajians?*

*A.* They worshipped the Sun, Stars, Fire, Earth and Water; to whom they offered the first fruits of their meat and drink each morning, before they eat and drink themselves. They believe there is one God ma-

*Tartars, their old Religion.*



ker of all things; yet they worship not, nor pray to him. They place Idols at their tent doors, to preserve their cattel and milk. To these silk and felt Idols (for of such materials they make them) are offered the first-fruits of milk, meat, and drink, the hearts also of beasts, which they leave before them all night, and then eat them in the morning; they offer horses to the Emperours Idol, which none afterward must ride; they do not break, but burn the bones of their Sacrifices; by their discipline they must not touch the fire with a knife, nor meddle with young Birds, nor powre milk, drink, or meat on the ground, nor break one bone with another, nor make water within their Tents, and divers other such traditions; which if violated, are punished with death, or else redeemed with much money. They believe another world, but such as this. When one dieth, he hath meat set before him, and mares milk; his friends eat a horse, and burne the bones thereof for his soul; they bury also with him a Mare, a Colt, and a Horse bridled and saddled; his gold and silver also; and they set upon poles the horse-hide that was eat, that he may not be without a Tent in the other world; they use to purifie every thing by making it passe betweene two fires. When they pray, they are enjoined by their Discipline to lift up their hands, and smite their Teeth three times. They use to feed the Ghosts or Spirits with Mares milk cast in the Air, or poured on the ground. They have their religious Voraries and Monasteries, amongst which there is an Order called *Senkein*, which eat nothing but bran steeped in hot water. They worship not Idols, nor do they marry; but they hold transanination, and divers other ridiculous opinions, as may be seen in *Jonannes de Plano Carpini*, whom Pope Innocent Anno 1246. sent Embassador to the Tartarian Court. See also *M. Paulus Venetus*, *Vincentius Bellouack* in *spec. hist. Mat. Paris*, and others. There is one thing commendable in their discipline, that they force no man to embrace their Religion. But *Ortelius* mentioneth a strange custome amongst them, that their Priests on high trees preach to them, and after Sermon besprinkle their auditors with blood, milk, earth, and cow-dung mixed together, and no lesse strange it is that they do not bury their dead, but hang them on trees.

Q. Had



Q. Had the Pagans any knowledge of the Creation?

A. It seems by these Tartars, and divers other Gen- Pagans, their tile Idolaters, of which we are to speak, that many of knowledge of them had some knowledge of the beginning of the the Creation. world; which they learned, not from the Jewes, with whom they had no commerce; but from the Heathen Philosophers and Poets: and these were led to believe this truth by the guide of naturall reason; for when they considered the continual vicissitudes in the world; the alteration, generation, and corruption of things; the nature of motion, and of time, whereof the one presupposeth a Chief Mover; for nothing can move it self; the other consisteth in Priority and Posteriority, which depends upon motion, and suteth not with Eternity; when they observed also the Harmony, Order, and Beauty of things, and how every motion and mutation aimed at a certain End; they concluded that this great Universe could not be ruled, or have existence by chance, but by providence and wisdom; and that therefore this must needs have a beginning; otherwise we could not know whether the Egge or the Bird, the Seed or the Plant, the Day or the Night, the Light or the Darknesse were first. And seeing the world consisteth of corruptible parts; how can the Whole, which is made up of such Parts, be Eternal? They found also, that it was repugnant to reason, for so many Eternals and infinite Entities to exist actually together: for every Entity in the world must be Eternal, if it self be eternal. Besides, that it is against the nature of Eternity to admit *magis* and *minus*, degrees, auctiō, or diminution; which it must needs do, if the World be eternal; for if there have been infinite annual revolutions of the Sun and infinite monethly revolutions of the Moon, there must needs be something greater then Infinity; for the revolutions of the Moon are farre more then of the Sun; by these reasons they were induced to acknowledge a beginning of the World; of which *Merc. Trismegistus* in *Pæmandro* speaketh plainly, in saying; That God by his word made & perfected the world, dividing the earth from the heaven, & the sea from the land, &c. *Orpheus* in his *Argonautes* singeth, How Jupiter hid within his brest the world which he was to bring forth, φᾶς δ' ἐκ κολπίδος, into the pleasant light

light, &c. This same song is sung by Hesiod, Homer, *Aeschilus*, *Sophocles*, *Euripides*, and other Poets. *Pythagoras*, as *Plutarch*, and *Laertius* testifie, taught, That the world was made by God. *Thales*, *Empedocles*, *Anaxagoras*, and the other ancient Philosophers, ascribe a beginning to the world, some from one element, some from another. The *Platonists* alwayes held the creation of the world; and the *Aristotelians* affirming there is a first mover, must conclude, that the World which is moved, had a beginning; they say also that the World doth depend upon God; how then can it be eternal? seeing dependence and eternity are incompatible. *Aristotle* in his Book *de Mundo*, and in his *Metaphysics*, saith, That God is the Cause and Author, not onely of living creatures, but also of Nature it self, and of the world. *Cicero*, in his Books of the nature of the gods, confesseth, That every thing had a beginning, and that man was not created by chance, but by a supreme power. *Seneca*, *Macrobius*, *Virgil*, *Ovid*, and other Latine Poets, except *Lucretius*, affirm the same Doctrine. The *Stoicks* also asserted the originall of the World, and so did the *Epicures*; though these held a beginning foruitall, not providential, ascribing the originall of things to chance, not to counsell. This same doctrine of the Creation is at this day believed by *Turks*, *Arabians*, *Persians*, *Armenians*, the most barbarous people of both *Indies*, as we may see in the progress of this Book: and the greatest Opponents to this doctrine of the worlds creation, as *Pliny*, *Lucretius*, *Galen*, and others, are forced sometimes to doubt the truth of their own Tenets.

Q. were all Tartars of one Religion or Discipline?

Tartars their  
diversities of  
Religion.

A. No; For that vast Country containeth severall Nations, who were, and some of them yet are, of severall Religions. Some Christians, some Mahometans, and others Pagans, among whom also are divers Sects and Religions. In *Sachon* they have divers Monasteries of Idols, to whom they dedicate their children, and on festival days sacrifice Rams to these Idols, for their childrens preservations, the flesh whereof they eat, but reserve the bones as holy Reliques: the Priests see is the skin, with the head, feet, and inwards, and some part of the flesh also. Before the Corps of any great man be buried,

buried, they set a table before it, furnished with all sort of meats, with the odour of which they think the departed soul is refreshed and heartned against the burning of the body. They cast into the fire, with the body, pictures of his men, women, horses, and other things, to serve him in the other World. In *Tango:b* they worship Idols with many heads and hands; they have Monasteries where the Monks are walled up. In *Succuir*, they make perfumes of *Rheubarb* for their Idols. In *Caindu* they prostitute their wives, sisters, and daughters to strangers, as an honour due to their Idols. In *Cathai* and *Mangi*, the sick vow to offer their blood to their Idols if they recover; their Sorcerers also cause them to offer to these Idols sacrifices of Rams with black heads; which with spiced drinks they eat up merrily, with singing and dancing, and fling the broth of the sacrifice in the air. In some Provinces of *Cathai*, the Monks wear strings about them full of Nut-shells, on which they are still praying; they worship still towards the North, but keep their Church doors open towards the South. Of these see *Paulus Venetus*, and *Will. de Rubruquis*, who both travelled in these Countries.

Q. Of what Religion are the Northern Countries near the Pole?

A. In *Nova Zembla* (as the Hollanders who travelled thither relate) there is no Religion prescribed by Law; but they worship the Sun, so long as he is with them, and in his absence the Moon and North Star. To these they offer yearly sacrifices of Deer, which they burn except the head and feet; they sacrifice also for their dead. The *Samodyes* which are subject to the *Muscovite*, are much addicted to witchcraft and idolatry; among them each kindred have their Temple, where they sacrifice; their Priest is he that is eldest, whose ornaments are small ribs and teeth of fishes and wilde beasts hanging about them, with a white Garland on his head; In his divine service, he doth not sing, but howle, and that so long till he become like a mad man, and then falls down as if he were dead, but riseth again, ordereth five Deer to be sacrificed, and then thrusts a sword half way into his belly, still singing or howling

*Religions of the Northern countries neere the Pole.*

howling rather ; the sword he takes out again , hears it in the fire , and then thrusts it in at the Navel , and out at the Fundament ; then he lets two men standing by him , pull off his head and left shoulder with a small line , by which they pull the head and shoulder into a kettle of hot water ; but he reviveth again , and cometh out whole as he was before ; with such jugling illusions do they deceive the people. But of these see *Richard Johnson's* relation in *Hakluyt*, tom. 1.

Q. *How many ways can Satan delude men by such false miracles ?*

*Three ways whereby Satan deludes men by false miracles.*

A. Three ways. 1. By local motion, suddenly removing one object from the eye, and substituting in stead thereof another ; thus are we deceived in many supposed transformations ; as when, we think, we see Women transformed into Cats , or Hares, or any other creature ; the Woman is suddenly conveyed away , and the Cat put in her place ; such were those transmutations of *Ulysses* fellows into beasts ; and of *Diomedes* his company into birds. 2. By darkning the Medium or Aire, that we cannot see the object ; or by condensing of it, so that the object appeareth bigger then it is ; or by altering of it, so that the object appeareth quite other then it is ; as we see strange things through some glasses ; or lastly , by working on, and disturbing of the fancy, which is no hard matter for Satan to do , being a subtile spirit of long experience, and full of knowledge. 3. By working on the outward sensitive Organ , either by altering the situation thereof ; thus by elevating or depressing the eye, we see things double , and otherwise then they are ; or by disturbing the visive spirits ; or by casting a mist before the eye. By such tricks the Egyptian Sorcerers made the people believe they had done the same miracles that *Moses* did. And so the Witch of *Endor* deluded *Saul*, by presenting to him the resemblance of *Samuel* ; whereas it was not in the power of Satan to disturb the soul of any just man , and to take it from that place of rest and happinesse , where it is under the immediate Protection of the Almighty ; yet many learned men are of another opinion , that *Samuel* did truly appear, God so permitting, that *Saul* might be convinced of his wickednesse, and desertion from God, by the same

same Prophet, whose counsel he had heretofore despised. Now though Satan deludes oftentimes with false miracles; yet I deny not, but that sometimes, by God's permission, he doth strange wonders, by the help of natural causes; as he can raise storms, so he did against *Job's* Children; he can carry his Witches in the Aire, so he did carry Christ to the pinnacle of the Temple, and thence to an high Mountain; so the Angel carried *Habakkuk*; he can also make beasts to speak, by guiding their tongues, so the Angel made *Balaam's* Ass to utter certain words; but he can do no miracle, that is, he cannot produce such effects as exceed the activity of natural causes; so he cannot raise the dead, or give them life again; he cannot restore sight to the blind, where there is a total privation; nor can he transform men into beasts, being the body of a beast is not capable of an humane soul; nor can the soul of man animate a beasts body, there being no relation between the matter and form, nor is there any disposition, appetite, or aptitude in that matter to receive such a form. This is onely the work of God, who changed *Lot's* Wife into a Pillar of Salt, and *Nebuchadnezzar* into a beast. Satan hath no power over celestial bodies, though he be Prince of the Air; he cannot create, nor do these things, which God hath reserved for himself. Therefore when we hear of men transformed into beasts, or raised from the dead, and such like miracles as exceed the course and activity of Nature; we may be assured these are not true miracles, but Satanical delusions; especially if they be done to confirm error, wickedness and superstition; for the end of all true and divine miracles are to establish truth and holiness. Therefore when we read of bringing down the Moon, of driving the stars backward, and such like impossibilities believed among the Gentiles; we must conclude they were meer delusions of Satan. Such were those wonders ascribed to *Simon Magnus*, of making images to walk, of turning stones into bread, of being transformed into a sheep, Goat, and Serpent, of raising souls from the dead, and such like stuffe; all these were meer juggling tricks and Satanical deceptions.

Q. But



*Q. But why are we so afraid of Satans Stratagems, seeing the most of them are but illusions?*

*The fear of Satans stratagems (though illusions) whence it proceeds.*

*A.* This fear in us proceeds partly from the guilt of our own conscience; for *Adam's* sin brought fear both on himself and on his posterity; therefore after he had fallen, he confesseth, that as soon as he heard the voice of God in the Garden, he was afraid: and so we his Children do oftentimes fear, where no fear is, and are afraid sometimes at our own shadows, or at the shaking of a leaf. Partly this fear proceeds from want of faith, which Christ reprov'd in his Apostles; who when they saw Jesus walking in the night time on the Sea, they were afraid, thinking they had seen a Spirit. Besides, the implacable hatred of Satan against mankind, his delight he taketh in affrighting and hurting us, either in our persons, or in our estates, that irreconcilable enmity, which is between the Serpent and the Womans seed, is a great cause of this fear in us. Lastly, we are naturally fearfull in the dark, because our imagination worketh upon it self, having no outward object to divert it; hence Satan, who is the Prince of darknesse, useth the opportunity of the night to hurt or to delude us; thus he affrighteth us in the dark in our houses with strange apparitions, motions, and sounds; whence some houses have been said to be haunted with Spirits. So in the night he affrighteth travellers with *Ignis fatuus*, or jack in the candle, as we call it, which though it be a natural Meteor, yet Satan can move it too and so purposely to draw travellers into precipices or waters. So in the night time he affrighteth marriners at Sea, by insinuating himselfe into these fiery Meteors, which lik candles or balls of fire, run up and down the ship; these were deifi'd by the old Pagans; if one single flame appeared, they called it *Helena*; and held it an ominous sign of destruction, as she was to *Troy*; if there were two, they named them *Castor* and *Pollux*, and plac'd their statues in their ships, as we read *Act. 28*. And Sea men use to tell us of many strange sights and apparitions they have seen in the Ocean. Satan also useth to affright men in Churches and Church-yards in the dark, by representing to their Phantasie the shape of dead men in their winding sheets; in the night also strange voices



voices and sounds are heard neer deep waters, or rivers : which are taken as presages of some shortly to be drowned there; the like I have heard my selfe, and have found the event to fall out accordingly; for one day travelling before day, with some company, near the River *Don* by *Aberden*, we heard a great noise, and voices call to us; I was going to answer, but was forbid by my company, who told me they were spirits, which never are heard there, but before the death of some body; which fell out too true; for the next day, a gallant Gentleman was drowned with his horse, offering to swim over. It is strange what *Plutarch* writeth of the voice which from the shore called upon *Thamus* the Egyptian ship-Master (who then had cast Anchor at *Praxeæ*) telling him that the great god *Pan* was dead. Though the night Mare, which is called *Incubus* and *Succubus*, be a natural disease, as Physicians know; yet Satan hath oftentimes made use of this infirmity, to abuse the bodies of men and women in their sleep. By all which we see his malice against mankind, and the causes of our fear; which hath wrought so powerfully among the ignorant Pagans, that they have planted their whole Religion in the worshipping of these evil spirits; for their gods were none other, as *Porphyrie* sheweth, l. 2. de abstinen. & l. 2. de sacrificio. For, saith he, These wicked Spirits delight in shedding of blood, in filthy and obscene speeches, exhorting men to lust, vice, wickednesse, and flagitious actions, &c. they perswade men that the supreme God delighteth in such impieties, &c.

Q. Since the Stratagems and illusions of Satan are so many, what is our duty in this case?

A. Our duty is. 1. To be assured that nothing can come to passe but by the providence of our Heavenly Father, who hath numbred the hairs of our heads, and hath Satan in a chain, so that without permission he could neither afflict *Job* in his Person, Children, nor Cartel; nor durst he enter into the heard of swine without leave from Christ. 2. Let us remember what Christ hath promised; to wit, that he will be with us, to the end of the world; and if he be with us, who can be against us? Christ came to destroy the works of the

Our duty respecting the many stratagems and illusions of Satan.

the Diuel; to cast out the strong man; and to tread down Satan under our feet; he hath promised not to leave us Orphans; *he is the good Shepherd that laid down his life for his sheep*, which he holdeth so fast that no man shall take them out of his hand; his name is *Emanuel*, God with us. He was amongst his Apostles, *Luke 24.* when they were assembled together, and in great fear; and so he will be in the midst of two or three gathered together in his name. He is the watchman of *Israel*, that neither slumbers nor sleeps; therefore with *David* let us lie down and take our rest, for he will make us to live in safety. Though we walk through the valley of the shadow of death; let us fear no evil, because the Lord is with us. Let us not be moved, because he is at our right hand; he is our buckler, and our exceeding great reward; therefore let us not fear. 3. Let us put on the whole Armour of God, chiefly the shield of faith, that we may quench all the fiery darts of the Devil, and let us fight against Satan, as Christ did with the sword of the Spirit, which is the word of God. Let us resist the Devil, and he will flee from us. 4. We must remember that God doth sometimes permit Satan to buffet us, as he did *Paul*; that he might try our patience, and obedience; that we may be the more watchfull of our selves against that roaring Lyon, which compasseth the earth too and fro, seeking whom he may devour; that we may be the more earnest in prayer; that we may adhere the closer to God, and that we may acknowledge his fatherly care and goodnesse, who will not suffer us to be tempted above measure, comforting our selves in this, that his grace is sufficient for us. 5. We must remember that God hath given his Angels charge over us, to hold us up in their hands, lest we dash our foot against a stone. Christ was no sooner tempted by Satan, but the Angels came and ministred to him. When *Jacob* was persecuted by his brother *Esau*, God sent a multitude of Angels to guard him. The Prophet *Elisha* was compassed with fiery Chariots, or Angels in that shape, from the *Syrian* Souldiers. Let us not then fear so long as we know that the Angels of God are round about those that fear him, and delivereth them; and that the same Angels will

will be ready at our death to convey our souls as they did *Lazarus*, into *Abraham's* bosome. 6. Let us support our selves against *Satan*, by the assurance of *Christ's* death, and the remission of our sins; for blessed is the man whose sinnes are forgiven him; therefore let us not be afraid, for there is no condemnation to them that are in *Christ Jesus*. It is God that justifieth, who can condemn? If *Satan* objects against us, that sinne hath abounded, let us answer him in the Apostles words, grace hath much more abounded. 7. Let us, as our Saviour counselleth us, watch and pray continually; our spirituall enemies are many, vigilant, malicious, and powerful; nothing will give them advantage over us, but security and neglect of prayer; vigilancy and prayer are Armour of proof against all temptations; with these *Saint Paul* armed himself, when he was buffeted by the Angel of *Satan*; therefore saith *Saint Hierom*, *Went thou walkest abroad, let prayers arm thee; when thou returnest home, let prayers meet thee: Egredientes domo armet oratio, regredientibus de platea occurrat oratio.* Lastly, let us take heed we do not countenance or approve, or have any commerce with *Necromancers*, or such as take upon them to raise spirits; for God oftentimes punisheth such vain curiosity; let us beware of too much retirednesse; for *Satan* is most ready to tempt us, when we are alone; so he tempted *Eve*, when she was alone in the Garden, and assaulted *Christ*, when he was alone, in the Desert: Let us take heed also of too much sadnesse and melancholy; for though this be a naturall infirmity, yet *Satan* by it takes occasion to work mischief: as we see in *Saul*, who is said to have an evill spirit, when he was in his melancholy fit; and we know that in the Gospel, Mad men, Phreneticks, and Lunaticks are called *Demoniacks*, because the Devil took occasion by their madnesse to advance his kingdome of darkness. And let us chiefly endeavour to have a good conscience, which is a continuall feast, to live a holy life; and to be just in all our wayes, and so we shall not need to fear *Satans* Stratagems or illusions; for the righteous man is bold as a Lion.

*Melancholy its danger.*

Q. Of what Religion were the Chinois?

A. They were always, and still are, Idolaters, except

Chinois their  
Religion.

cept a few gained to Christianity by the Jesuites, and a few Tartars that are Mahometans. That vast Dominion is full of Temples and Monasteries, replenished with multitudes of Idols, which their cunning Priests feed with the smoak of meats, but they eat the meat themselves. The Priests here have so much power over their gods, that they may beat and whip them when they do not answer their expectation. They have one Idoll with three heads, which they much reverence. These represent their three great Philosophers, *Confucius*, *Xequiam*, and *Tunzu*. Their chief gods are the Sun, Moon, and Stars. They worship also the Devil, not out of love, but fear, that he may do them no hurt; therefore they place his picture in the fore-Castle of their Ships. They are *Pythagoreans* in the opinion of *Transanimation*; therefore some of them will not kill any living thing. For this cause at *Quinsay* in a walled Parke belonging to a Monastery, the Monks fed 4000 living creatures of divers kinds; out of their charity to the souls of Noble-men, which were entered into the bodies of these creatures. Their Monks are shaven, are bound, to wear beads, to be present at Burials, to maintain Celibate whilst they are Monks, to pray two hours together before day. Of these religious Orders there be four sorts, distinguished by their colours; black, white, yellow, and russet. These have their Priors, Provincials, and General; he is carried on mens shoulders in an Ivory Chaire, and is cloathed in silke. Their maintenance is not onely the Kings allowance, but also the benevolence of devout people, which they procure by begging and praying for them. They have their Nuns also, and Hermits, and consecrated Hills, to which the people make divers Pilgrimages. There are many Colledges for learning, which is of high esteem among them. Their Secular Priests wear long hair, and black cloath; their Regulars are shaven, but neither must marry. They are bound to observe all Festivall dayes, such as the New and Full Moons, the Kings birth-day; but chiefly New-years day, which is the first day of the New Moon in February. The people here are very superstitious in observing their birth-days, and in performing the Funerall  
Obsequies

## SECT. 2. Religions of ASIA:

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Obsequies of their Parents, whom they adore; and bury in the fields, with all solemnity and excessive charges. No man is tied to any particular worship among them, but he may be of what Sect he will. They have abundance of Hospitals for the poor, and no beggars to be seen among them. But for any knowledge of heavenly joyes, or hell torments, they have very little or none at all. They are very much afraid when there is any Eclipse of the Sun or Moon, which they hold to be Marl and Wife; for then, they think, that these two gods are angry with them. Of their many superstitious Ceremonies, and vain opinions in Divinity, see the discourse of China, Boterus, Ortelius, Maffeus, Linschoten; and the Jesuits Epistles.

Q. What was the Religion of the ancient Indians?

A. They worshipped their own gods, till Bacchus Indians, their and Alexander subdued them; and then the Grecian ancient Religions deities were honoured amongst them; chiefly Jupiter, on, Juno, Neptune, and Berecythia. Hercules also they honoured in the form and bignesse of a Gyant. The River Ganges; and their tallest trees were honoured as Gods among them; therefore it was death to cut down any of them. Dancing to their Idols was held a part of Divine worship; but the Brachmans among them worshipped no Images, nor any living creature; were very temperate in their dyet, and gave themselves to contemplation of divine things. They abstain from Wine and strong drink, and Women, and lie on skins. Their Gymnosophists were Philosophers, who accustomed their bodies to endure all hardnesse, and their eyes to gaze on the Sun from morning to evening. Of the Indian Religion see Alexander ab Alexandro, Pliny, Boemus, &c.

Q. What is the Religion of Siam?

A. This Kingdome of the East-Indies (except Siam; its where the Moors inhabit, and some Christians) is also Religion: idolatrous. But especially they worship the four Elements, and accordingly there be four different Sects. Each one desireth to be buried in that Element which he worshippeth. Hence some are buried, some burned; some hanged in the Ayre, and some drowned in the Water. They hold that God made all things;



that the good are rewarded, and the wicked punished. That each man hath two spirits waiting on him, a good and a bad. That the world shall stand 8000 years, and then shall be burned into ashes, whence shall come forth two eggs, and out of them one man, and one woman, who shall again replenish the Earth. Their religious Orders are so strict, that it's death among them to speak to a woman. They feed on Rice onely, and herbs which they beg from door to door. They must not buy, nor sell, nor take Rents. They are tyed to rise at midnight to pray to their Idols. They go still barefooted, and in poor cloaths. Every King of this Country at his Coronation is bound to erect a Temple, with high Steeples, and multitudes of Idols. Their Priests go in yellow, being a sacred colour, resembling the Sun's light. They may not nourish any female thing, not so much as a hen. He that drinks wine, is stoned to death. See the discourse of *China*, *Borerus*, *Maginus*, and others.

*Q. What is the Religion of Pegu?*

*Pegu, its Religion.*

*A.* The religious Ceremonies of this Kingdom consisted in multitudes of Temples, Images, and begging Preachers; who are still preaching and begging. Their Alms are brought to them in the Pulpits, whilst they are preaching. The people, when they enter into their Churches, at the door wash their feet, and by lifting up their hands to their heads, salute the Preacher first, and then the Sun. When any enters into that Order of *Talipon*, or Preacher, he is first carried in solemnity about the streets on horse-back, with Pipes and Drums, then upon mens shoulders to his house, which is without the Town. They keep holy day every New-Moon. They believe multitudes of Gods, and worlds succeeding each other; that this world hath been governed by four gods already, who are gone, the fift is not yet come, after whose death the world shall be burned. After this life they hold some shall live in carnall pleasure, some in torment, and others shall be annihilated. They hold *Transanimation*, and are bound to fast thirty dayes every year. They know no women; for whom they allow Nunneries. The people drink the water wherein their Preachers wash themselves, counting it holy. They



They feed the Devil each morning with baskets of rice, that he may not hurt them that day. When they are sick, they build him Altars, and pacifie him with flowers, mear, and musick. Their Idols are honoured with divers Festivals, in which wax lights are burned all night, and the gates stand open, that all those may see and have access to the Idol, who bring presents with them.

*Q. Of what Religion are the people of Bengala?*

*A.* They are not content to worship the River *Ganges*, but to its Image also they give divine honours. The River is visited by many Pilgrims, who think themselves happy if they can wash themselves in it. If any can drink of the water thereof, at the point of death, he thinks presently by the vertue thereof to obtain heaven. There is also a Well which they adore; in it they wash away all their sins, and are all clean, both without and within, if they wash in it, and drink thereof. They carry away the sand of this Well as a sacred Relique, and in recompence leave flowers behind them in the Well; For fear lest their Idols should faint with too much heat; there are some, who with fans blow the wind for refrigeration. All are bound to enter bare-footed into the Idol-Temples. The more horrid and ugly the Idol looks, the more he is worshipped. Sick people are brought and laid before the Idols, which are honoured with lights continually burning before them. Their marriages are made in some Water, where in the Priest and the married couple hold a Cow with her Calf by the tail, and pour water upon it; then the Priest tieth the married persons cloathes together; then going round about the Cow and Calfe, the Ceremony is ended. The Priest hath for his Fee the Cow and Calfe; the poor some Almes, and the Idols some Money. About *Jemena* they use to pray naked in the water, and to do pennance by lying flat on the ground, kissing the earth, holding up their hands to the Sun, and turning themselves about forty times. Who desire more of this stuff, let them read *Lischoten*, *K. Fierz*. *Purchas*, &c.

*Bengala, its Religion*

*Q. Of what Religion is the Kingdom of Magor?*

*A.* They are for the most part Pythagorians, holding

*Magor its Religion.*

*Transmutation*; they acknowledge one God, but have many fabulous conceits of him; as that he hath appeared in the World in divers monstrous shapes, to wit, of a Fish, a Snail, a Hog, a Monster resembling Woman in the lower part, and a Lyon in the upper. They worship divers Idols, one chiefly representing a Woman with two heads and many hands: to this Image near this City *Tabor* repair many Pilgrims. The King worshippeth every morning the Image of the Sun, and of Christ also the Son of righteousness, which he sets on the Crown of his head. See *Oramus* in his Narration of *Magor*.

Q. *What is the Religion of Cambaia?*

Cambaia, its Religions.

A. The people here are so superstitiously *Pythagoreans*, that there are among them some religious orders; who are afraid to kill a Gnat, or Worm. They are much addicted to fasting and almes-giving. Their religious persons, called *Vertens*, leave no hair on their heads and faces, but a little on their crown. They will not drink their water cold, fearing, lest thereby they should slay the soul of the water, which is quickned by boyling. The people here redeem birds and beasts appointed to be slain; and if any bird be sick or hurt, they carry it to the Hospital. They redeem also Malefactors condemned to die, and sell them for slaves. For fear lest they should tread upon Ants, they will rather go out of the way, then go near their Hills. They will drink no Wine, nor will eat Eggs, lest there should be blood in them. Neither will they eat of Radishes, Onyons, or any herb, that hath red colour in it. See *Maffens*, *Linschoten*, and *Purchas*.

Q. *What is the Religion professed in Goa?*

Goa, the Religion thereof.

A. Here are Christians, Jews, Mahometans, and Pagans, who pray to the Sun and Moon, and worship divers Idols of horrible Aspects; but their custome is to pray to the first thing they meet with in the morning, though a Goose, or an Ass; and all the day after they pray to it; but a Crow they cannot abide, the sight of that will make them keep in all day. They salute the first appearance of the New Moon with prayers on their knees. Near to every Idol is a Cistern of water, in which they that passe by wash their feet, worship and offer

offer Rice, Eggs, or such like. When they sow, mow, marry, go to Sea, and when the woman lie in, they feast their Idols with musick, and other solemnities fourteen days together, and so do Sea-men after they return home. See *Lischoten*.

*Q. Of what Religion are the people of Malabar?*

*A. Pythagoreans* they are, holding not only the immortality of Souls, both of beasts and men; and *Trans- animation*, but also a divinity in Elephants, Kine, and other beasts; therefore at *Calecut*, the chief City of this Dominion, and head of a small Kingdome of the same name, there is a stately Temple of 700. pillars dedicated to the Ape. There *Bramanes*, or Priests (the successors of the old *Brachmannes*,) are in such esteem here, that the King will not converse with his new married Wife, till one of the chief *Bramanes* hath had the first nights lodging with her. They hold that God made the World, but because the trouble of governing thereof is so great, therefore hath given the charge thereof to Satan, whom they worship with flowers on their Alters, and sacrifices of Cocks. The *Bramanes* wash his Image, sitting in fiery Throne with three Crowns and four Horns, in sweet water every morning. The King of *Calecut* eats no meat till it be first offered by his Priests to this Idol. Debtors, that will not pay, are arrested by a rod sent from the chief of the *Bramanes*, with which a circle is made about the Debtor, in the Kings name and the said Priest, out of which he dare not go, till the debt be satisfied; otherwise he is put to death. Every twelfth year, in the City of *Quilacare* is a Jubilee kept to the honour of their Idol; in which, the King of that place, upon a scaffold covered with silk, before the people, washeth himself, then prayeth to the Idol, and having cut of his nose, ears, lips, and other parts, at last cuts his own throat as a sacrifice to his Idol. His successor, by their discipline, is bound to be present, and to act the same tragedy on himselfe at the next Jubilee. See *Castaneda*, *Barbosa*, *Boterus*, *Lischoten*, and *Purchas*.

Malabar, its Religion.

*Q. How came these Idolatrous Pagans to believe the immortality of souls?*

*A. By the meer force of natural reason; for they observed*

Pagans (though  
Idolatrous) be-  
lieve the im-  
mortality of the  
soul.

observed that the soul is incorporeal, not only free from all dependance on the body, in respect of its essence, but also in regard of its inorganic operations, to wit, of Understanding and Will; they found that the more the body decayed and grew weak, the more vigorous, active, and strong was the soul; that it lost nothing of its operations by the losse or decay of the outward senses; that it could comprehend all the world within it selfe; that it could move it selfe in an instant, from one end of the world to the other; that it can make things past, many years ago, as if they were present; that it can conceive spiritual Essences, and Universalities; all which do prove how far the soul exceedeth the body, and bodily senses; which can reach no farther then to sensible qualities, singularities, or individuals, to things present only, to bodies only. Besides, they observed that the soul could not die, or perish, or corrupt, and putrifie as bodies do; because it is immaterial simple, without composition of different substances, and free from contrary and destructive qualities, which are the causes of death, corruption, and putrefaction in bodies. Again, every body is quantitative, sensible, and may be measured, and filled; but the soul hath no quantity, nor is it sensible, but by its effects, nor can it be measured, nor can the whole world fill it, nor doth it increase or decrease, as bodies do; nor can it receive hurt or detriment from any outward thing; and whereas bodily senses are weakened by any vehement object, as the eye, by too much light; the ear, by a violent sound, &c. The soul is perfected by its object, and the more sublime or eminent the object is, the more is the soul corroborated in its understanding; neither is the soul subject to time and motion as bodies are; for it makes all times present, and is not capable of generation, corruption, alteration, &c. Moreover, there is in the soul, even of *Epicurus* himselfe, a desire of immortality, which desire cannot be in vain, nor frustrated; because natural, and consequently necessary; and we know, that God hath made nothing in vain, but this desire must be in vain if frustrated. And we find that many, who have denied the souls immortality in their health and prosperity, have been forced to confesse it

in their sicknesse and troubles; and on their death-bed. If we look upon the writings of the learned Gentiles, we shall find them professing this truth; this we may see in the fragments of Zoroastres, in Trismegistus, in Phocillides, who thus sings.

ψυχὴ δ' ἀθάνατος καὶ ἀγήγητος ἐν δὲ παντί.

That is,

The soul is immortall, and void of old age, and liveth always,

And again,

ψυχὰς μὲν ἀνθρώπων ἐν θανάτῳ.

That is,

The souls remain void of fate in death.

The Pythagoreans believed the same, as we see by their opinion of Transanimation. Socrates and Plato speak most divinely of the souls essence and immortality; so doth Aristotle, in his books *De anima*; so do the Poets; so doth Cicero in *Som. Scip.* *Brigamus in celum oculos, tanquam in Patriam, in quam nobis aliquando redeundum est*; Let us (saith he) lift up our eyes towards heaven, as our Countrey to which at last we shall return. So he saith; The body is frail, but the spirit is immortal: So Seneca, *Animus unde dimissus est, ibi illum aeterna requies manet*; Eternal rest remains for the soul there from whence it came. *Animus sacer & aeternus, & cui non possit injici manus*. Many such passages may be seen in his writings; and that generally the Gentiles believed this truth, is plain by their opinion they had of torments in Hell, and of joyes in their Elysian fields.

Q. Of what Religion are the people of Narsinga, and Bisnagar?

A. This rich Indian Kingdom, having these two names from the two chief Cities thereof, is infested with horrible Idolatry. Here is an Idol, to which Pilgrims resort, either with their hands bound, or ropes about their necks, or knives sticking in their arms and legs; which limbs, if they fester, they are accounted holy. Gold, Silver, and Jewels are given by these Pilgrims, to maintain this Idol and his Temple. All these gifts are cast into a Lake, and kept there for

Narsinga and  
Bisnagar their  
Religion.



the uses aforesaid. This Idol is carried yearly in procession, with Virgins and Musick going before: Under the Idols Chariot Pilgrims strive to be crushed to death, whose bodies are burned, and the ashes kept as holy Reliques. Some do cut their flesh in pieces, and stab themselves with knives, to the honour of this Idol, and cast into its face the pieces of their cut flesh. Women also do prostitute themselves to procure money for the Idols maintenance. He thinks himself blessed that can but touch the Idols Chariot; whereas in other parts of the Indies the Wives burn themselves alive with their Husbands bodies, or else they are shaven, and live ever after in perpetual disgrace. At the Town *Castia*, the Women are content to be buried alive with their dead Husbands. In some places, when men make Vows to their Idols, they pay them, by suffering the Priests with sharp hooks, fastened to the cross-yard of a Mast, to lift them up by both shoulders, till the blood run down on the Mast; then he is let down, and lifted up again by the middle to give thanks to his Idol for accepting his sacrifice. The Chief Priest of those parts dispenseth with Marriages at his pleasure; and when he gives licence to the Woman to marry again, he seals it with a hot iron on her shoulder. They have divers festivals, some to their King, some to the Sun, and to other of their gods. When the Sunne and Moon are eclipsed, they say, it is because they are bit by that celestial signe called the Dragon. See *Vestmannus Fernandez*, and the Writers above named.

Q. *What Religion is professed in Japon?*

Japon, its  
Religion.

A. The same Gentilisme that is professed in the rest of the Indies, with some variation of Ceremonies; but Christianity hath got some footing there, by the industry and painful labours of the Jesuits. The heathen Japonians worship an Image with three faces, by which they mean the Sun, Moon, and the Elementary world. They have multitudes of Cloysters and Colledges. They have also divers festivals to their Idols, which they carry in Procession, some on horse-back, others in Chariots. They believe there are divers Paradises, to which every peculiar god carrieth his own worshippers; with which imaginary happiness the silly people

people are so in love, that many use to drown themselves, others to cut their own throats, or to break their necks, by casting themselves down from high towers; to this they are encouraged by their cunning and covetous Priests, who out of this suck no small advantage. Some in narrow holes receive breath onely by a Cane, and so continue fasting and praying till they die. The Priests strangely extort confession from the people, by putting some of them in scales hanging from high Rocks: from whence they being cast down by their *Gogins*, which they say are men disguised like devils, are broken all to pieces. They have a Feast, in which they burn multitudes of Lamps at their doots, and walke all night; up and down the streets, to meet the souls of their friends lately departed, before whom they set meat and drink, and invite them to their houses; that in their three years journey to Paradise, they may not faint, for want of provision, seeing that in lesse time then three years they cannot passe thither. Of these passages see *Maffei*, *Acosta*, and the Jesuits Epistles.

Q. What Religion is professed in the Philippina Islands?

A. There are Christians, Mahometans, and Pagans in those Islands, who worship the Sun, Moon, and Stars, which they hold to be the children of the Sun and Moon. Their Priests are for the most part women, who are Sorcerers and Prophetesses. They worship also the Devil in ugly shapes, and so they do that thing which they meet with first in the morning, except it be a Lizard, or other kinde of worme; for the sight of these is held so unlucky, that it makes them leave off all businesse, and return home. They use to deck their Idols with Ostrich feathers. At the sacrificing of a Hog they sound Cimbals, two old women, with Pipes of Reed reverence the Sun; and in their sacred garments, with hair-laces and horns on the head of the Elder, daunce about the Hog, muttering certain words to the Sun. Then a cup of Wine is powred on the Hogs head, by the Elder of these two Hags; who at last kills the beast, and takes into her mouth a burning torch, which she bites. The other Witch with the Swines blood marks all that are present in the forehead

Philippina,  
their Religions.

head, and then they fall to dressing of the Hog, which the women only eat up. See *Ant. Pigafetta*, and *Oliver Noorts Navigation*.

Q. *What Religion doth Sumatra and Zeilan profess?*

Sumatra and  
Zeilan their  
Religions.

A. Along the Sea-coasts there are Moors and Christians, but Pagans in the inland Countries; here the Sea is covered with multitudes of Islands, in some of which the Priests are tied to nourish their hair, and to have smooth faces like women. They guild their teeth, and are burned in pitch, if they have carnal commerce with a woman. In Zeilan or Ceylon, the blinded people undertake Pilgrimages of a thousand leagues, eighteen miles whereof they wade up to the middle in dirty stinking water, full of Blood-Leeches; and seven leagues they clamber up a steep mountain, by the help of nails, and thorns tied thereto, there being no other passage. And all this toil is to visit a stone on the top of this hill, having in it the print of a mans foot; who, they say, came thither first to instruct them in Religion. Neer the stone is a springing water, in which they wash, then pray, and with sharp-pointed instruments cut their flesh, and draw blood, thinking thereby that God is pleased, and that all their sins are pardoned. In this water the poor are permitted sometimes by the King to gather precious Stones, whereof there is store, to pray for his soul. There are in this Island many Temples, Priests, and Idols. Monasticks also of yellow Monks shaven, and still praying on Beads, who have their Processions in great solemnity, with dancing and musick, the Abbot riding upon an Elephant in rich attire, carrying a golden rod in his hand, lifted over his head; they pray here to the Devill, when they are sick, and to the Image of the Elephants head for wisdom. They have a huge Statue bearing a sword in its hand; they think the world shall not end so long as this Image is in safety. See *Maffens*, *Vertimannus*, *Odoricus*, *Spilbergius*, &c.

Q. *Of what Religion were the ancient Egyptians?*

Egyptians,  
their ancient  
Religion.

A. Egypt may be called the mother of all superstition and idolatry; for they entertained an opinion, that all things at first had beginning there of slime or mud by the heat or influence of the Sun, Moon, and Stars, mixing

ing the Elements in the composition of bodies, ascribed divinity to these Celestial Luminaries and Elements, and so erected Temples, Images, Holy-days, and other divine Rites to them, worshipping the Sun and Moon under the name of *Osiris* and *Isis*; the *Grecians* under the names of *Apollo* and *Diana*; the four Elements by the names of *Vulcan*, *Juno*, *Neptune*, and *Ceres*. The five lesser Planets by the names of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury*. At length they multiplied their gods so fast; that every Beast, Spring, River, Tree, Trade, or Profession in the world, Disease in the body, Faculty and Passion in the Mind, had its peculiar Deity. And so mad they were upon Idolatry, that of a mans Yard they made a god, under the name of *Pallus* and *Priapus*, in memory of *Osiris* his Privities; which after much toyl were found by *Isis* in *Nilus*, being drowned there, by *Typhon* his brother, who had cut his body into many pieces, and buried them in many places. They worshipped Beasts, Birds, Vermin, Leeks, and Onyons. Their Priests were shaved, and cloathed in pure Linnen; abstained from Fish, Wine, and Onyons. Their Kings after election were chosen into the society of Priests. They held two beginnings: they consecrated red Bulls, flung the heads of their sacrifices into *Nilus*, and abstained from salt. See *Arnobius*, *Eusebius*, *Plutarch*, *Jamblicus*, and many others.

Q. what devotion did the Egyptians use to their deified Beasts?

A. They were fed by their Priests in their Temples with choice food: when any dieth, it is wrapped in clean Linnen and embalmed, and buried in a consecrated place, with much Lamantation. All shave themselves in a house where a Dog dieth. Their god *Apis* being dead and lamented, another was found by the Priests, and brought to *Memphis*, where he was placed in *Vulcan's* Temple, and seven days kept holy for him. By their Law he must live but a perfixed time; then he is drowned in a sacred Spring, and buried with much lamentation. All beasts are not worshipped in all parts of *Agypt*, but in some places the Crocodile, in other places the Goat; in some Satyrs; in others *Cynocephalus*, or *Anubis*, with his Dogs-head. The Serpent was a great

*Their Idolatrous worship.*

great god amongst them, so was the Bull, the Dog, the Cat, the Hawk, and *Ibis*, and two fishes peculiar to *Nilus*, to wit, *Opirinchus* and *Lepidotus*. They worshipped the *Hippopotamus*, Frogs, Beetles, and other vermine. Their Priests were bound to offer a Cock to the Sun, a Dove to *Venus*, a Peacock to *Juno*, &c. And bloody *Bustiris* sacrificed men to *Nilus*. *Quis illaudati nescit Bustiridis aras?* The Egyptians hate swine, so much, that if by chance one should touch them, he instantly washeth his clothes: and Sow-herds are forbid their Temples. They circumcise male and female, and offer wine to the full Moon. The Priests wash themselves thrice in the day time, and twice in the night. They must not eat milk, eggs, or oyl, except with Salads. Their Priests were Judges, their Gymnosophists were Philosophers, who had their Colledge in a Grove near the banks of *Nilus*. The Egyptians observed divers feasts to *Isis*, *Diana*, *Latona*, *Mars*, *Minerva*, *Mercury*, *Bacchus*, *Osiris* and his Nurse. In these feasts was much disorder and vanity; some beating of themselves, some cutting their foreheads with knives, some dancing, some singing, some drinking, some quarrelling. In the feast of *Bacchus* they were all drunk. In that of *Mars* all mad, knocking down one another with clubs. In the feast of *Isis* they shewed their folly in tumbling an As down from a Precipice. In that of *Minerva* in burning lights with oyl and salt. But of these, and other ridiculous, or rather impious Rites, see *Hospius*, *Cælius*, *Rhodignius*, *Plutarch*, *Herodotus*, *Diodorus*, *Siculus*, *Eusebius*, *Strabo*, *Lucian*, and others.

*Q. How long continued this heathenish Idolatry in Egypt?*

*Ægyptian Idolatry, continuance thereof.*

*A.* Till the Son of righteousness shined upon it, and by the bright beams of his Gospel dispelled and scattered all the dark mists of Idolatry, so that *Alexandria* the chief nursery thereof, by the Preaching of Saint *Mark*, became a Patriarchal seat; whose successors have continued till this day; but their residence now is at *Cairi*, where the Metropolitan of *Ethiopia*, or Archbishop of the *Abissins* receiveth his confirmation from the Patriarch of *Alexandria*. 'Tis true that *Cambyfes*, son to *Cyrus* King of *Persia*, destroyed many of the Egyptian Idols, and *Ochus* his successor killed their *Apis*; but these were shortly after restored by *Alexander* the great, whose



whose Successors, the *Ptolomies* upheld the same Idolatry, and so did the *Romans*, till by the preaching of the Gospel, darkeness was forced to give place to light.

Q. What Religion is there now professed in Egypt?

A. Here at this day Christians have their Churches, Jews their Synagogues, and Mahometans their Mosques: of these last there be four sorts differing in their Laws, Liturgies, and Ceremonies. There is a Sect in *Cairo* which liveth altogether on horse flesh. And another who go naked, giving themselves to fleshly lusts openly. The Christians there are Eutychians, and are circumcised; but it is thought, that they have forsaken circumcision, by perswasion of the Popes Legates at a Synod held at *Cairo*, Anno 1583. These are called *Cophti*, not from their profession, but from their Nation: for in the Thalmud *Egypt* is called *Gophti*, and the Egyptians in old time *Agophtia*. They are not rigid Eutychians, which were condemned in the Council of *Chalcedon*, for affirming one Nature, and one will in Christ: but they are modern Eutychians, called *Jacobites*, from *Jacobus* the Syrian; who held that Christ was true God, and true man; yet he and his Scholars will not in direct terms affirm there are two natures, lest they should fall into the error of *Nestorius*, of the two Persons. These fast every Wednesday and Friday, and have four Lenten in the year. They make Infants Deacons, and baptise them not afore the fortieth day, and then give them the Eucharist. They leave out the words in the *Nicene Creed* From the Son. They condemn the Council of *Chalcedon*, and admit no general Council since that of *Ephesus*. They read publickly the Gospel of *Nichodemus*. They receive the Eucharist in both kinds, and in leavened bread. To the sick they neither administer the Eucharist, nor Extreme Unction. They deny Purgatory and Prayer for the dead. They Marry in the second degree of consanguinity. And in their Church government are subject to the Patriarch of *Alexandria*. There are not above three Christian Churches at *Alexandria*, and so many at *Cairo*; about fifty thousand Christians in all. Of these passages see *Boterus* in his Relations, *Thevet* in his Cosmography, *Chytraeus* of the State of the Church, *Bayonius* in his Annals, &c. And *Brarewoods* Collections out of them.

*Egypt its modern religions.*

THE



## The Religions of AFRICA and AMERICA.

### The Contents of the Third Section.

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### SECT. III.

#### Quest.

Africans, their  
Religion.



*What was the Religion of the old Africans?*

*A. Their chief gods were the Sun and Fire, to which they erected Temples, and kept the Fire continually burning on Altars to that purpose. The Planets were the Numidian and Lybian gods. From Gentilisme they were converted to Judaisme, then to Christianity, and at last to Mahometanism. We read that Matthias the Apostle preached in Æthiopia, and Simon another Apostle in Mauritania; about the time of Constantine, Christianity was generally received in the hither and lesser Africa; and was by the Goths infected with Arrianisme, which made way for Mahometanism. The Pæni, or Phœnicians and Cartha-*

*Carthaginians*, whilest Gentiles, offered men's sacrifices to *Saturn*; and in their supplications they put Infants in the arms of *Saturn's* brazen image made hot with fire, and so were burned to death. At *Tunis* near the Lake *Tritonia*, *Minerva* taught the use of Oyl, and invented the Art of Spinning; therefore she was worshipped as a goddess. *Venus* was a great deity in *Phœnicia*, *Juno* in *Carthage*. At this day the Mahometans Religion consisteth most in washing and frequenting of the Mosques, See *Alexander ab Alexandro*, *Jo. Leo*, *Suidas*, and others.

Q. What is the Religion and Church-Discipline of Fez?

A. They are at this day Mahometans in their profession, and in their Devotion no wayes sparing; for there are in the City of Temples and Chappels about 700. wherof some are garnished with many pillars and Fountains of Marble. Each Temple hath one Priest to say Service, and look to his Churches revenue, which he bestoweth upon the Church-Officers; namely, the Porters, Cryers, and the Lamp-lighters; these are night Officers; but for the day Cryers, who from their Steeples call the people to prayers, these have no pay, but onely are freed from tenths and all other payments. In the great Church which is about a mile and halfe in compasse, and hath 31 great gates, (the rooffe whereof is upheld with twenty Arches in breadth, and 38 in length) are lighted every night 900 Lamps; some of the greatest are of brasie, with Sockets for 1500 Lamps. About the walls are divers Pulpits for their Readers, who begin their Lectures shortly after break of day in the Summer: they read after Sun-set; Mahomet's Law, and Moral Philosophy are read: then to the winter Lectures are allowed large revenues, Books, and Candles. The Priest of this Temple taketh charge of the Orphans money, and of the poor; to whom he dealeth Corn and money every Holy-day. This Temple hath a Treasurer; and under him eight Notaries, and six Clarks, twenty Bailiffs for the husbandry, twenty Lime-kills, and twenty Brick-kills, for repairing of the Temple, the Revenues of which are 200 Ducats a day. Other Temples of the City are hence furnished when they want. Here are two stately Colledges for professors of divers Sciences, and divers Hospitals for strangers.

Fez, the Religion & Church-discipline thereof.

strangers, and the sick with all accommodations. Their Marriages are performed in the Church. They have great feasting at the Circumcision of the Males. They observe divers Festivals, at some of which the youth do with Cudgels and other Weapons knock down one another, so that many murders are committed. They make Bone-fires on the Feast of *S. John Baptist*, and on *Christmas*-Even eat Sallads of green Herbs. On *Mahomet's* birth-day; the Poets make Sonnets in his praise, which they rehearse publickly, and are rewarded accordingly. In *Fex* are 200 Grammar-Schools; the youth are bound in seven years to learn the *Alcoran* by heart. On *Mahomet's* birth-day every boy carrieth a wax torch to School, which they light before day, and let them burn till Sun-rising; all this while singing *Mahomet's* praise. Candles are presented to the King that day, of incredible height and bignesse; who that night heareth all the Law read. By *Mahomet's* Law, Soothsayers are imprisoned, and yet here are many of that profession. There are here divers Sects of Mahometans, some like our Anabaptists, condemning all learning, and trusting to Enthusiasmes; others who think by their fasting and good works, that they are so holy and perfect, that they cannot sin. There be some who hold all Religions to be true, because every one takes that to be God which he worships; and they teach that the Heaven, with the Planets, Stars, and Elements are one God. They have also their Hermits. By their Discipline, Women may not enter their Mosques, because of their often pollutions, and for that *Eve* first sinned. The day after the child is born, the Priest is sent for to pray. The child is washed by the Women, who name it, and then it is circumcised; but sometimes the circumcision is put off for divers years. They are very strict in their fastings, not tasting any thing, though they should faint, till the Stars appear: the Musti, or High-Priest sits with the King every day in judgment, except the Friday, then the King sits alone. See *Leo, Purchas, &c.*

*Their times of  
Prayer.*

- Q. *What are their times of prayer?*  
 A. Two hours before day, then they pray for the day.  
 2. Two hours after day, then they give thanks for the day.  
 3. At Noon, then they give thanks, for that halfe  
 the

the day is past. 4. At four in the Afternoon; then they pray that the Sun may well set on them. 5. At twilight, they give thanks after their daily labours. 6. They pray two hours after twilight, and then they desire a good night; thus they pray six times in 24. hours; and so devout they are, that when they hear the Sexton from their Steeples cry to prayer before day, then may no man touch his wife, but prepare to prayer, by washing, or other devotion; either at Church, or in his own house: After this his Prayer, the Talby or Priest sits down, and resolves, for half an hour, all doubts that are moved in matters of their Law. He is counted profane, and disabled from being witnesse, who prayeth not six times a day. See *Purchas* in his Pilgrimage.

Q. What is the Religion of Morocco?

A. The same is there professed that is in *Fez*; but they are not altogether so devout in *Morocco*, as in *Fez*; for they have not that number of, magnificent Temples, Colledges, Hospitals, and Schools; yet some they have, especially one Temple very large & stately, in *Morocco*, with a magnificent Steeple of incredible height: they have also their Hermits and other Religious men; in all these they come short of *Fez*; by reason they are often molested by the incursions of the *Arabians*. They have also among them, as in *Fez*, multitudes of *Jewes*; who flocked over thither, when they were driven out of *Spain* by *Ferdinand*, and out of *Portugal* by King *Emanuel*. There be also among them many Christians, but in miserable captivity and slavery; whereas the Turks elsewhere, in spiritual affairs, subject themselves to the Caliph of *Cairo*; these *African* Kingdomes acknowledge onely their subjection to the Caliph of *Bagdat*, or *Babylon*. The Turks, of *Morocco* and *Fez*, think they merit Heaven if they kill many Christians; therefore they run with as great alacrity to war against Christians, as to a wedding; believing, if they die in that War, they shall immediately possesse Paradise; which is indeed the general belief of all Turks. See *Les Estats du Monde*, *Boterus*, *Leo*, &c.

*Morocco, its Religion.*

Q. What Religion is professed in *Guiana*?

A. Gentilisme, for they adore strawen things instead of God; Of whom they speak blasphemously; calling

him

him



him evil; and black, and the Author of their miseries : And that they are no wayes beholding to him for what they enjoy, but to their own industry. They put with in their Rings Wheat, Water, and Oyl, for their god to feed upon. Such Rings are worn by many as preservatives against danger. Their Priests use to preach to them on festival days, and after Sermon to besprinkle the infants with water, in which a Newt doth swim. They consecrate to their Idol the first bit and draught of their meat and drink. But I believe, this black god, they rail against, is the Devil; whom their cunning Priests represent to that ignorant people in some black and ugly shape; sometimes of a black dog. If they paint themselves with Chalk, they think, they do good service to their god. When he is angry with them, they use to bribe the Priest with gold; so fishermen use to do, when they have no successe at Sea. The Priest with his wives walk in Procession, knocking his breast, and clapping his hands, then hanging some boughs from the trees on their necks, and playing on a Timbrel, the Priest flings Wheat into the Sea, to appease the angry god. They have certain trees in great veneration, consulting with them as with Oracles, using divers foolish ceremonies. They worship a certain bird, which hath feathers like stars, and a voice like a Bull. The Tunie is a sacred Fish with them, and not to be touched. So are the mountains, whose tops they daily feed, or the Priests rather, with meat and drink. When one dieth, the Priest makes gods of straw to accompany the dead in the other world. Wine and good Cheer are sent with him, and servants, with his wives; If he be the King, these are slain to wait upon the King, and their heads advanced upon Poles round about the grave. They hold it a sin to spit on the ground. The Tuesday is their Sabbath. They use Circumcision and some other Turkish ceremonies. See *G. Arthur Dantiscanus, Mercator, Bertius; &c*

*Q. Of what Religion were the African Ethiopians anciently?*

*Ethiopians of Africa, their ancient Religion.*

*A. Gentiles; for they worshipped some immortal gods, as the Sun, Moon, and the World; some mortal, as Jupiter, Pan, Hercules; But some, of them who dwelt near*

near and under the line, did not worship; but curse the Sun still when he rose, because his excessive heat offended them. When their Queen went to *Solomon*, she being instructed by him, in the knowledge of the true God, upon her return planted the Jewish Religion in her country; but the Eunuch of Queen *Candace*, being baptized by *Philip*, brought home with him the Christian Faith, which hitherto they have retained. See *Diodorus*, *Boetius*, *Strabo*, *Sardus*, *Damianus*, *a Goez*, &c.

Q. What Religion do these *Aethiopians*, or *Abyssins* profess?

A. Christianity; yet Gentilisme is retained in some part of *Prestor Johns* ample Dominions. The Christians circumcise both male and female on the eighth day, in memory of Christ's circumcision. The males are baptized forty days after, and the females eighty. They abstain from certain meats, and use some Mosaicall Ceremonies. They are very rigid in their Fastings; they begin their Lent ten days before ours, some Fryers eat no bread all the Lent, some not in whole year; but are contented with Herbs, without Salt or Oyl: they keep a fast of three daies after *Candlemasse*, in memory of *Ninevehs* repentance. Some Fryers all that time eat nothing; and some Nurses give their children suck but once a day. He that marieth three wives is excommunicated. Queen *Candace*, after her conversion, consecrated the two magnificent Temples of the Sun, and Moon, to the Holy Ghost, and the Crosse. Afterward these two Temples were given to the Monkish Knights of *Saint Antonies* Order, with two large Monasteries. The *Abyssins* in their Liturgy mention the three first general Councils; but not that of *Chalcedon*, because they are *Eutychians*, or *Jacobites*. Their Patriarch is only a Monk of *Saint Antonies* order, and so is the Patriarch of *Alexandria*, by whom the *Aethiopian* is consecrated, and is in subjection to the Sea of *Alexandria*. They observe here both Saturday and Sunday with equal devotion. In the Eucharist the Priest administers leavened bread, except on the Thursday before Easter; for then it is unleavened, because that day Christ instituted the Supper. And the Deacon gives the Wine in a Spoon. They receive all standing and in the Church only; all

Their Religion at this day.

that day after they must no spit till Sun set. They give the Eucharist to Infants immediately after Baptisme. They believe traduction of Souls. They are careful to confesse their sins to the Priest, and still after confession receive the Eucharist. The Patriarch onely excommunicates, and none but murderers usually. Inferiour Priests and Monkes labour for their maintenance, but the Bishops, Deans, and Prebends, have large Revenues and Benefices. They permit their Clergy to marry once, and have pictures in their Churches, but not Images. Betwixt Easter and Whitsuntide, they eat flesh on Fridays. Every *Epiphanie* day they baptize themselves in Lakes or Rivers. So do the *Muscovites*, in memory of Christ's baptisme, the same day. They use no Confirmation, nor Extreme Unction. See *Damianus a Goes*, *Alvarez* in his *Æthiopian History*, and others.

*Q. What is the Religion of the lower Æthiopians?*

*The lower Æthiopians, their Religion.*

*A.* These were not known to the Ancients, but they are found by Navigators to be, for the most part, Gentiles; though divers Moors live among them, yet some of them worship but one God. They superstitiously observe divers days of the Moon. They feast the dead with bread and boyled flesh. They punish witchcraft, theft, and adultery with death. They may marry as many wives as they please, but the first is the chief, and the rest are her servants. They pray to the dead in white garments. In *Monomotapa*, and some other places thereabouts, the Jesuits have converted divers to Christianity; many whereof are fallen back again to Gentilisme. See *Emanuel Acosta* of the Eastern affairs, and *Borerus*, &c.

*Q. What is the Religion of Angola and Congo?*

*Angola, its Religion.*

*A.* In *Angola* they are all heathens. In the midst of their towns they worship wooden Idols resembling Negroes, at whose feet are heaps of Elephants teeth, on which are set up the skulls of their enemies killed in the wars. They believe they are never sick but when their Idol is angry with them; therefore they please him by pouring at his feet the Wine of Palms. They use to wash, and paint, and new cloath their dead, and bury with him meat, drink, and some of his goods, at whose grave

### SECT. 3. of AFRICA and AMERICA.

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grave they shed the blood of Goats. They are much addicted to divination by birds; and their Priests are in such esteem, that they think life and death; plenty and famine are in their power. In the Kingdome of Congo they worship some monstrous Creatures in stead of God. But they were converted to Christianity by the Portugals, Anno 1490. At the City of Banza, afterward called Saint Saviours, was erected a Cathedral Church for the Bishop, who was there received by the King in great magnificence. This Church had 28 Canon Residents. All their Idols of Beasts, Birds, Trees, and Herbs, with their conjuring Characters were burned. Divers Religious persons and Jesuits were sent from Portugal thither to erect Schools and Colledges for Divinity and the Arts. See Purchas, Lopez, Masseus, Osorius, of the acts of Emanuel.

Congo, its Religion.

**Q.** What Religion do the Northern neighbours of Congo profess?

**A.** In Loango, under the Line, they worship Idols and are circumcised. Every trades-man appeaseth his god with such things as belong to his trade; the husbandman with corn, the weaver with cloath, &c. At the death of their friends they kill Goats, to the honour of their Idols, and make divers feasts in memorial of the dead. They will rather die then touch any meat which is prohibited by their Priests. At Kenga the Sea-port of Loango, there is an Idol kept by an old Woman, which is once a year honoured with great solemnity and feasting. There is another Idol at Morumba thirty leagues Northward, where Boys are sworn to serve this god, and are initiated with hard diet, ten days silence, abstinence from certain meats, and a cut in their shoulder, the blood of which is sprinkled at the Idols feet. Their trials of life and death, are in the presence of this Idol. At Anzichi, they are circumcised, worship the Sun and Moon, and each man his particular Idol. In some of these neighbouring countries the people are man-eaters, and worship the Divil, to whom when they offer sacrifice, they continue from morning till night, using charming Vociferations, dancing, and piping. See Lopez, Barros, and others.

The Religion of its Northern Neighbours.

**Q.** Of what Religions are the Islands about Africa?

H 3

A. In

**African Islands  
their Religions.**

*A.* In some of them are Mahometans, in some Christians, but in most Heathens. In *Socotera* an Island, near the mouth of the Red Sea, whence we have our best *Aloes*, they are *Jacobites*, and are governed by their *Abuna* or Priest. They much reverence the Cross. They have Altars in their Churches, which they enter not, but stand in the Porch. In *Madagascar* or the great Island of Saint *Laurence*, there are many Mahometans upon the coast, but more Idolaters within the Land, who acknowledge one Creator, and are circumcised; but use neither to pray, nor keep holy day. They punish adultery and theft with death. In the Isle of *Saint Thomas*, under the Line, are Christians and Moors. In divers Islands are no people at all. In the *Canaries* are Christians; before they were Idolaters and had many wives, whom they first prostituted to their Magistrates; and this uncivil civility they used to strangers instead of Hospitality. They bury the dead, by setting them upright against a wall, with a staff in their hand; and if he was a great man, a vessel of milk by him. *Madera* is also possessed by Christians, and so be the other Islands on this hither part of the African coast. See *Ortelius*, *Mercator*, and other Geographers.

**America, the  
Religion there-  
of.**

*Q.* What Religion was professed among the Americans?  
*A.* Before the Spaniards came thither, they were all Pagans; who as they were distinguished into divers Nations, so they worshipped divers gods, after divers manners; but they did generally acknowledge the Sun and Moon for the chief gods. In *Canada* they worshipped the Devil, before the French came thither, and in most places there as yet they worship him; who when he is offended with them, flings dust in their eyes. The men marry two or three wives; who, after the death of their husbands, never marry again, but go still after in black, and besmear their faces with coal-dust and grease; they do not expose their daughters to any that will lie with them, and then give them in marriage. They believe that after death their souls ascend into the Stars, and go down with them under the Horizon into a Paradise of pleasure. They believe also that God stuck a multitude of arrows in the beginning into the ground, and of these sprung up men and women. They have



have divers ridiculous opinions of God, as that he once drank much Tobacco, and then gave the pipe to their Governour, with a command that he should keep it carefully, and in so doing he should want nothing; but he lost the Pipe, and so fell into want and misery. Such senselesse conceits have these people, who as they are savage in their carriage, so in their understanding they are little better than beasts. They use to sing the Devils praises, to dance about fires, which they make to his honour, and leap over them. They bemoan the dead a great while, and bring Presents to the grave. Many of these ignorant souls were converted to Christ, by the industry of the Jesuits, *Annus 1637. and 1638.* See Father Pauls relation of new France. See also Champlain and Jaques Cartier, &c.

Q. *What is the Religion of Virginia?*

A. Before the English planted Christianity there, they worshipped the Devil, and many Idols, as yet they do in many places there. They believe many Gods, but one principally who made the rest; and that all creatures were made of water; and the Woman before the Man, who by the help of one of the gods, conceived and bore children. They are all Anthropomorpites, giving to their gods the forms of men, whom they worship with praying, singing, and offerings. They hold the souls immortality, rewards, and punishments after this life, the one in Heaven, the other in a burning pit toward the West. The Priests are distinguished from other people by garments of skins, and their hair cut like a comb on their crowns. They carry their gods about with them, and ask counsel of them. Much of their devotion consisteth in howling and dancing about fires, with Rattles, or Gourd, or Pompian rindes in their hands, bearing the ground with stones, and offering of Tobacco, Deer-suet, and blood on their stone Altars. They undertake no matters of consequence without advice of their Priests, the chief whereof is adorned with Feathers and Weasels tails, and his face painted as ugly as the Devils. They bury their Kings (after their bodies are burned and dryed) in white skins, within Arches and Mats with their wealth at their feet, and by the body is placed the Devils Image. The Women

*Virginia, it's Religion.*

expresse their sorrow with black paint and yellings for twenty four hours. None but the King and Priest may enter these houses, where the Images of Devils and their Kings are kept. In stead of saying Grace at meat, they fling the first bit into the fire; and when they will appease a storme, they cast Tobacco into the water. Sometimes they sacrifice children to the Devil. But of these passages, see *Hackluit*, and *Purchas* out of him.

*Florida, its Religion.*

*Q. What is the Religion of Florida?*

*A.* Their chief Deities are the Sun, and Moon, which they honour with dances and songs. Once a year they offer to the Sun a Harts hide stuffed with herbs, hanging Garlands of fruits about his horns, so presenting this gift towards the East, they pray the Sun to make their land produce the same fruits again. But to their Kings, they use to Sacrifice their first-born males. Much of their devotion, like the rest of barbarous Savages, consisteth in singing, dancing, howling, feasting, and cutting of their own skins. Adultery in the woman is punished with whipping. In some parts of this Country the next of kin is permitted to cut the Adulteresses throat, and the woman to cut the Adulterers. In some parts also of the Countrey they worship the Devill; who, when he appears, and complains of thirst, humane blood is shed to quench his thirst. When a King is buried, the cup wherein he used to drink, is still set upon his grave, and round about the same are stuck many Arrows; the people weep and fast three days together; the neighbour Kings his friends cut off half their hair. Women are hired, who for six moneths howl for him three times a day. This honour the King and Priest have, that they are buried in their houses, and burned with their houses and goods. See *Benzo*, *Morgares*, *Hackluit*, &c.

*Q. Of what Religion are the Nations by west Virginia and Florida?*

*Religions of the nations by west Virginia, and Florida.*

*A.* Few of them are yet known, but such as by Navigation are found upon the Sea-coasts, and some Islands conquered by the Spaniards, are worshippers of the Sun, and Water: because the Sun by his heat, and the Water by it's moisture produce all things; therefore when

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when they eat, drink, or sacrifice, they use to throw up in the ayre, towards the Sun, some part of their food. The *Spaniards* took advantage of this Superstition, and made these people believe they were messengers sent thither to them from the Sun; whereupon they submitted, holding it impious to reject the Messengers which their chief God had sent them. They worship also here Idols, and in some places the Devil, and observe the same superstitious Ceremonies in the burial of their dead, that their neighbours do. See *Hackluit*.

Q. *What was the Religion of new Spain?*

A. They were gross and bloody Idolaters before the *Spaniards* brought them to the knowledge of Christ, who requires of his Disciples no other Sacrifice but that of a contrite heart; he having shed his own blood, that we might spare the shedding of ours. These wretched *Americans* acknowledge one chief God, yet they worshipped many: Principally the Sun, to whom they offered the heart of the Sacrifice; even of men: neither did they eat, or drink, or smell to a flower, till they had cast up in the ayre to the Sun some portion of their meat and drink, and some leaves of their flowers. At *Mexico* they worshipped many Idols, but three principally: the first was called *Vitziliputzli*, placed in an azure-coloured Chair, with Snakes-heads, at each corner. On his head were rich plumes of Feathers with gold; in his left hand was a white Target, in his right a staffe; at his sides he had four darts. Perhaps by this Image they represented the nature of God; by his blew Chair they might signifie Heaven his seat; by the Snakes heads, his wisdom; by the Feathers and gold, his glory; by his Target, protection; by the Staffe, direction; and by the four arrows, his power, extending over the four parts of the world, East, West, South, and North; or else which is more likely, they represented the Sun by this Idol, whose abode is the Azure Skie, and his arrows or beams are extended to the four quarters of the world; the feathers may signifie his lightness; and the gold, his glory; his target and staff may shew that the Sun's heat is both defensive and offensive. Near to this Idol stood a Pillar of lesse work and beauty, on which was another Idol,

New-Spain, its  
Religion.

Idol, called *Tlalot* ; perhaps by this they meant the Moon. They had a third Idol, of black stone, with four darts in his right hand, looking angrily ; this they worshipped as the god of Repentance ; this Idol, with the others, was richly adorned with gold and jewels. In *Cholula*, they worshipped the god of wealth or merchandising ; they had also an Idol of Paste, or Dough, which was consecrated and made every year, to which rich presents were brought ; and stuck in the Paste. They made gods also of their chief Captives, to which they gave divine Honors, for six, sometimes for twelve months, praying and sacrificing to him, and carrying him in Procession ; but at last the Priests kill him : the Chief Priest pulls out his heart, offers it smoking to the Sun ; then is he opened, cut in pieces, and eaten. They adored many other gods and goddesses, with many Heathenish Superstitions. Of which see *Joseph Acosta* in his History of the *Indies*, *Gomara*, *Peter Martyr of Milan*, &c.

*Idolaters, their  
cruelty and cost  
in their barba-  
rous sacrifices.*

Out of this discourse we may see what cruelty is used among Idolaters in their barbarous sacrifices ; how lavish also they are of their gold, silver, and jewels ; with which they adorn their Idols ; this hath been always the Devils policy, by outward splendour and wealth, to draw ignorant and covetous-minded people to follow Idolatry ; for such a bewitching quality there is in the splendour of gold, silver, and stones, that both the eyes and hearts of men are drawn after them ; to this purpose *Lactantius*, lib. 2. *instit. auris, gemmarum & eboris pulchritudo ac nitor pervincit oculos : nec ullam religionem putant ubi illa fulserint ; itaque sub obtentu deorum, avaritia & cupiditas colitur* ; the beauty of Gold, Jewels, and Ebory, do so dazel mens eyes, and captivate their hearts, that they think there is no Religion where these shine not ; therefore under pretence of worshipping God, covetousness and desire is worshipped. Hence Idolatry may be truly called covetousness, and this by the Apostle is called Idolatry. Not without cause then did God forbid the Israelites to make to themselves gods of gold and silver, as knowing what force these metals have to draw mens minds after them. And indeed some of the wise Gentiles them-

themselves laughed at the vanities of those who bestowed so much gold on their Idols; *Aurum Vasa Numæ*, *Saturniaque impulit æra*, saith *Persius*; the gods were better worshipped in *Numæ* earthen vessels, then they were afterward in gold; and he that offereth to God a sincere heart, is more accepted than he that bestows on *Jupiter* a golden beard; *Dicite pontifices, in sacro quid facit aurum*; and yet the excess of gold and silver in their Statues and Temples is stupendious, as *Lipsius* sheweth *de magnit. urb. Romæ*. And the Romans were come to that height of Superstition, that they thought a Bull was not a fit sacrifice to their gods, if his horns had not been gilded, or his forehead adorned with plates of gold; see *Virgil*: *Et statuam ante aras auro atâ fronte juvencum*. and *Livie* l. 5. sheweth that to *Apollo* was sacrificed, not only an ox with gilded horns, but also *capræ albe auratæ*, white goats with horns gilded; and *Val. Flac.* l. 3. Arg. speaketh of *lectæ auratâ fronte bidentes*, of sheep with gilded horns. And long afore the Romans, this golden superstition was used, as may be seen in *Homer's Iliad.* 3. where *Nestor* promised to sacrifice to *Minerun* an ox χρυσῷ κέρασι κορυμβίζων, pouring gold about his horns. *Joseph Acosta* relates in his *History of America*, what magnificent Temples and rich Images of gold and precious stones, the Indians dedicated to their Idols. Against all such vanities, *Arnobius*, in his Book against the Gentiles, disputeth elegantly, shewing that God is not taken with such toys as Temples, Altars, and Sacrifices; but *cultus verus in pectore est*, his true worship consisteth in the breast, and as our Saviour saith, neither in the Temple of *Samaria*, nor of *Jerusalem*, but in spirit and truth.

*Quin damus id superis de magna quod dare lance  
Nōn possit magni Messala lippa propago;  
Compositum ius, fasque animos, sanctosque recessus  
Mentis; & incoctum generoso pectus honesto!  
Hæc cedo ut adinoveam templis, & farre litabo.*

An honest upright sincere and sanctified heart, saith *Persius*, is above all the Temples and sacrifices in the world.

Q. what

*Persius, his most  
table saying.*



*Q. What Priests had they at Mexico, and what Sacrifices?*

*Mexico; its  
Priests and Sa-  
crifices.*

*A.* Besides their inferiour Priests, they had one chief, whose habit was a Crown of rich Feathers on his head, Pendants of Gold, with green stones at his ears, and under his Lip an Azure Stone; his office was to receive the body of the dead King at the Temple door, with a mournful song, to open the breast of the sacrificed man, to pull out his heart, to offer it to the Sun, and then to fling it to the Idol, to which the man was sacrificed. The inferiour Priests in the interim holding the legs, arms, and head of the Sacrificed wretch, whilst his heart was taken out. They used also to slay of the skins of men, and cloath some therewith, who went about dancing, and forcing people to offer them presents, or else they would strike them over the face, with the bloody corner of the skin. The Priests office also was to burn incense, before their Idols, every morning, noon-tide, evening, and at midnight; for then with Trumpets and Cornets they sounded a long time, which done, they burned the Incense in Censers with much reverence, and then they beat themselves and draw blood with sharp bodkins. They did preach also on some festival days to the people. The revenues of the Priests were great; the Temples in state, magnificence, and wealth, exceeded ours. The Priests were all anointed, and wore their hair long, for they never cut it. They did sometimes anoint themselves with an Unguent made of venomous beasts, which made them without fear, and armed them with cruelty. They painted their skins black. They washed the new born Children, and let them blood in their ears; they performed marriages by asking the parties mutual consent, and tying together a corner of the womans vaile, with a corner of the mans gown, and so brought them to the Bridegroomr house, causing the Bride to go seven times about the hearth. They buried the dead either in their Gardens, or on Mountains; sometimes they burned the body; and if he was a great man, they killed his Chaplain, and his Officers to attend him, burying also wealth with him, that he might not want in the other world. The Priest used to attire himselfe in these  
great

great Funerals, like a Divil with many mouths, and glass eyes, and with his staff stirred and mingled the ashes. When the King died the Priests were to sing his Elegies, and to sacrifice two hundred persons to serve him. Adultery was punished with death, and so was dishonesty in their Nuns and Monks, of which there were two great Cloysters at Mexico. But who will see these particulars handled at large, let them read *Josepb Acosta*, and *Lopez de Gomara*.

**Q.** Had the Americans any knowledge of Christian Religion?

**A.** Concerning Christ they knew nothing; some small knowledge they had of a supream God, whom they called *Wiracocha*, and of the creation; of the immortality of souls, of a life after this, wherein are punishments and rewards; and some of them, as *Lerius* witnesseth, believe the resurrection of the flesh; and if we will believe *Acosta*, they have some knowledge of the Trinity, which they worship under the picture of the Sun with three heads; they have some tradition likewise of Noah's flood, and that all mankind was drowned, except six persons, who saved themselves in a cave; some in *Brasil* believe all were drowned except their progenitors, who were preserved to propagate mankind. The *Indians* also report that the Sun hid himselfe in a certain Lake within an Island, during the time of the Deluge, and so was preserved; this is not unlike the Poetical fiction of *Diana* and *Apollo*, how they were begot in the Isle *Ortygia*, called afterward from their first appearance *Delos*, by this intimating that after the flood, by reason of thick fogs and mists arising out of the moist earth, the Sun and Moon were not seen in many days; but these vapours being spent, and the earth dry, the Moon was first seen, and then in some few hours afterward the Sun. The tradition which they have of the flood, cannot be that of *Ogyges* King of *Attica*, which happened about six hundred years after Noah's flood, and which drowned only the Country about *Athens* and *Achaia* in *Peloponesus*; nor was it that of *Deucalion*, which happened in the 82. year of his age, about two hundred and fifty years after the former, and seven hundred eighty two years after Noah's flood; for this drown-

Americans and knowledge a Supreme God, a Trinity, the immortality of souls, a life after this, and have some tradition of Noah's flood.

ned only *Thessaly*, and some part of *Italy*, of which the *Americans* could have no knowledge; seeing many places nearer never heard of these floods, it is most likely then that their tradition was grounded on *Noah's* flood; for as *Noah's* posterity peopled all the world, so they dispersed the memory of this flood wherever they planted; for we find this deluge not only mentioned by *Moses*, but also by *Berosus*, *Alexander*, *Polyhistor*, *Abydenus* the Historian, as he is cited by *Eusebius*, *Plato* in *Timeo*; *Plutarch* writing of *Deucalion's* flood, speaketh of the Dove sent out of the Ark, which relates to *Noah's* flood; and *Ovid* describing the same flood, writes according to the Mosaical description of the first and universal deluge; whereas that of *Deucalion* was but of a particular Country: So *Lucian de Dea Syria*, writes of *Deucalion's* flood, as if he had read the sixth and seventh Chapters of *Genesis*, of *Noah's* flood; for he sheweth how all flesh had corrupted their wayes upon the earth, how all their works were *ἔργα ἁθιμά*, works of injustice and violence; how the rain fell, the fountains of the great deep were opened, the waters so prevailed, that all flesh died, *πάντες ἔλατο*. He sheweth also how he was preserved with his Wife and Children in a great Ark; and how all the beasts that live on the earth, two and two entered into the Ark, &c. And lastly, how he built an Altar after his deliverance. This description is directly of *Noah's* flood, not of *Deucalion's*; besides, *Mela*, *Solinus*, and *Pliny*, write that *Joppe* the maritime town of *Syria* was of great antiquity, as being built before the flood; which cannot be meant of *Ogyges* or *Deucalion's* flood, which were only in some places of *Greece*, and went not so far as *Syria*; neither was it any great antiquity for *Joppe* to be built before these floods; for many Cities besides this were built before; therefore doubtlesse is meant *Noah's* flood. Lastly, *Josephus* saith that *Omnes barbaricæ historiæ Scriptores*, all the Barbarian historians have mentioned this flood.

New Spain, its festival days. Q. What festival days were observed in New Spain?  
 A. Every twentieth day, which was the last of their moneth, was holy, and then were men sacrificed. At the first appearance of green corn, children were sacrificed;

crificed, so when the corn was a foot above the ground; and again when it was two foot high, holy dayes were kept, and children butchered. In some of their feasts they sacrificed a woman, and with her skin covered a man, who danced about the streets two dayes together. In one of their feasts which the *Mexicans* kept in their Canoes upon the Lake, a boy and a girl were drowned to keep company with the gods of the Lake. In *May* they kept the feast of *Vitziliputzli*, in which his Image, made of Paste, richly adorned, was carried by the maidens attired in white, on their shoulders to the Court, and thence by the young men to the stairs of the Temple; and thence to the top with musick; much adoration, vain ceremonies, and wicked sacrificing of men were used that day. In *May* also was kept the feast of Pennance and Pardon, in which a captive was sacrificed. After much profane adoration, the people took up earth and eat it, desiring pardon for their sins, and bringing rich presents to their Idol, and whipping themselves on the shoulders. Much meat is presented that day to the Idols, and then to the Priests, who five dayes before had eat but one meal a day. The Merchants had their peculiar god, and festival day, in which they sacrificed a man, after they had given him for nine days divine honours. His heart they offered about midnight to the Moon, perhaps because she is the mistress of the waters, on which Merchants use to traffique; or because they are more beholding to her light in the night than others are. Concerning these festivals, their Schools, and Seminaries, their belief of the Souls immortality, of their rewards and punishments, of their nine several places appointed for them, See *Acosta*, *Gamora*, and *P. Martyr* in his Decads.

*Q.* What was the Religion of *Jucatan*, and the parts adjoining?

*A.* In *Jucatan* they were Circumcised, and yet gross Idolaters, but curious workmen in carving and adorning their Images. They had in their houses Images made like Bears, which they worshipped as their household gods, with singing and incense. In hollow Images, they caused boys to answer the peoples Petitions, as if God had spoke to them. When they want

wanted rain, or were in any danger, they had their Processions, and Pilgrimages to these Idols. In *Nicaragua*, they worshipped the Sun, and divers Idols. All their Priests, except Confessors, married. The ordering of the Sacrifices, and their numbers, depended meerly on the Priests, who used to go about the captives three times singing mournfully, and then with their flint knives suddenly open their Breasts. They divide the body thus; the Prelate hath his heart, the King his hands and feet; the Taker his buttocks, and the People the rest. The heads are set on trees, under which they sacrifice men and children. They have their Idolatrous Processions, in which for the honour of their Idol, they wound themselves; and for the desire of future happiness, they offer themselves cheerfully for Sacrifices. Whilst the Priest anoints the cheeks and the mouth of the Idol with blood, the others sing, and the People pray. The Priest makes marriages, by joyning the little fingers of the Bridegroom and Bride near a fire; but the Lords are permitted for honours sake, first to corrupt the Bride. The Adulterer is beaten, and the Adulteress is divorced. He that forceth a Virgin is a slave, except he pay her Dowrie. But if a slave force his Masters daughter, they are both buried alive. See *Benzo*, P. *Martyr*, and *Gómara*.

*Southern America; the Religion thereof.*

*Q. What was the Religion of the Southern Americans?*

*A.* They generally worship the Sun and Moon, with divers Idols; and the Devil in divers shapes; they believe the Souls immortality. Their Priests are their Physicians, and therefore in great esteem, and exceeding rich, for they have all the goods of him whom they cure. When they go to wars, they carry their gods with them, of whom they ask counsell of all affairs; and then they keep Lent for two moneths. They punish in some places theft and murder with the losse of Ears and Nose; in other parts with death. These faults in the Nobility are punished with the losse of their hair only. In some places they hold it a part of their devorion, to offer their daughters to be defloured by their Priests. When it thunders and lightens, they say the Sun is angry with them. When there is an Eclipse; they fast; the married Women scratch their Faces



Faces, and pluck their hairs; the Maidens draw blood with sharp Fish-bones. When the Moon is Eclipsed, they say the Sun is angry with her. When a Comet is seen, they beat drums, and hollow, thinking by this to drive it away. They use to consult with, and invoke the Devil. The Priests learn Physick and Magick, when they are young, being two years shut up in Woods; all that time they keep their Cells, see no women, nor eat flesh. They are taught by their Masters in the night. The dead are buried either at home, or being dried at the fire, are hanged up. The bones at last are burned, and the Skull presented to the Wife to be kept by her as a Relique. In their Lent Fasts, they abstain from Women and Salt. See *Peter Martyr, Gomara, Linschoten, Cieza, &c.*

*Q. Of what Religion are the people of Paria, Guiana, and along the River Debaiba, or St. John?*

*A.* Hereabout they be very zealous in worshipping Paria. Guiana, of the Devil, and Idols; to whom they sacrifice men, and Debaiba, and then eat them. When their gods are angry, they their Religions, macerate themselves with fasting. Their Priests are stoned or burned, if they marry against their Vow of Chastity. They believe rewards and punishments after this life. The spot in the Moon, they hold to be a man imprisoned there for Incest with his Sister. They feed yearly the departed Souls with Maiz and Wine. They held the Souls of great men onely, and such as were buried with them, immortal. Their great mens Funeral Pomps are celebrated yearly with much lamentation, drinking, and beastial ceremonies, both men and women casting aside all modesty. He that will know more of this stuff, let him read the fore-named Authors.

*Q. What is the Religion of Brasil?*

*A.* They acknowledge the immortality of the soul, Brasil, its Religion, and believe that there are rewards and punishments after this life. For they hope, that if they kill and sacrifice many of their enemies, they shall be carried beyond the Mountains into pleasant Gardens, there to dance and rejoyce with their fore-fathers. They stand in much fear of the Devil, who is still vexing of them; therefore they chiefly worship him; and when they

they go abroad, they commonly carry fire with them, as their defence against the Devil, who, they think, is afraid of fire. They have their solemn Festivals, which they celebrate with dancing, howling, and tarding. The Husband hath power to kill the adulterous Wife. Their marriages are without any ceremonies. They bury their dead upright in a pit with their goods. The Husband plays the Midwife to the woman, washeth, painteth, and nameth the child by the name of some wild Beast; they have some knowledge of Noah's flood. Of these passages see *Maffeus, Levius, Stadius, &c.*

Peru, it's  
Religion.

*Q. What Religion did the people of Peru profess?*

*A.* Their chief god was *Wiracocha*, by whom they understood the maker of all things; next to him they worshipped the Sun, and the Thunder after him: The Images of these three they never touched with their bare hands; they worshipped also the Stars, Earth, Sea, Rainbow, Rivers, Fountains, and Trees. They adored also wild Beasts, that they might not hurt them; and in sign of their devotion, when they travelled, they left in the cross ways, and dangerous places, old shoes, feathers; and if they had nothing else, stones. They worshipped the Sun by pulling off the hairs from their Eye-brows; when they fear, they touch the Earth, and look up to the Sun. They worshipped also the dead bodies of their Emperours, and indeed every thing they either affected or feared. They haave some glimmering knowledge of the beginning of the world, of Noah's flood, and they believe the end of the world, which still they fear when the Sun is eclipsed, which they think to be the Moons Husband; they held their Priests in such esteem, that no great matter was undertaken by Prince or People without their advice. None had access to the Idols but they, and then only when they are clothed in white, and prostrate on the ground. In sacrificing they abstained from women, and some out of zeal would put out their own eyes. They used to consult with the Devil, to whom they sacrificed men, and dedicated boys in their Temples for *Sodomy*. They had also their Temples richly adorned with gold and Silver, and their Monasteries for Priests and Sorcerers. Their Nuns were so strictly kept, that it was death to be

be deflowred; after fourteen years of age they were taken out of the Monastery, either to serve their Idols, and such must be Virgins still, or else to serve as Wives and Concubines to the *Inqua* or Emperor. They are very frequent and strict in their confessions, and cheerfully undertake what penance is enjoined them. But the *Inqua* confesseth only to the Sun; after confession they all wash in baths, leaving their sins in the water. They used to sacrifice Vegetables, Animals, and Men, chiefly Children, for the health or prosperity of their *Inqua*, and for victory in War; in some places they eat their men-sacrifices, in others they only dried and preserved them in silver Coffins; they anoint with blood the faces of their Idols and doors of their Temples or rather slaughter-houses. See *Acosta*, *Cieza*, *Gonzalez*, &c.

Q. *What festival days did the Peruvians observe?*

A. They had Feasts and Sacrifices every moneth of Peruvians; the year, in which were offered multitudes of sheep, of their Festival different colours, which they burned. The *Inqua's* days. Children were dedicated in these Feasts, their ears were pierced, then they were wiped, and their faces anointed with blood, in sign that they should be true Knights to their *Inqua*. In *Cusco* during this moneth and feast, no stranger might remain; but at the end thereof, they were admitted, and had a morsel of bread presented to each man, that they should, by eating thereof, testify their fidelity to the *Inqua*. In the second moneth which is our *January* (for in *December*, in which the Sunne returnes from *Capricorne* was their first moneth) they flung the ashes of their sacrifices into the River, following the same six leagues, and praying the River to carry that present to *Wiracocha*; in three following moneths they offered one hundred sheep. In the sixth, they offered one hundred sheep more, and made a feast for their *Muz*. In the seventh, they sacrificed to the Sun. In the eight and ninth moneths, two hundred sheep were offered. In the tenth, one hundred sheep more; and to the honour of the Moon, burned torches, washed themselves, and then were drunk four days together. In the eleventh moneth they offered one hundred sheep, and upon a black sheep poured

much Chica or Wine of *Maiz*, to procure rain. In the twelfth moneth they sacrificed one hundred sheep and kept a feast. They have also their fasts, which continue in mourning and sad processions two dayes, and the two days after are spent in feasting, dancing, and drinking. See *Jos. Acofta*.

Q. *what was their belief of the departed souls?*

Peruvians, *their*  
Belief of the de-  
parted souls.

A. That they wander up and down, and suffer hunger, thirst, and cold; therefore they carry them meat, drink, and cloaths. They used also to put gold, and silver in their mouths, hands, and bosomes; much treasure hath been digged out of graves. But they believed that the souls of good men were at rest in glory. The bodies were honoured after death, sacrifices were offered to them, and cloaths. The best beloved Wife was slain and attendants of all sorts. To the *Ingua's* Ghost young children were sacrificed, and if the Father was sick, many times the Son was slain; thinking this murder would satisfie death for the Father. Of these and their other impious Ceremonies, see *Acofta*.

Americans,  
their superstiti-  
ous fear and ty-  
ranny thereof.

By these horrible murders committed among the poor *Americans*, we may see wat a cruel and barbarous tyrant superstitious fear is, and what wretched slaves they are, who are captivated by this tyrant, far more savage than *Mezentius*, *Phalaris*, *Buſyrus*, or any other tyrannical butcher that ever was; for there is no tyrant so powerful, or barbarous, but may be avoided by flying from him to remote places; but who can fly from that superstitious fear, which a man doth carry continually about him? *Quid terras alio calentes Sole mutamus? patriſque exul ſe quoque fugit?* a man may fly from his Country, ſaith *Horace*, but not from himself; this tyrant haunts the superstitious wretch continually, as the evil Spirit did *Saul*. Again, no tyrant can tyrannize over a man longer than he lives; death ſets every ſlave at liberty; but this tyrant leaves not his ſlave in death, but with the terrours of future torments in hell, doth vex his ſoul when it is departing hence; *Cura non ipſa in morte relinquitur*; there is no ſlave ſo wretched and miſerable, no pain ſo great, no captivity ſo unpleaſing, no chains ſo heavy, no priſon ſo loathſome, which in ſleep are not forgotten; for then the

ſlave

slave is at liberty, the pain is eased, the chains are light, and the darkest dungeon, is then a beautiful Palace; but this *Deisedemonia*, as the Greeks call it, this superstitious fear will not permit its captivated slave to rest or take any quiet, but affrights him in his sleep with horrid dreams, and hideous phancies; so that sleep, which should be his comfort and ease, becomes his tormenter. Besides Temples and Altars, which use to be Sanctuaries for Delinquents, are no ease or sanctuary at all to the superstitious sinner; any servant might be defended from his Master by laying hold on the Altar; but no Altar, no Temple, no Sacrifice can Privilege the superstitious soul, who is still jealous and fearfull of his cruel gods; and what wonder is it, if we consider the nature of those insatiable Divels, whom they worship, who are never satisfied, with the blood of beasts, men, women, and children, but are still thirsting after more, with the horse-leech; if these be the gods which the Gentiles serve, surely as *Plutarch* saith, they had been in no worse condition if the *Typhons*, and *Gigants* had overthrown these gods; for they could not have been more cruel, nor have exacted more bloody victims. And doubtleffe as the same *Plutarch* saith, these poor wretches do not love their gods, but rather hate them, because they still fear some hurt and mischief from them; therefore as some men flatter and give rich presents to Tyrants; not because they love them (for indeed they hate them) but that they may not receive hurt by them; so deal superstitious men with their gods. And in truth *Plutarch* is not altogether mistaken, when he makes Superstition worse then Atheisme; for the Atheists hold there is no god, but the Superstitious honour such fordid, base, and cruel gods, that it were far better there were no gods than such; for it is lesse impiety to say there is no god, than to give his sacred name and honour to such wicked, greedy, barbarous, and blood sucking Divels. I had rather (saith he) men should say there is no *Plutarch*, than that they should say *Plutarch* is an inconstant, fickle, cholericke, a revengeful, and cruel man. And so he concludes that superstition is the cause of Atheisme and impiety, because men looking upon the ridiculous



gestures, impurity, cruelty, injustice, madnesse, undecency, and all kind of villany perpetrated in their Temples concluded, it were better have no gods, then such abominable Deities. But see *Plutarch* himself in his book of superstition.

*Q. What was the Religion of Hispaniola?*

*Hispaniola, its Religion.*

*A.* They worshipped the Sun and Moon, which they say at first shined out of a Cave; and their tradition is, that out of two Caves came mankind; the biggest men out of the greatest Cave, and the least men out of the lesser Cave. They worship also divers Idols, with ugly shapcs, by which the Devil useth to speak to them; these they call *Zemes*, to which they kept divers festivals. In these they had their publique dances, with the musick of shels tied about their arms, thighs, and legs. The King sits drumming when the people present themselves, having their skins painted with divers colours of herbs. When they sacrifice, they use with a sacred hook, thrust down their throat, to turn up their stomach. Then they sit down in a ring, crosse-legged, and wri-necked about the Idol, praying their sacrifice might be accepted. In some places the women dance about their Idols, and sing the praises of their ancient Kings; then both Sexes, on their knees, offer cakes, which the Priests cut and give to every one a piece, th's each man keeps as a holy relique all the year against dangers. If any fall sick, the Priests impute this to their neglect in the Idols service; therefore exhort them to build a Chappel, or dedicate a Grove to their god. They think the Ghosts of the dead walk, who assault such as are fearful, and vanish from them who are not afraid. Their several Rites are like those of the other Pagan Countries. See *P. Martyr*.

*Idolatry further condemned.*

Out of what I have written concerning the Idolatry of *Asia*, *Africa*, and *America*, we may conclude with *Tertullian lib. de Idolat.* that every sin by what name soever it be called, or of whatsoever quality it is, may be comprehended in the sin of Idolatry, *Idololatriæ crimine expungitur*, to use his own phrase, that is, every sin is made up and attains to its perfection and consummation in Idolatry; so that as he sheweth, in that book, there is no such murdherer as the Idolater, who not only

onely destroyeth the bodies of men and beasts to please his Idol, but likewise murdereth his own soul : there is no such Adulterer as he, who not only goeth a whoring after false gods, but also adulterates the truth ; for evere false god is adultery ; there is no such thief as he ; for not only much robbery and oppression is committed to maintain false worship and idolatry, as *Arnobius* instanceth in the Romans ; who, to maintain the worship of their gods, did rob all other gods and nations, and with their triumphant gold (*Petius* calls it *aurum ornatum*) adorn their Images ; but besides this theft, the Idolater robs God of his right and honour, giving it to such as are not gods. I will not speak of the uncleanness, drunkenness, wantonness, and other sins, which accompany this master sin, which *Tertullian* calls *Principale crimen generis humani, summus seculi reatus, &c. devoratorium salutis* ; the main wickednesse of mankind, the chief guilt of the world, the devourer or destroyer of mans happinesse and salvation ; therefore he will not have any Christian to paint, or make graven images to be worshipped, affirming that it is flatly against the Law of God, and likewise against their vow in baptisme, to forsake the Devil and his Angels : How do they forsake him, if they make him ? If they make it their trade to live by him, how have they renounced him ? Can they deny with their tongue, what they confesse with their hand ? destroy that with their words, which they build up with their deeds ; confesse one God, and make many ? Preach the true God, and yet make false gods ? If any say that he worships none, though he makes them, *Tertullian* will answer him ; that he who makes false gods, doth really worship them ; not with incense and sacrifice, but with his wit, sweat, industry, and skill, which he impends on the making of them ; he is more then their Priest ; for without him they could have no Priest. How can a Christian put forth that hand to touch the body of our Lord, by which he hath made a body for the Devil ? And as it is Idolatry saith he, to carve, or paint Idols, so it is, any ways to adorn them, to build houses or Temples for them, so that all such Artificers are guilty of Idolatry ; so are judicial Astrologers, who call the Stars by the names of

Idols, and take upon them to foretel future contingencies by them; so are School-Masters, who teach the Genealogies and Fables of these false gods; this severity indeed was needful, in the beginning of the Gospel, when *Genilisme* was to be suppressed, that way might be made for Christianity; but now Pagan Idolatry being quite extinguished among us, there is no danger in reading or teaching of Heathen Authors. He condemneth also Merchants that bring home and sell incense or any thing else whereby Idols are worshipped, So he will not have Christians to be present at the solemnities; shews, or festivals of Idols, nor to give any countenance to them, or to wink and connive at them; or to call them gods, or to swear by them, for that is to take the name of the true God in vain: Nay, he will not permit Christians to light Candles, or set up Bays in their doors, which upon solemn days was an honour due to the Emperour, because this ceremony had some resemblance with *Genile Idolatry*.

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The



# The Religions of EUROPE

## The Contents of the Fourth Section.

*The Religion of the ancient Europeans. 2. The Roman chief festivals. 3. Their gods. 4. Their Priests. 5. Their Sacrifices. 6. Their Marriage Rites. 7. Their Funeral Ceremonies. 8. The old Grecian Religion. 9. Their chief gods. 10. Of Minerva, Diana, Venus. 11. How Juno, Ceres, and Vulcan were worshipped. 12. The Sun worshipped under the names of Apollo, Phœbus, Sol, Jupiter, Liber, Hercules, Mars, Mercurius, Pan, &c. 13. The Moon worshipped under divers names and shapes. 14. The Earth and Fire, how worshipped and named. 15. The Deity of the Sea, how worshipped. 16. Death, how named and worshipped. 17. The Grecian Sacrifices and Ceremonies. 18. Their Priests and Temples of old.*

### SECT. IV.

#### Quest.

What was the Religion of the ancient Europeans?

*Ans.* The same Paganism was professed among them, that was in the other parts of the world, and which is yet professed in Lapland, Finland, and some parts of Norway, Lithuania, and Samagotia, whose Religion is Idolatrous, whose knowledge is Magick, and whose actions are barbarous. The chief gods that were worshipped in Europe, were the Sun, Moon, Stars, Elements, Rivers, Fountains, Trees; and indeed so many great and small, that according to Varro's computation, Europeans, Greeks, and Romans, their Religions.]

Romans, their  
old Religion.

putation, they exceeded 30000. in number. If we speak of the Religions professed among the *Greeks* and *Romans*, we shall speak in a manner of all; because they had almost all *Europe* under their Dominion; and before their conquests the same Idols were worshipped by all; but under different names. *Numa* taught the *Romans* to worship their gods, by offering Corn and Cakes besprinkled with salt, and to erect Temples, but no Images, thinking it both absurd and impossible to represent that incomprehensible power by outward shapes and forms. But many years after *Tarquinius Priscus* taught them according to the Grecian manner, to set up Images to their gods. Then were the Vestal Nuns chosen, who were to continue so thirty years; the first ten they were learners, the second ten years practitioners in their office; but the third ten years teachers of the Novices. If they committed whoredom, they were burned, or buried alive; If the sacred fire went out by their neglect (which was held ominous) they were scourged. Then were the Priests of *Mars* called *Salii*, instituted at first but twelve, afterwards twenty four. These were chosen out of the *Patricii*, and they were in March to dance solemnly with their Targets, called *Ancilia*, one of which fell down from Heaven. These festival dances were dedicated to *Mars*. They had their *Augures* or Diviners. They had their *Triumviri*, called *Epulones*, who had the charge of the holy feasts; and other *Triumviri*, who had the charge of the *Sibyls* books. *Arvales* had the care of the fields. *Faciates* of the wars. All these were Orders of Priest-hood, to which may be added *Flamines*, of which there were as many as there were of their greater gods. *Jupiter's* Priests were called *Diales*, the Priests of *Mars*, *Martiales*, of *Romulus*, *Quirinales*, &c. He that had the charge of these Priests, of the Sacrifices, and of Festivals, was called *Rex Sacrificulus*, or the King of Priests; because anciently Kings did exercise the Priests office. But above them all was the Pontifical Colledge; which at first consisted onely of eight; but *Sylla* enlarged them to fifteen; these were to assist the chief Pontific or Pope, in whom alone was the supreme power of all Religion, of Sacrifices, Holydays, Priests, Vestals, Vows, Funerals, Idols, Oaths, Cere-



Ceremonies, and whatsoever concerning Religion; besides the care of the Wooden Bridge called *Pons subli-*  
*cus*. He had more priviledges and honours then the Kings themselves; for he might ascend the Capitol in his Litter, which was not lawfull for others. And whatsoever criminal fled to him, he was that day free from punishment. Neither was he bound to give an account of any thing he did.

See *Alexand.*  
*ab Alexandrio,*  
*Plutarch, Pliny,*  
*Cicero, Gellius,*  
*Fenestalla, Le-*  
*tus.*

Q. What were the Romans chief Festivals?

A. *Saturnalia*, to the honour of *Saturn*, about the Sun's going into *Capricorn*; then the servants were better then their Masters; this feast they had from the Greeks. *Feria Latina*, to *Jupiter*; this feast was kept upon the hill *Albanus*, midway between *Alba* and *Rome*, by the Romans and Latines. *Quinquatria* was a feast of five days, to the honour of *Minerva*, it was kept after the *Ides of March*; the first day was for sacrifice, the other three for sword-players, and the last for lustration. *Natalitia*, to the *Genius*, in which feast it was held abominable to shed the blood of some beasts, and ominous, seeing those birth-feasts were wholly dedicated to mirth and joy. *Vertumnalia*, were feasts to *Vertumnus* the god of merchandising. ; it was kept in the moneth of *October*. *Lupercalia* in *February*, to the honour of *Pan Lycæus*, the god of shepherds, who keeps the sheep from the wolves; this feast *Evander* brought with him out of *Arcadia* into *Italy*; in it the young men used to run up and down the streets naked, with leather thongs in their hands, striking gently all such as they met; young Ladies used purposely to offer their naked hands to be struck by them, hoping hereby to become fruitful. *Agonalia* were feasts kept in *January*, either to the honour of *Janus*, or else of *Agon*, the god of actions and enterprizes. *Carmentalia* in *January* also, to the honour of *Carmenta*, *Evanders* mother, who was a Prophetesse. *Feralia*, so called à *ferendis epulæ*, from carrying meat to the graves of their friends; this feast was kept in *February* to the *Manes* or infernal Ghosts. *Terminalia* in *February* also, to *Terminus* the god of marches and bounds; this feast was observed to keep amity between neighbours, that they might not differ about the bounds of their lands; *Saliaria* in *March*, to the honour of *Mars*,  
whole

Their chief Festivals.

whose Priests called *Salii*, went about dancing with the *Ancilia* or Targets in their hands. *Liberalia*, which the Greeks call *Dionysia*, were kept in *March*, to the honour of *Bacchus*, or *Liber*, whose priests that day did sacrifice with Ivy Garlands on their heads. *Cerealia*, in *April*, in memory of *Proserpina* found again by *Ceres*. The ceremonies of this day were performed by the Roman Matrons, but originally this was a Greek feast. *Palilia* in *April*, to *Pales* the goddess of shepherds. *Vinalia* in *April* too; this feast was also called *Veneralia*, because kept to *Venus*, in whose Temple much Wine was poured out, the Gardens dedicated, and Sacrifices offered to her. *Robigalia* to *Robigo* the god of smut; this feast was kept in *April*, that the Corn might not be smutty. *Compitalia* in *May*: these feasts was kept in *Compitis*, streets and high-ways, to the *Lares*, and their mother *Mania*, to whom Children were wont to be sacrificed, till *Junius Brutus* instead of these, commanded the heads of Poppies and Onions to be offered. *Iemuria* in *May*, so called from the *Lemures* or night Ghosts; which they pacified with this feast, in which they used to sling Beanes, thinking thereby they drove these Ghosts out of their houses. *Matralia* in *May*, were feasts to *Matuta*, which the Greeks call *Leucothea*; no serving maids were admitted into this feast; except one, whom each Matron was to smite on the cheek, because *Matuta* was jealous that her Husband loved her maid better than herself, whereupon she grew mad and drowned her self, with her son *Melicerte*, and so was made a goddess; she was also called *Iao*. *Neptunalia* in *June*, were celebrated to the honour of *Neptune*. *Portunalia*, to *Portumnus* the god of harbours, in *August*; this feast was kept in the harbour of the River *Tibris*. *Consualia*, in *August*, to the honour of *Consus* the god of Counsel; in this feast the Asses and Horses was Crowned and kept from work. In the same moneth were kept *Vulcanalia* or *Vulcan*. *Meditrinalia* in *October*, to *Meditrina* the goddess of Physick; for in this moneth they used to tast of old and new wine for a Medicine. *Augustalia* the same moneth, in memory of *Augustus* his return to *Rome* from his victories and conquests. *Fontinalia*, in *October*, in which feast all Fountains and Wells were Crowned with Garlands

Garlands. *Mercurialia* to Mercury, in November. And *Brumalia* the same moneth to *Bromus* or *Erumus*, that is *Bacchus*. In December were kept not only *Saturnali* Feasts to *Saturn*; but also *Opalia*, to his Wife *Ops*. And *Angeronala* to *Angerona* the goddess of anguish and grief. And then also was the feast called *Laurentialia*, to *Acca Laurentia*. Besides these and many other set feasts, they had others, called *Conceptive*, *imperative*, and *Nundinae*, of all which,

See Plutarch; Alex. ab Alexandro, Joseph Scaliger, Rosinus, & others.

Q. What gods did the Romans worship?

A. Their chief deities were twenty, namely: *Jupiter* the god of Thunder, *Juno* of Riches, *Venus* of Beauty, *Minerva* of Wisdom, *Vesta* of the Earth, *Ceres* of Corn, *Diana* of Hunting, *Mars* of Wars, *Mercury* of Eloquence, *Vulcan* of Fire, *Apollo* of Physick, *Neptune* of the Sea, *Janus* of Husbandry, *Saturn* of Time, *Genius* of Nativities, *Orus* of Hell, *Bacchus* of Wine, *Tellus* of Seeds, *Sol* the Sun, and *Luna* the Moon. But indeed, under all these names they understood the Sun, to whom, for his divers effects and operations, they gave divers names; as *Macrobius*, sheweth. Besides these they worshipped many other Deities of lesse Note; As, *Bellona* the goddess of War, *Victoria* of Victory, *Nemesis* of revenge, *Cupido* of love, *Gratie* or *Charites* of thanks, *Penates* mans tutelar gods, *Lares* the household gods, *Parce* the goddesses of destiny, *Furia* or *Eumenides*, the goddesses of punishments; *Fortuna* the goddess of Providence. All these were called *Dii majorum Gentium*; there were others whom they named *Indigites*, these were men who for their merits were Canonized and made gods. Such were *Hercules*, *Faunus*, *Evander*, *Carmen*, *Castor* and *Pollux*, *Asculapius*, *Acca Laurentia*, *Quirinus*, &c. And not onely virtuous men, but the Vertues themselves were deified; these had their Temples, Sacrifices, and Festivals. Such were the *Minde*, *Vertue*, *Honour*, *Prity*, *Hope*, *Chastity*, *Peace*, *Concord*, *Quietnesse*, *Liberty*, *Safety*, and *Felicity*; Besides these, they had inferiour gods, whose merits deserve not Heaven, nor scarce veneration; these they called *Semones*, as it were *semi-homines* half-men; such were *Priapus*, *Vertumnus*, *Hippoda*, *Nania*; and all these petty gods, which waited upon every servile office and action

Their chief gods

action of man; such were *Nascio* the goddesse of birth, *Cunina* of Cradles, *Rumina* of sucking, *Potina* of drinking, *Educa* or *Edusa* of eating, *Carnea* of flesh, *Juventus* of youth, *Volupia* of pleasure, *Lubentia* of lust or desire; and many more of this sort. They had also their gods of marriages, as *Jugatinus*, the god of joyning; *Domiducus*, who had the Bride home; and many more of this kinde. Child-bearing women had their several goddeses, as *Partunda*, *Egeria*, and many more. Mens actions also had their deities; such were *Horta* the goddess of exhorting, *Volumna* of willing, *Laverna* of stealing, *Nemina* of funerals, *Libitina* of graves, or Coffins; the Rusticks had their peculiar gods, as *Robigus* the god of smut; *Sterculius* of dung; *Bubona* of Oxen; *Hippona*, of Horses; *Mellona*, of Hony; *Pomona* of fruit; *Pales*, of Fodder; *Flora*, of Flowers; *Terminus*, of bounds; *Pan*, of shepherds; *Sylvanus*, of fields and woods; *Priapus*, of seeds and gardens, besides many more: and so ridiculous they were in multiplying deities, that sinks and privies had their *Cloacina*, Feavers their *Febris*, fear and palenesse had their gods, to wit, *Parva*, and *Pallor*; they worshipped also foreign Gods, as *Isis*, *Serapis*, *Osiris*, the deities of *Egypt*; *Sanctus*, or *Dius Fidius*, the *Sabins* God. And many more which they borrowed of those Nations they subdued. But we must observe, that although the ignorant multitude among the Gentiles did worship many Gods, yet the wiser sort acknowledged but one true God; thus *Mercurius Trismegistus*, the ancientest of the Philosophers confesseth, there is but one Unity the root of all things; one goodnesse of infinite power, the Author of life and motion in the world. So *Pythagoras*, who first assumed the name of Philosopher, saith; that God is one, and all in all, the light of all powers, the beginning of all things, the torch of Heaven, Father, Minde, Life, and Motion of the Universe. *Empedocles*, who succeeded *Pythagoras*, sheweth that from this one entity proceed *μῆτρα ὄρα αὐτοῖς, καὶ ἔσσι*, all things that have been, are, and shall be. This same is acknowledged by *Parmenides*, *Thales*, *Anaxagoras*, *Simæus*, and other Philosophers of that age. *Socrates* confirmed this truth by his death; *Plato* his Scholar calleth God

But one God acknowledged by the wiser sort of Gentiles.

God τὸ ὄν, that entity which hath being of himself, αὐτοπαύς, begot of himself, the beginning, middle, and end of all things, &c. *Jamblicus* calls God αὐτοπαύς, sufficient in himself, αὐτομαρτυρία, Father to himselfe, τὸ ἀγαθὸν goodnesse in itselfe, the fountain and root of all things, intelligent, and intelligible, &c. *Proclus* writeth, that he is King of all things, the only God who produceth all things of himself, the End of Ends, and first cause of all operations, the Author of all goodnesse and beauty, by whose light all things shine, &c. *Simplicius* saith, that from this divine beauty proceed all beauties, and all truths from this divine truth, the beginning of all beginnings, the source and original of all goodnesse, the cause of causes, God of Gods, &c. *Plotinus* to the same purpose makes God the original of all things, and who only is sufficient in himself, giving being to all, &c. The same doctrine is taught by his Scholar *Porphyrie*, and likewise by all the other *Platonists*; this was also the general Tenet of the *Stoicks*, as may be seen in *Epicletus*; who sheweth, that above all things we must learn to know there is but one God, the governour of all things, &c. who is not ignorant of our works, words, and thoughts, &c. *Cicero* tells us, that nothing is more excellent than God, by whom the world is governed, who is subject and obedient to none. So *Seneca*, we must find out something more ancient then the world, whence the Stars had their original, &c. He calls God the Soul and Spirit; the preserver and keeper of this Universe, the Lord and Architect of this great work, &c. The same is acknowledged by *Chrysippus*, as he is cited by *Plutarch*; there cannot (saith he) be found out any other beginning or original of Justice, but from *Jupiter*, who is the common nature, fate, and providence of all things. The *Peripateticks* maintained the same doctrine, as may be seen in *Aristotles Physicks, Metaphysicks, and De mundo*; he acknowledged a first infinite, an eternal Mover, who is onely wise, and the cause of causes. He is the Father of gods and men, the preserver of the world, the Mover of Heavens, Sun, Moon, &c. His Scholar *Theophrastus* to the same purpose confesseth; that from this one principle, all things have their existence and consistence;



Of these, see  
Augustine in  
the city of God;  
Lactantius;  
Cicero, Plu-  
tarch, Rosinus,  
and others.

istence, that God made all things of nothing; *Alexander Aphrodisiens* and the rest affirm the same truth; and not onely the Philosophers, but likewise the Poets assented to this doctrine. *Orpheus* sings thus, ὅδε τις ἐστὶ θεός, ἡγεμὼν βασιλῆος, there is none other but this great King, whose seat is in Heaven, and is compassed with clouds, who seeth all things, and is seen of none, &c. To the same purpose *Phocillides* οὐκ οὐδὲν ἑστὶ θεός, δυνατός γ' ἔμμεν καὶ πολὺν ὕλην, There is one wise God, powerfull and blessed. But of this subject, I will speak more hereafter, concerning the Sun; I could alleage, *Homer, Hesiod, Sophocles, Virgil, Ovid*, and other Poets to this purpose; but this work is already performed by *Justin Martyr, Eusebius, Clemens, Lactantius, Plessis*, and others; who likewise have inserted many verses out of the *Sibylls*.

Q. What Priests had the Romans?

Their Priests.

A. Of these we have said somewhat already, but we will say something more. Their ancientest Priests were *Iuperci*, the Priests of *Pan Lycaeus, Potitii*, and *Pinarii* of *Hercules*. Of divination, by chirping of Birds, *Augures*, of divining by Poultry, *Pullarii*. They that had the care of Altars, and looked into the intrals of the Sacrifice, were called *Aruspices*, and *Extispices*. *Curiones* were the Priests that had care of each *Curia* or Ward in the City: for *Romulus* divided *Rome* into 33. Wards, and assigned to each of them a Priest or *Curio*. Over these was *Curio maximus*, that is, an Archbishop. The Priests which *Romulus* ordained to the memory of *Titus Tatius*, King of the *Sabins*, were called *Sodales Tatii*. The Priests that went alwayes covered with threaden-caps, or hoods, were called *Flamines quasi Filamines*, whereof there were divers sorts, as we have already shewed. Of the *Vestal Priestesses*, and the *Salii*, as also of the *Feciales*, *Rex Sacrificulus*, and *Pontifex maximus* we have said. The Priests that had the charge of the *Sibylls* books, were at first but two, called *Duumviri*, then they were increased to ten, *Decemviri*, at last to fifteen, called *Quindecemviri*. *Fauna* or *Fatua*, who, for her loyalty to her husband, was called *Bona Dea*, had her peculiar Priestesses. The Priests of *Sybele*, mother of the Gods, were called *Galli*, whose chief, or Arch-bishop was called

called *Archi-gallus*; there were also other Priests called *Triumviri*, and *Septemviri Epulonum*, who had charge of the publique Feasts and Games. Besides these, every Idol had his Priest; and these had their under-officers or servants, called *Camilli*. The servants of *Flamen Dialis*, were called *Flamini*. They had their Church-wardens, called *Editui*; their Trumpeters, and Sackbutters, called *Tubicines*, and *Tibicines*; *Pope* were those that bound the sacrifices; *Victimarii* that killed them. Their Criers, that went before the Priests to enjoin the people to forbear working during the time of Sacrificing, were called *Of these see the Prefice*. The women that were hired to sing the praises *aforenamed* of the dead, were named *Prefice*. Their grave-diggers; *Authors*. *Vespilones*.

Q. What sort of Sacrifices did the ancient Romans use?

A. They used to offer a day before the solemn Sacrifice, a Preparative Sacrifice called *Hostia Præcedentia*. Their *Succædanea* were Sacrifices which succeeded when the former were not satisfactory. Wethers that were led to be sacrificed, with a Lamb on each side of them, were called *Ambigui*; *Bidentes* were sheep sacrificed, having two horns, and two eminent teeth. *Ambervales* were Sacrifices carried in their Processions about the fields. *Anurbales* were Processions and Sacrifices about the City. Heifers sacrificed, which had never been tamed, or put under the yoke, were called *Injuges*. The Priest, having brought the Sacrifice to the Altar, used to pray, laying his hand on the Altar, Musick in the mean time sounding. Then he layeth on the head of the beast Corn; or a Cake, with Salt and Frankincense; this was called *Immolutio* from *mola* the Cake. Then followed *Libatio*, which was the tasting of the Wine, and sprinkling thereof upon the beasts head; this done, the hairs, between the horns of the beast being pluckt out, were flung into the fire, this they called *Libamma prima*. Then the beast was killed; the blood received in vessels; and the intrails searched; at last the beast is cut in pieces, one piece was wrapped in meale, and then burned on the Altar; this was called *Litare*. After this they went to feasting, singing, and dancing: Now every particular god had his sacrifice; white beasts were sacrificed to their

Of these particulars, see *Servius* on *Virgil*, *Rosinus*, *Alex.* ab *Alex.* and the *Latine Poets*.

Supernal gods, black to the infernal. The Bull was the proper sacrifice of *Jupiter*, *Neptune*, *Mars*, *Apollo*, *Luna*, and the *Heroes*. The Ram was sacrificed to *Mars* and the *Heroes*. Wine was offered to *Ceres* and *Liber*. The Goat to *Ascalapius* and *Liber*. Milk and honey to *Ceres*. A Horse to *Sol* and *Mars*. A Lamb to *Juno* and *Faunus*. A Dove to *Venus*. A Doe to *Pan* and *Minerva*. A Hind to *Diana*. A Hog to *Silvanus*. A Cock to the *Lares*. A Sow to *Cybele*, and a Sow to *Ceres*. A Hen to *Ascalapius*. And a Child to *Saturn*, &c. But this last was abolished by the *Romans*. To each god also they assigned his particular Bird. The Eagle to *Jupiter*. The Cock to the Sun. The Magpie to *Mars*. The Raven to *Apollo*, &c. They had also their peculiar Trees. *Jupiter* the Oak. *Pallas* the Olive. *Venus* the Mirtle. *Pluto* the Cypress. *Bacchus* the Vine. *Hercules* the Poplar. *Apollo* the Laurel, &c.

Q. What Religious Rites did the Romans use in their Marriages?

Their Marriage Rites.

A. In their Marriages they used Prayers, in which they called upon the chief Wedding-gods, to wit, *Jupiter*, *Juno*, *Venus*, *Diana*, and *Pytho*, or *Swadela*. Before they married, they consulted with their *Auspices*; who encouraged, or discouraged them, according to the Birds they saw; the best *Auspicium* was either two Crows, or two Turtles; these signified long and true love; but to see one of these alone was ominous. After this sight they went to their prayers, and in their Temple, before the Altar, were married, first sacrificing a Hog to *Juno*, *Cui Vincula jugalia cura*, for she had the chief care of Marriages: The gall of the sacrifices the Priests flung away, to shew there should be no gall in married life. They must not marry upon unlucky dayes; such were the dayes after the *Calends*, *Nones*, and *Ides*; these were called *dies atri*, or black dayes; such a day was that which was kept in memory of *Remus*, killed by his brother, called *Lemuria*, or *Lemuria*. Neither must they marry on Funeral dayes, nor on Festivals, nor when there was any Earth-quake, or Thunder, or stormy weather, no such commotions must be in marriages. The Bride was besprinkled with water, to signify her purity, and in the Entry or Porch,

Porch, she must touch the fire and water placed there, to shew she must passe through all difficulties with her Husband. In the Wedding-chamber were placed certain Deities, or rather Idols, to shew what was to be done in that place; these were *Virginensis*, *Subjugus*, *Prema*, *Pertunda*, *Manturna*, *Venus*, and *Priapus*. Their other Rites, which were rather polirick then Religious, I touch not, as nor being to my purpose.

See Scaliger de  
re Poetica, Alex.  
lex. ab Alex.  
Rosinus, Servi-  
us, Del-Riq. in  
Senecam, &c.

*Q. What were their Religious Rites in Funerals?*

*A.* The Corps was wont to be washed, anointed, Crowned by the Priest, and placed in the porch of his house, with a Cypresse Tree before it; every thing that was to be employed in the Funeral, was to be bought in the Temple of *Venus Libitina*, to shew that the same Deity which brought us into the world, carrieth us out of it. The eyes of the dead bodies were closed upon the going out of the breath, but opened again in the Funeral pile, that by looking towards Heaven, they might signifie the Soul was gone thither; which also they expresse by the flying of the Eagle out of the same pile where the Emperors body was burned. The place for the burial was appointed by the *Pontifices* and *Augures*. Before the pile were wont to be sacrificed Captives, to pacifie the infernal Ghosts: but this being held too cruel, Gladiators were appointed to fight; and for want of these, Women were hired to tear their cheeks; but this custome was forbid by the Law of the twelve Tables. The Priests, after the fire was burned, gathered the bones and ashes, washed them with wine, put them in an Urn, and besprinkled the people three times with Holy Water. For the number of three was sacred; so was seven, and nine. Therefore upon those days they used to keep Festivals in memory of the dead. Altars adorned with Cypress-boughs, and blue Laes, were wont to be erected to the Ghosts, and on them Frankincense, Wine, Oyl, Milk, and Blood.

Their Funerals  
Rites

Of these and other customs see *Virgil*, and *Servius* on him; *Kirchmann*; also *Rosinus*, *Rhodiginus*, *Alex. ab Alex.* *Gyraldus* and others.

*Q. Why was the burying of the dead held an Act of Religion?*

*A.* Because it was held an Act of justice and mercy both to bury the dead; of justice, that earth should be restored to earth, and dust to dust; for what could be

Burial of the  
dead, an act of  
justice & mercy

more just, than to restore to mother earth her children; that as she furnished them at first with a material being, with food, rayment, sustentation, and all things needfull, so she might at last receive them againe into her lap, and afford them lodging till the Resurrection, whertof some of the wiser Gentiles were not ignorant; it was also an act of mercy to hide the dead bodies in the earth, that those organs of such a divine soul might not be torn by wild beasts and birds, and buried in their mawes. That disconsolate mother of *Euryalus* in the Poet, is not so much grieved for the murdering of her Son, as for that he should be left a prey to the Birds and Beasts.

*Æn. lib. 9.*

*Hæc terrâ ignotâ, cunibus data præda Latinis  
Alitibusque jaces.*

It was held among the Egyptians one of the greatest punishments that could be inflicted, to want the honour of burial; and with this punishment *Jehoiakim* the Son of *Josiah* is threatned, *Jerem. 22. 19.* That he should be buried with the burial of an Ass, and cast forth beyond the gates of *Jerusalem*. And the Milesian Virgins were terrified from hanging themselves by the Law of their Senate, that such self-murderers should have their bodies dragged naked through the streets in same rope wherewith they hanged themselves. *Mæcænius* in the Poet doth not desire *Aneas* to spare his life, but earnestly intreats him to afford him burial.

*Æn. lib. 10.*

*Nullum in cæde nefas; nec sic in prælia veni;  
unum hoc per (si que est victis venia hostibus) oro  
Corpus humo patiare regi, &c.*

So *Tuynus* intreats for the same favour from *Aneas*, *Si corpus spoliari lumine mavis; Redde meis. Æn. 12.* The right of Sepulture hath been held so sacred, among all civil nations of the Gentiles, that the violation thereof hath by their Lawes been counted Sacriledge. Therefore they have ascribed to their gods the patronage of Funerals and Sepultures: For this cause they called the Law of interring, the Law of their gods, νόμον θεομαχον. *Iocrates* in *Panatheniac* sheweth, that the right of Sepulture is not so much humane as divine. Οὐκ ὡς ὑπὸ ἀνθρωπίνῃ κοίμηνι φασίεσθαι, ἀλλ' ὡς



καὶ δαίμωνι; προστάγματον δαίμωνος. The burying of the dead is commended by the Pagan Writers as a work of humanity, mercy, clemency, piety, justice, and religion; therefore the Latine phrase yet doth intimate how just a thing it is to bury the dead, when they call Funerals Deities, *justa exequiarum*, or *justa funebria*. We read in *Homer, Iliad, 24.* how angry *Jupiter* and *Apollo* were with *Achilles* for abusing and neglecting to bury the body of *Hector*; shewing that *Achilles* had lost all mercy and modesty *ἄλγεα, μὲν ἀπαλγεῖν δὲ οἱ ἀΐδωσι τίνετα, &c.* And to shew how Religious an act it is to bury the dead, the Gentiles assign the care of Funerals and Sepulchers to certain gods which they called *Manes*, whose chief was *Pluto*, called therefore *Summarus*; hence all Tombs and Monuments were dedicated *Diis manibus*; and therefore they who offered any violence to Tombs, were said to violate the *Manes*; *Deorum manium jura sancta sunt*. Of this you may see more in our *Mythagogus Poeticus*. It was counted an execrable thing, if any should light upon a dead body unburied, and not cast earth upon it; therefore the high Priest among the Jewes, albeit he was not to be present at any Funeral, yet if by chance he found a dead corps, he was to bury it himself. And so careful were the Jewes in this duty, that the bodies of Malefactors were to be buried after Sun-set. *Horace* brings in the dead corps, promising a reward from *Jupiter* to him that should cast some earth upon it. *Multaque merces unde potest tibi defluat; æquo? Ab Jove Neptunoque;* but if he refuse to do this work of humanity, *piacula nulla resolvit*; no sacrifice should be able to expiate his crime. And to make men more careful of this last duty to the defunct, the Poets feigned that the Souls of those dead bodies which lay unburied, did wander up and down an hundred years without any rest, neither were they admitted into *πύλας Αἵδου*, as *Homer* speaks, that is, the gates of *Pluto*, nor were they received by *Charon* over the Rive *Styx*, as *Virgil* sings, till the bodies be interr'd.

*Nec ripas datur horrendas, nec rauca fluenta*

*Transportare prius quam sedibus ossa quierunt.*

Hence it is that *Patroclus* in *Homer*, doth so earnestly

solicite *Achilles* to bury him. The like earnest suit doth *Palinurus* in *Virgil* put up to *Aeneas* for the same favor; and because want of burial was counted one of the greatest disgraces and punishments that could be inflicted on the dead, therefore self-murderers were debarred from the honour of interment, which as the Poet saith, *Est solus honos Acheronte subimo*.

Q. Of what Religion were the Grecians?

Greeks and  
Gentiles their  
Religions and  
gods.

A. They and the Romans differed little in their Superstitions. The Romans worshipped twenty principal gods, the Grecians but twelve of them; to wit, *Jupiter*, *Saturn*, *Bacchus*, *Apollo*, *Mars*, *Minerva*, *Diana*, *Venus*, and *Juno*, *Ceres*, *Mercurius*, *Vulcan*; Their Altar was called, *Βασις ἡ δώδεκα θεῶν*. the Altar of the twelve gods; but indeed *Neptune*, *Hercules*, *Proserpina*, and others, were in no lesse esteem among them. By these gods they were wont to swear; and as the Romans, so did they make Deities of the creatures, of passions, of accidents, and of their own ignorance; in erecting an Altar to the unknown God *Θεῷ Ἀγνώστῳ*, *Acts* 17. Their chief god was *Jupiter*, whom they call the Father and King of gods; so *Homer* often. Him they acknowledged their deliverer, their Conciliator, their Law-giver, and Defender of their Towns: hence these Epithets of *Εὐαδής*, *Βελάτης*, *Νίμειος*, *πολιάρχης*, *μυθιστής*, that is, a Counsellor, often in *Homer*; *ὁ πᾶσι κραίωντων*, the chief Commander, or Ruler of the world; so *Virgil*; *Qui res hominumque Deumque Aeternis regit imperiis*.

But yet *Homer* is permitted to abuse this supream god with the titles of an adulterer, and of an impotent god, who was subject to the Fates, and bound by the other gods till *Thetis* loosed him: He makes him also false in his promises to *Agamemnon*, a laughing-stock to *Juno* and *Minerva*, a slave to Love, subject to sleep, a make-bate among the other gods. So that albeir both the Greeks and Romans worshipped the same *Jupiter*; yet the Romans being a wiser people, spake alwayes reverently of him, as may be seen in the Prince of Poets, *Virgil* triumphant, who in this respect, as in many other cases, is to be preferred before *Homer*, as I have shewed elsewhere. Their next god was *Apollo*, or the Sun, whom they

they made the chief god of Shepherds : as they armed *Jupiter* with thunder, so they did *Apollo* with his silver bow : therefore called ἀργυρότοξος, by *Homer*. They made him the Author of Divination ; Hence his Oracles were famous every where. They that died suddenly, were said to be killed by him ; they made him also the god of Musick and Physick. He was called *Alexicacus*, and *Apotropaicus*, that is, a Deliverer from, or a turner away of evil. The mysteries of these things we have unfolded elsewhere, in *Mystagogo Poetico*. He had a rich Temple at *Delphos*, beautified with much gold, therefore called by *Pindarus* πολύχρυσον, and he from his golden bow, χρυσότοξος. He invented the Cithron, and *Mercury* the Harp : they were therefore worshipped both upon one Altar. *Apollo* from his sight and knowledge of all things, was called σκοπός. *Mercury* was worshipped as the god of Musick also, and of merchandising. He had the charge of Wrestlers ; therefore was called ἐραγωνίος : and because with his rod he used to conduct the souls too and from Hell, he was named ψυμπήτης. He was also the Messenger and Herald of the gods ; and because he had the charge of doors, to keep them from thieves, he was called πύλοπύλαιος : and from the invention of four useful Arts, to wit, Letters, Musick, Wrestling, and Geometry ; he was called τετραγωνίος, four-square, and so was his statue. *Homer* call him ἄγγελος ἀθανάτων, the angel of the gods. And the Greek Epigrammatist names him ὑπέρτατος, the servant of the Gods : and ἐπίσκοπον the Bishop of Wrestlers. But this god was a notable thief, for he stole from *Jupiter* his Scepter : from *Neptune* his Trident : from *Mars* his Sword : from *Venus* her Girdle : from *Vulcan* his Tongs.

See the Greek Poets, and their Interpreters.

Q. What were their other chief gods whom they worshipped?

A. *Saturn*, a cruel god, who both devoured his own children, and could not be pacified but by the sacrificing of Infants. In honour of him, they kept the feast called κελύνα, *Saturnals* ; and afterwards the Romans, they worshipped him bare-headed ; but the other gods with their heads covered. He was bound by *Jupiter* for his injustice, and thrust down to Hell ; and yet they

hold his government most happy, and under him the golden Age. He found out the use of the Sibe or Pruning hook, with which he is painted; and taught the *Italians* Husbandry, for which he was highly honoured by them. From him; not only the *Capitol* was called *Saturnius*, but also the whole Country of *Italy*, *Saturnia Tellus*. *Bacchus* or *Liber*, by the *Greeks* called *Lycus*, *Dionysius*, *Bromius*, was a great god amongst them, and worshipped with *Ceres* upon the same Altar; therefore *Pindarus* calls him *παιδοποιός Δαμώτης*, the assessor of *Ceres*. He was called *Νυκτελής*, from his Night-sacrifices; *αγλαΐομορφος*, from his beauty; and *μετεσθμορφος*, from his different shapes; for sometimes he was a goat, sometimes a man, and sometimes a bull, to shew the different disposition of drunkards. They called him *διζανος*, because twice born; first of *Semele*, then of *Jupiter*. *Κισσώφανος*, crowned with Ivy, and a multitude more of such Epithets they gave him, as may be seen in the *Greek Epigrammatist*. His Feasts or *Bacchinalis*, were so full of disorder, riot, immodesty, and madness, that the Senate ordered this *Greek Feast* should not be used in *Rome* or *Italy*. *Mars* for his hard armour and hard heart, and brazen face, was called by the *Greeks* *αἰώνος*; and by *Pindarus*, *χαλκόμενος*, carried in a brazen Chariot. *Homer* calls him *οὐρανός*, the swiftest of all the gods. Yet was over-reached by *Vulcan* the slowest, to let us see that strength is overcome many times by policy; he was married to *Venus*; for souldiery and venery are seldom separate. He is by *Homer* joyned with *Minerva*; Arts and Arms do meet together; he was a great god among the *Grecians*, but greater among the *Romans*, to whom they dedicated Priests, Feasts, and divers Temples, not onely for being their tutelard god, but also because he was *Romulus* his Father; this mad god, for so he is called by *Homer*, *μαυρόμενος*, was wounded by *Diomedes*; and he is termed their *ἀλλοτρίομενος*, inconstant, mutable, false, and treacherous. A brave god! miserable is that Countrey where this god domineers, whose greatest enemies are *Jupiter* and *Minerva*; that is, peaceable Princes, and wise Counsellors.

Of these see the  
Greek and La-  
tine Poets.

Q. What were *Minerva*, *Diana*, and *Venus*?

A. These

A. These were also Grecian Deities. *Minerva* was the Athenian chief goddess, from whom they were named *Athenians*. Her Festivals were called *Panathenæa*, and her chief Temple *Parthenium*; for she from her perpetuall celibate was stiled *ἄρρητος*. She hath the next place in Heaven, among the gods, to *Jupiter*, and wears his Arms and Target called *Agis*, to shew that Kings should never be without wife and learned men, next to them. When she came out of *Jupiter's* brain, she made a noise brandishing with her Speare, at which mortals were affrighted; therefore she is called *ἰσχυρία*, and *Pallas*; the wisdom of a Governour being expressed either by his words or actions, keeps the people in awe, she had her *Palladium* at *Athens*, as well as at *Troy*, and at *Rome* had divers Temples called *Minervinæ*. *Diana*, the sister of *Apollo*, was worshipped by the *Greeks* in the habit of a Woman armed with a Bow and Arrows. So she was afterward by the *Romans*, to whom they erected divers Temples, the chiefest whereof was upon hill *Aventine*. She is called by *Pindarus* *ἵπποδρόμος* a horse-driver; for by her they understood the Moon, to which they assigned horses, to signify her motion, and anciently a golden Chariot drawn by white Hinds; from her delight she took in Arrows, she is called by the same Poet *τοξότης*, by which are meant her beams; she was painted also with a Torch in her hand, as *Hecate* is alwayes to shew that she and *Hecate* was all one; and by this Torch was meant her light; She was also the same with *Proserpine*, and is called *Triformis* from the Moons three different shapes: but she was a cruel goddess, who would not be satisfied without humane sacrifices; In *Arcadia* she was worshipped in the form of a Virgin, covered with a Hinds skin, having a Torch in one hand, two Serpents in the other, and on her shoulders her Bow and Quiver. Of these mysteries I have written sufficiently in *Myst. Poet.* *Venus* was worshipped in Armour by the *Lacedemonians*, because she overcame *Mars*, her worship consisted in Flowers and Frankincense. She was sometimes placed upon the same Altar with *Mercury*, to shew how well Beauty and Eloquence agree. She was had in honour more in

Rome

Greeks, their  
gods, how wor-  
shipped and  
painted.



See Pausanias,  
Capella, Bocca-  
tius, &c.

Rome then in Greece ; because from her, as being the mother of *Aeneas*, the Romans deduced their Original ; therefore she was honoured with many Temples at Rome ; she was the chief deity that was worshipped by the Women : Harlots honoured her for gain ; honest Virgins for Beauty ; Matrons for concord with their Husbands ; Widows for new Husbands ; and all for Fecundity : she being held the author of all these. She was painted in a Chariot drawn sometimes with Doves, sometimes with white Swans ; she was crowned with Mistle and Roses ; she was begot of the Sea froth. All which express to us the qualities of love.

*Q. How were Juno, Ceres, and Vulcan worshipped by the Greeks ?*

*A. At Corinth, Juno was worshipped in the habit of a Queen, with a Crown on her head, on which were carved the Graces and the hours, sitting in a Throne of Gold, and white Ivory ; having in one hand a Pomegranate, and in the other a Scepter with an Owl on the top thereof. By Juno they mean the Moon ; therefore her Statue and Throne were of white materials. Hence Homer calls her λευκάροιστος, having white arms. The Moon is Queen of the Night, therefore she hath her Crown, Throne, and Scepter ; the Owle being a night bird, was fitly dedicated to her that was Lady of the night. She was the Goddess of riches and Fecundity, and the same with *Lucina* : therefore she hath the Pomegranate, a Symbol of plenty ; as she is the Moon, the hours attend her ; as the giver of riches, the Graces ; for bounty and good turns require thanks. In some Grecian Temples her Image is drawn by Peacocks, to shew that pride and wealth go together, and that rich people delight in gaudy and glorious Apparel. At Argos she was worshipped with Vine branches about her, treading on a Lyons skin, in contempt of *Bacchus*, and *Hercules*, Jupites two bastards ; the one glorying for finding the use of Wine, the other for killing the Lion. Juno was called τελευτα perfection, because she had the charge of marriage, in which mans perfection consisteth, and ομόθυρος as being Jupiters Wife and sister ; her sacrifices in Greece were *Hecatombæ*, a 100. beasts : at Rome, she was honoured with divers names, Temples,*

Temples, and Sacrifices; the *Calends* of every moneth were dedicated to her, and her solemnities were kept in *February*. *Ceres* was worshipped in a Chariot drawn by two Dragons, with Poppy heads in one hand, and a burning Torch in the other, with a sheaf of Corn on her head. What all these meant, we have shewed elsewhere. The secret or mystical sacrifices of *Ceres Eleusina*, were not to be divulged; for no profane person was to be admitted to them; for the Priest going before uttered these words, *ὅσις ὅσις ὅσις ἀλυσσοῖ*. The Roman Priests proclaiming the same in their tongues, *Procul procul este profani*. The *Arcadians* did so honour *Ceres* and *Proserpina*, that in their Temples they kept fires perpetually burning. In her sacrifices Hogs were offered, but no Wine; the Priests of *Ceres* were called *μειλοποι* that is, Bees, to shew both their diligence, purity, and chastity; she was worshipped also at *Rome*, where she had her Priests and Temples, and great solemnities in *April*, called *Ludi Cereales*. In *Vulcanes* Sacrifices a Torch was lighted and delivered from one to another, to signify that the Torch of our life is imparted from the Father to the Son by generation. He was worshipped in the form of a lame man, with a blew cap, to shew us the nature of the fire, whereof he was god. At *Rome* he was also worshipped, but his Temple was built by *Romulus* without the City, because *Mars* his corrival had his Temple within the City, of which he was the tutelary god.

See *Caecilius*,  
*Martianus*, *Capella*,  
*Scaliger*,  
*Spaldanus*, &c.

Q. Did the Greeks and Romans worship these gods only?

A. Yes, innumerable more; or rather the same deities above named, under other names; for *Apollo Phœbus*, *Sol*, *Æsculapius*, *Jupiter*, *Liber*, *Hercules*, *Mars*, *Mercurius*, *Pan*, &c. Are different names of one and the same Sun, which was the chief god worshipped among the Gentiles. *Luna*, *Hecate*, *Diana*, *Juno*, *Lucina*, *Venus*, *Cerus*, &c. Do signify the Moon. *Vesta*, *Ops*, *Cybele*, *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Tellus*, *Pales*, *Flora*, *Fauna*, *Bona Dea*, *Proserpina*, &c. Do signify the Earth, and the benefits we receive thence. *Neptune*, *Nereus*, *Glaukus*, *Proteus*, *Triton*, *Consus*, *Oceanus*, &c. Signify the Sea. *Pluto*, *Plutus*, *Proserpina*, *Charon*, *Cerberus*,

*Cerberus*, &c. Are but different names of one and the same infernal deities. And as the same god had different names, so he had different sorts of worship; for the Sun under the name of *Apollo*, was worshipped in the form of a beardless youth, with yellow hair, carrying in one hand a *Cytron*, in the other, arrows, and his bow. As *Sol*, He was honoured in a flaming ship full of rich wares, carried about the world, by which light is imparted to all. As *Phœbus* he was adored in a golden Chariot drawn by four horses swift and fiery, in one hand he holdeth a glittering Target, in the other a burning Torch, on his head a golden Crown beset with twelve precious stones. As *Asculapius*, he is set forth sitting in a Chair, in the habit of a grave man with a long beard, crowned with Bayes, holding in one hand a knobbed staffe, and with the other leaning on a Serpents head. Sometimes he is described with two Cocks in his hand, and certain fruits and herbs in his lap, by which the Properties of Physicians are represented; but the Sun is the great Physician. As *Jupiter*, he was worshipped sitting in a throne with a Scepter in one hand, and an Eagle in the other, by which was expressed his power and dominion. As *Bacchus* or *Liber*, he was set out like a naked youth, with horns on his head, a Crown of Ivie, and sometimes of fig leaves, with the *Thyrus* or Vine Spear in his hand, sitting in a Chariot drawn by Tygers, and Panthers. Which may signifie both the power, influence, and raging heat of the Sun. As *Hercules* they honoured him cloathed with a Lions skin, Crowned with poplar leaves, and the club in his hand knocking down the *Hydra*. We have shewed the meaning of these in *Mythagog. Poetic.* and that the Sun's courses through the twelve Signes were adumbrated by *Hercules* his twelve labours. As *Mars*, he was adored with a Helmet on his head, a Spear in one hand, and a Bow in the other. As *Mercury*, he was worshipped like a young man on a square stone, having wings on his head, and on his feet, with a sword in his hand killing many eyed *Argus*: by which was meant the Sun's perpetual vigour, in that he was resembled by a youth, the wings shewed his swiftnesse, the square stone the

four

four Seasons of the year, or four Climets of the world. His killing of *Argus*, shewed the confounding of the star light by the Sun's presence. As *Pan* he was expressed and adored under the form of a Satyre, with a red face, long beard, horns on his head, a spotted skin about him, having in one hand a Pipe, in the other a Shepherds staffe; his beard and horns signified his beams; his speckled skin, the Heaven speckled with Stars; the Pipe, the harmony of his motion; and the staffe, his power. Much more might be said of this Subject.

Q. Under what names and shapes did they worship the Moon?

A. As *Hecate* she was worshipped under the shape of a monster with three heads, by which they signified the Moon's threefold form she assumes, according to her access and recess too and from the Sun. As *Luna*, at her first appearance, she was honoured with white and golden garments, and a burning Torch, to shew the increasing of her light; when she was half full, with a basket of fruit, to shew how the fruits fill and grow with her; but when she was at full, with a dark coloured garment, to signify the decreasing of her light. As *Diana*, she was worshipped in the habite of a Woman, with a Torch flaming in one hand, two snakes in the other, a bow and arrows on her shoulder, sitting in a Chariot drawn with white Deer, all which signified partly her light, and partly her motion. Her light is a help to hunters: therefore she was worshipped in the habite of a hunter. As *Juno* she was honoured in the ornaments of a Queen, sitting in a Chariot of brass, silver, and gold, which signified both her light, beauty, and dominion over the night. As *Lucina*, she was crowned with the herb *Dittamnus*, or Dittany, which is good for Women in labour; and a burning Torch in her hand, to shew the hot fits, and sharp pains of child-bearing Women, upon which the Moon hath great power. As *Venus*, she was resembled by a beautiful Woman naked, crowned with roses, and rising out of the Sea, by which they signified the light and beauty of the Moon when she riseth. As *Ceres*, she was represented by a Matron with a sheaf of Corn on her head, and a Lamp in her hand, to shew, that from her proceeds both light and plenty.

But see the Mythologists, and what we have written in *Mythag. Poetic.*

Moon, how worshipped.

Q. what

Earth; and Fire  
ow worship'd.

*Q.* What names and worship did they give to the Earth and Fire?

*A.* They were called *Vesta*, and under that name worshipped in the habit of a Virgin, sitting on the ground, and Crowned with white Garlands; whose Temple was built round, and in it a perpetual fire kept by the Nuns of *Vesta*. These two Elements were joyned together, because fire is begot, both in, and of the Earth. The Virgins habit signified the purity of the Fire; her sitting, the immobility of the Earth; the white Garlands, the purity of the Air, or Firmament compassing the Earth and Fire; the roundness, of the Temple shewed the rotundity of the Earth. The earth also was called *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Cybele*, *Ops*, &c. She is called *Vesta* à *Vestiendo*, because she is clothed with herbs, grass, and trees; *Rhea*, from *Paiv*, to flow, because waters are still flowing in and upon her. *Ceres* or *Geres*, from Corn bearing, and supporting all things. *Berecynthia*, from the Hill *Berecynthus* in *Phrygia*, where she was worshipped. The great mother, because she generally nourished and maintains all earthly creatures. *Cybele*, from *cuβos* a Cube, to shew the stability of the earth. *Ops* from the help we have by her. *Proserpina* à *serpendo*, from the creeping things within her, and from the herbs which creep out of her. *Tellus* from *Terra*, the Earth which was worshipped in the habit of an old Woman with Towers on her head, having in one hand a Scepter, in the other a key; clothed in a garment embroidered with herbs, flowers and trees, and sitting in a Chariot drawn with Lyons, to shew that the Earth supporteth all Towers and Castles; produceth all herbs and trees; is the predominant Element in compounded bodies, signified by the Crown Key, Scepter; the motion of her Chariot on four wheels, signifieth the motion, not of the earth, but of her inhabitants in the four seasons of the year; the Lyons, and all earthly creatures, though never so strong and fierce, are subject to the Laws of terrestrial nature. Of the manner how *Ceres* was painted and worshipped, we have said already. By *Proserpina*, they meant the Earth as she is fruitfull, and cherisheth the seeds cast into her. For this cause she is called *Bona Dea*, from the many



many good things she affords us; and *Faunia à Favendo*, from favouring and cherishing us. *Pomona* from the fruits; and *Flora* from the Flowers she produceth: and *Pales* as she furnisheth fodder to the cattel: therefore she was held the goddess of Shepherds; and her Feasts *Palilia* were kept without shedding of blood; then were the Cattel purified with Sulphur, Rosemary, See the Mytho-Sabin, and Bayes, and made to passe through flames of gifts. stubble and hay.

Q. What worship had the Deity of the Sea?

A. He was called *Neptune*; and worshipped in the form of an ancient man, with a Crown on his head, holding a Trident in one hand, and embraced his Wife *Ampbithrite* with the other. Between his legs was a Dolphin. His Chariot drawn with Horses. The Sea's swift motion was represented by the Dolphin and Horses; and its Dominion over all other waters, by the Crown and Scepter. He was called *Counsus*, from counsell; to shew that Princes Counsels should be hid, as the cause of the ebbing and flowing of the Sea is. He was called *Neptunus à Nubundo*, from covering the Earth. *Nertus* and his Wife *Toeris*, were Sea-deities, and indeed the same with *Neptune*; so was *Oceanus*, whose Chariot was drawn by four Whales; *Proreus* is also the same, though those are held by most to be different gods, yet in effect all is but one and the same Deity; so were the *Tritons* and *Nereids*, though these, with the *Sirenes*, are thought by some to be monstrous Fishes. The *Tritons* were counted *Neptunes* Trumpeters, to shew the noise and roaring of the Sea, Old *Glaucus* is also the same Sea-god with the rest; Of all these we who is described and worshipped in the form of an old have spoken man, with long hair and beard dropping with water, fully in *Mysta* his breast beset with Sea-oars, and below the Navel like *gogo poetico*. a Fish.

Q. What worship and names did they give to Death?

A. Death was held a Deity, and worshipped under the name of *Pluto*, or *Plutus*, sitting in a dark Throne, with a black Ebony Crown on his head; a rod in one hand, to drive together the dead bodies, and a key in the other, to lock them in. At his feet was placed the three-headed dog *Cerberus*, all which was to shew the

the condition of the dead. The Cypress-tree stood always by him; he was called *ἄριστος* from gathering, or driving people together. Death is the great King of darknesse, who drives all men; rich and poor, wise and fools, Kings and beggars into one place; *omnes eodem cogimur*. Death is called *Cerberus*, that is a devourer of flesh: For it consumes all flesh. This is the black dog, as *Seneca* calls him, which is still barking at, and biting of mortals; he is called *Bellua centiceps* by *Horace*, the hundred-headed beast; for death hath a hundred wayes to seize upon us: The same death is expressed by *Charon* to some, by *Acheron* to others; for to good men who depart hence with a cleer conscience, death is comfortable; but to the wicked, whom the furies of an evill conscience do torment, death is terrible and comfortlesse, expressed by the word *Acheron*.

Of these things  
see more in My-  
stag. Poetic.

Q. What was the manner of sacrificing in Greece?

Greeks, their  
sacrificing.

A. None come neer the Altar till they were first purified; neither must the sacrifice be laid on the Altar, till it was also lustrated or purified with Meale and holy Water, called *χρυσίον*. The standers by were besprinkled with this water, after a fire-brand taken from the Altar had been quenched in it, and then some holy flower or meale was cast on them. This done, the Priest prayed, then the Victim was brought to the Altar, with the head upward, if it was dedicated to the superiour gods; but if to the inferiour, with his head downward. The Fat, Heart, Spleen, and Liver, were offered to the gods; the rest of the Beast was eat up by the Priests and People, spending the rest of the day in gormandising and drunkenness. When the Greeks sacrificed to *Vesta*, and the Romans to the *Lares*, they left nothing of the sacrifice; hence *Lari sacrificare & Deum Esca* was to eat up all. The poorer sort offered *δολιχάριον*, that is, Meat or Cakes, the same with the Roman *mola*, which by the richer sort was mingled with Wine and Oyl. These frugal sacrifices are called by *Pindarus* *ἀνὰ θυρία*, Supplicating sacrifices, intimating that there is more devotion in these mean sacrifices, then many times in those that are more costly; for it is not the sacrifice, but the heart of the sacrificer God requires. They

They used to try if their Victim would prove acceptable to their Gods, by putting the Cake on the head between the horns, which were in solemn feasts gilded; if the beast stood quiet, it was fit to be sacrificed; if otherwise, it was rejected. In all sacrifices *Vesta* was first invoked αἶψ' Ἑστίας ἀμυ, to shew both the antiquity and necessity of fire in sacrificing. Their custom also was to sacrifice in the morning to the Gods, in the evening to the *Heroes* or Demi-gods. The *Greeks* did not as the *Romans*, grind the Corn which they laid on the head of the Victim, but laid it on whole αἰσινυμβολον τῆς πλάτης τροφῆς, saith *Suidas*, to shew the manner of the ancient feeding, before the grinding of corn was invented. This whole corn was called ἅλῳ. They were wont also after their sacrifice and feast, to burne the tongue of the Beast, and besprinkle it with Wine, as *Homer* sheweth, γλαυκῶς δὲ ὦν πυρὶ βάλλον ἀνισήμενος δ' ὠϊανόν: This was to shew, that after drinking and feasting, the tongue should be silent: and nothing divulged what was then spoken. This was also done in honour of *Mercury* the god of Eloquence and of Sleep; for about sleeping-time the tongue was sacrificed. The *Grecian* Priests used to dance or run about their Altars, beginning first at the left hand, to shew the motion of the Zodiack, which is from the West called by Astronomers, the left part of the World: then they danced, beginning at the right hand, to shew the motion of the first sphere, which is from East to West. Their bloody sacrifices were called impure; but Frankincense, Myrrh, and such like were named by them ἀγνὰ δόματα, pure offerings. The flesh of the Victims were called *Theothyta*, but by the Christian Doctors *Idolothyta*. They that gathered the consecrated Corn were named *Parasiti*. They that met to sacrifice were called *Orgeones* from ὄργια ἔειν to sacrifice. *Philothyta* were those who superstitiously upon all occasions were given to sacrifice. Sacred feasts were called *Δόνα* from *Θέος*, and *ἱνός*, because much Wine was drunk to the honour of the gods; and therefore μιδόν is to be drunk; because they used to be drunk μετὰ τὸ δύναι after they had sacrificed. The burning of Incense or such like before the sacrifice, were called *Prothymata*,

See *Suidas*, *Eustathius*, *Rhoddiginus*, *Athenæus*, &c.

*Their Priests  
and Temples.*

*Q. What Priests & Temples had the ancient Greeks ?*

*A.* As they had multiplicity of gods, so they had of Priests anciently: The Priests of *Jupiter* and *Apollo* were young boyes, beautiful and well born. The Priests of *Cybele* were gelded; *Ceres*, *Bona Dea*, and *Bacchus* had their Women-priests. *Bellona's* Priests used to sacrifice with their own blood. The *Athenian* Priests, called *Hierophantæ*, used to eat Hemlock, or Cicuta, to make them impotent towards Women. No man was made a Priest who had any blemish in his body. Their garments and shooes were white, if they were the Priests of *Ceres*. Purity was the chief thing they observed outwardly. They that sacrificed to the infernal gods, wore black garments; but purple if they were the Priests of the celestial Deities. They used also to wear Crowns or Myters, with Ribbands or Laces. Their office was not only to pray and sacrifice, but also to purifie with brimstone and salt water. Their chief Priests, called *Hierophantæ*, were the same in authority with the Pontifices at *Rome*. The *Athenian* noble Virgins, called *ἱερόαισες*, from bearing on their shoulders the *ἱερόν*, which was a basket, or chest of gold, in which the first fruits, and other consecrated things, were carried in their *Panathenaian* pomps to the honour of *Minerva*; I say these Virgins did much resemble the Vestal Nuns at *Rome*. The *ἱερόπολις* or *νεμεσις* was as a Bishop, or Overseer of their sacred mysteries: *πυρρόβρις* was he that attended the sacred Fire on the Altar, they had their *ὑμνοῖς*, Criers, or Preachers, and *ἐκκλησιαστικὸς*, Church-wardens, and other Officers. Now for their Temples. At *Athens* the Temple of *Minerva* was built in the highest part of the City; so was *Jupiter's* Temple at *Rome* built in the Capitol. The Temple of Mercy called *Asylum*, which was a Sanctuary for Delinquents, was erected at *Athens* by the sons of *Hercules*. *Theseus* had erected one before called *Theseum*, in imitation of which, *Romulus* at *Rome* built such another. At first the Gentile gods had no Temples at all, but were worshipped either on Hills, or in Groves, *Cecrops* was the first (as some think) who built a Temple in *Athens*, and *Janus* in *Italy*. Before that time they had no other Temples, but the Sepulchres and Monuments of the dead. The Temples of the celestial gods

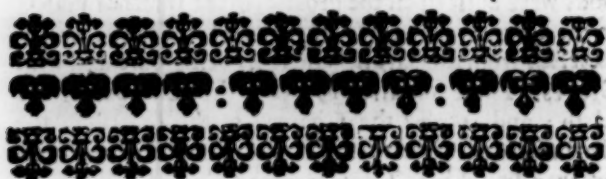
Gods were built upon the ground, of the infernal under: In the Country of *Sparta* *Jupiter* had a Temple called *σκαρις* from the darkness thereof, being obscured with Groves. There was also *ἡ ἱερά*, the Chappel of the Earth; and *μοῖρα* the Chappel of the *Destinies*, the place where they had their Assemblies and Sermons, called *σκαία*. Their Temples were called *μυλᾶρα* from the black smoak of their sacrifices and incense; *ναὶ*, or according to the *Artick* *ναὶ*, was the general name for Temples, because the gods dwelt in them; and because they were consecrated and holy, they were named *ἱερά* *σκαός* was that part of the Temple where the Idol stood, the same with the Latine *Delubrum*; *τὸν* *θ* from *τὸ* *μυρ*, to cut or separate, did signify the Temple, as it was set apart and separated from other buildings. Such honour they gave to their Temples, that they durst not tread of the threshold thereof, but leapt over it; nor must they passe by any Temple without reverence to it: there they kept their treasures for the more security; sacrilege being held then an execrable crime, and so it was held an impiety to walk in the Temple of *Apollo Pythius*, and punishable with death by the Law of *Pisistratus*. Hence the Proverb, when any danger was expressed, or impiety, *πολλὸν κέρτιον ἢ αὐτομαθῆσαι*, it had been better you had walked in the *Pythium*; the word also *ἄπαρα* signifies easing of the body, which that none might do, the Images of Serpents were set over the gates of consecrated places; *Pinge duos angues, sacra est locus, extra me* &c. Their matrimonial and funeral Rites were the same with the *Romans*.

But of these passages see the Scholiast on *Aristophanes*, *Suidas*, *Pol. Virgil*, *Cerda* on *Tertullian*, *Rhodiginus*, *Turnebus*, and others.

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## The Contents of the Fifth Section.

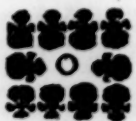
*The Religions of the old Germans, Gauls, and Britains.*

2. *Of the Saxons, Danes, Swedes, Muscovites, Russians, Pomeranians, and their neighbours.* 3. *Of the Scythians, Getes, Thracians, Cymbrians, Goths, Lufitanians, &c.* 4. *Of the Lithuanians, Polonians, Hungarians, Samogetians, and their neighbours.* 5. *Of divers Gentile-gods besides the above-named.* 6. *The ranks and arms of their gods.* 7. *With what creatures their Chariots were drawn.* 8. *Of peculiar gods worshipped in peculiar places.* 9. *The Greek chief Festivals.*

## SECT. V.

### Quest.

Germans,  
Gauls, and  
Britains, their  
Religions.



*What Religion were the Germans, Gauls, and Britains?*

*Answ.* The Germans at first had neither Images nor Temples, but abroad worshipped the Sun, Moon, and Stars. Mother Earth was in chief esteem among them; to her they dedicated a Chariot in a Grove, which was lawful onely for the Priest to touch. He was never to leave the Chariot, which was always covered with cloath, and was drawn by two Oxen in Procession; then Holydays were appointed; at the end of her journey, she, with the Chariot and Cloaths were washed in a certain Lake, but the Ministers who performed this work, were never seen any more, but were swallowed by the Lake, and

and the goddesse restored again by her Priest to her Grove. The ancient *Gaules* worshipped *Mercury* in the first place, as being the god of High-ways, Journies, Gain, and Merchandizing : After him they worshipped *Apollo*, *Jupiter*, *Mars*, and *Minerva*. They and the *German*s were wont to sacrifice men sometimes ; so did the ancient *Britains*, which with the *Gaules* had the same Religion and Priests, called *Druidæ*, from the Oaks under which they used to teach and sacrifice ; for they expounded all Religious Mysteries, taught the Youth, decided controversies and suits in Law, ordained rewards and punishments, and such as obeyed not their decrees, they excommunicated, debarring them from all Divine Exercises, and all Commerce with men. These *Druidæ* had one chief over them, whose successor was always elected. They were free from paying taxes, from serving in the War, and had many other privileges. They committed not the Mysteries of their Religion to writing, but to the memory of their Disciples, vvho spent many years in learning by heart their precepts in verse. They believed the immortality of souls, they read Philosophy to their Scholars : It is thought by some that *Diana*'s Temple stood vvhere *St. Pauls* Church in *London* stands novv. And *Minerva* had her Temple at *Bath*, and *Apollo* in *Scotland*, near *Dalkeith*. The *Saxons* worshipped the seven Planets, among vvich *Thor*, the same vvith *Jupiter*, vvvas chief ; from him Thursday vvvas denominated. Next vvvas *Woden*, or *Mars*, *Wednesday* is so called from him. *Frea*, or *Frico*, vvvas *Venus* to vvhom Friday vvvas dedicated, as *Tuesday* to *Tuiscu* the Founder of the *German* Nation.

Q. under what shapes and forms did the Old Saxons worship their gods ?

A. They vvorshipped the Sun under the shape of half a naked man set upon a Pillar, vvwhose head and face vvvas all beset vvwith fiery rayes, holding on his breast a flaming Wheel, by vvwhich they signified the Suns Heat, Light, and Motion. They vvorshipped the Moon under the form of a Woman vvwith a short Coat, and a Hood vvwith long ears, vvwith the picture of the Moon before her breast ; they gave her also piked shoes. *Versfegan* cannot find the reason of this habit ;

See Tacitus, Cæsars Commentaries, Camden, and others.

Old Saxons worshipped their gods under divers shapes and forms.

but perhaps the reason may be this, if I may have leave to conjecture; they gave her a short coat, to shew the swiftnesse of her motion; for a long coat signifieth a slow motion; therefore they painted *Saturn*, whose motion is the slowest of all the Planets, with a long Coat. The hood, or chapron with long ears, was to represent her horns, or else to shew that sounds are heard afar off in the night; which is the time of her dominion. Her piked shoes also may resemble her hornes. *Tuisco* their third Idol is set out in the skin of some wilde beast, with a Scepter in his hand; this is thought to be the first and most ancient of that Nation, from whom the *Germans* call themselves *Tuytschen*, or (as the *Flemings* pronounce it) *Duytschen*, as *Versteegan* observeth; but I think, that under this name they worshipped *Mars*; for as *Tacitus* writes, *Mars* was one of the *German* gods. His hairy garments do shew the fierce and truculent disposition of that warlike god; besides that, hairy *Silvanus* is thought to be the same that *Mars*; his Scepter may signifie the power and command which Souldiers have in the World. But it is more likely by this Idol they meant *Mercury*; for next to the Sun and Moon he was, as *Tacitus* saith, the *German* chief god. His Scepter and hairy garment may signifie the power and command that Eloquence and Musick have over the most brutish natures; and of these two faculties *Mercury* was the inventor. And we must know, that as the *Romans* next to the Sun and Moon honoured *Mars*, the patron of their City, for which cause they dedicated to him the third day of the week; so the *Germans* for the same cause dedicated to *Mercury* their chief Founder and Patron the same day; which from his name *Tuisco* is called *Tuesday*, yet retained among us. Their fourth Idol was *Woden*, from whom *Wednesday* is so called. He was the *German* *Mars*, and is called *Woden*, from being wood, or mad; intimating hereby the fiercenesse of Souldiers, and fury of War. He is painted with a Crown on his head, a Sword in his hand, and in compleat armour. Their fift Idol is *Thor*, which was their *Jupiter*; for they made him the god of the Air, and commander of winds, rain, and thunder: they painted him sitting in a chair  
of

of State, with a Scepter in his right hand, a golden Crown on his head, encompassed with twelve Stars; by which they meant, that he was King of the upper Regions, and commander of the Stars: from him *Thursday* is named, as among the *Romans*, *Dies Jovis* from *Jupiter*. Their sixth Idol was *Friga*; from her our *Friday* is denominated, and was the same that *Venus* among the *Romans*; she is painted in the habit of a man in Arms, with a Sword in one hand, and a Bow in the other: so among the *Romans* she was *Venus armata*, and *barbata*, armed and bearded; she is called by the *Greeks* *Θησ* in the masculine, and by *Aristophanes* *Ἀφροδίτης*, so by *Virgil*, *Deus*; *descendo ac ducente Deo flammam inter & hostes*. Their seventh Idol was *Seater*, whence comes the name *Saturday*, dedicated to him: *Vestegan* will not have this *Seater* to be the same that *Saturn*, because he was otherwise called *Crodo*: but this is no reason, for most of the gods had different names; the Sun is called *Apollo*, and *Phœbus*; the Moon, *Diana*, *Lucina*, *Proserpina*. The goddess of Wisdom is called *Pallas*, and *Minerva*, &c. Doubtless then this Idol was *Saturn*, as his picture shews; for he is set out like an old man, and so he is painted among the *Romans*; the wheel in his left hand signifieth the revolution of time; the pail of water in his right hand, wherein were flowers and fruits, and the pearch under his feet, do shew the dominion Time hath over Sea and Land, and all things therein contained, for all sublunary things are subject to time and change. His long coat, as I shewed before, did signify the slowness of *Saturn's* motion, which is not finished but in 30. years. Other Idols they worshipped, but of less note, of which see *Vestegan*.

*Q. What was the Religion of the Danes, Swedes, Moscovites, Russians, Pomeranians, and their neighbours?*

*A. The Danes and Swedes worshipped the same gods Danes, Swedes, that the Saxons did. They call upon Thor or Jupiter, Moscovites, and when the Pestilence is among them, because he ruleth their neighbours, in the Air: In the time of War they call upon Wodan, or their Religions. Mays: In their Marriages, they invoke Frico or Venus. They had also their Heros, or demi-gods; they used to kill nine males of each kind of sensitive creatures; and*

to pacifie their gods with the blood thereof, then to hang up their bodies in the Grove next the Temple called *Ubolä*. In some parts of *Saxony* they worshipped *Saturn* under the name of *Crodo*, like an old man standing on a fish, holding in his hands a wheel, and a pitcher. *Venus* they worshipped in the form of a naked Woman standing in a Chariot drawn with two Swans and two Doves. On her head she wore a Garland of Myrtle; In her right hand she had the Globe of the World, in the other three Oranges. Out of her breast proceeded a burning Taper. The three *Graces* naked, with fruit in their hands waited on her. In *W. stphalia* they worshipped an Idol all in Armour, holding a banner in his right hand with a Rose, and in the left a pair of scales. On his Breast was carved a Bear, on his Helmet a Lyon. It seems by the Idol they understood *Mars*. The *Rugians* near the *Baltick* Sea worshipped *Mars* in the form of a Monster with seven faces, and seven swords hanging by his side in their Scabbards; he held the eighth sword naked in his hand. The same *Rugians*, as also the *Bohemians*, worshipped an Idol with four heads, two of them looking forward, and two backward; in his right hand it held a horn, which the Priest every year sprinkled with Wine; in the left hand a bow: This also seems to be *Mars*. The *Sclavi* adored an Idol standing on a Pillar, with a Plow-share in one hand, a Lance and Banner in the other; his head was beset with Garlands, his legs were booted, and at one of his heels a Bell did hang. Some of them did worship an Idol on whose breast was a Target, in which was engraven an Oxe-head. It had a Pole-axe in it's hand, and a little Bird sitting on it's head. All these may seem to represent *Mars*. The *Moscovites* and *Russians* adored an Idol called *Perun*, in the shape of a man, holding a burning stone in his hand, resembling Thunder; a fire of Oken wood was continually maintained burning, to the honour of this Idol: it was death for the Ministers, if they suffered this fire to go out. It seems this was *Jupiters* Image. The *Stetinian* in *Pomerania* worshipped a three-headed Idol, and used to aske Oracles or advice of a black horse; the charge of which was committed to one of



of the Priests. In the countries about *Moscovia*, they worship an Idol called *Zolata Baba*, the golden Hag. It is a Statue like an old Woman holding an Infant in her bosome, and neer to her stands another Infant. To this Idol they offer the richest Sable skins they have. They sacrifice Stags to her, with the blood whereof they anoint her face, eyes, and her other parts. The beasts intrails are devoured raw by the Priest. With this Idol they use to consult in their doubts and dangers.

Q. *What Religion did the Scythians, Getes, Thracians, Cymbrians, Goths, Lucitanians, and other Europeans profess?*

A. The same Gentilisme with the rest, adoring Idols of stocks and stones, instead of the true God; or rather they worshipped the Devil, as appears by their inhumane humane sacrifices. The *Scythians* used to sacrifice every hundredth captive to *Mars*: So did the *Thracians*, thinking there was no other means to pacifie that angry and butcherly god, but by murdering of men. Of the same opinion were the old *Germans*, who sacrificed men to *Mercury*. The *Cymbrians* or *Cymmerians* by their Women-priests used to murder and sacrifice men. These She-devils girt with brassegirdles, and in a white surplice, used to cut the throats of the captives, to rip up their bowels, and by inspection to foretell the event of the War, and withall to make Drums of their skins. The *Goths* did not think they pleased the Devil sufficiently, except first they had tormented the poor captive by hanging him upon a tree, and then by tearing him in pieces among brambles and thorns. These *Goths* or *Getes* believed that the dead went into a pleasant place where their God *Tamolxius* ruled; to him they used still to send a Messenger chosen out among themselves by lot, who in a boat of five Oars went to supplicate for such things as they wanted. Their manner of sending him was thus; They took him hand and foot, and flung him upon the points of sharp pikes; if he fell down dead, they concluded that the god was well pleased with that Messenger; if otherwise, they rejected him as an unworthy messenger; therefore they chose another, to whom they gave instructions before he died, what he should say to their god; and so having

See *Saxo Grammaticus*, *Cranxius* on *Vandalia*, *Olaus*, *Guaguin*, and other *Historians*.

*Scythians*, *Getes*, *Thracians*, *Cymbrians*, *Goths*, &c. their Religions.

ving slain him upon their Pikes, committed the dead body in the boat to the mercy of the Sea. The *Lithuanians* used to burn their chief captives to their gods. The *Lusitanians* ripped open the bowels of their captives in their divinations, and presented their right hands, being cut off, to their gods. The *Sclavi* worshipped an Idol called *Suantoritus*, whose Priests the day before he sacrificeth, makes clean the Chappel, which none must enter but he alone; and whilest he is in it; he must not draw his breath, but hold his head out of the window, lest with his mortal breath he should pollute the Idol. The next day the people watching without the Chappel-door, view the Idols cup; if they finde any of the liquor which was put there wasted, they conclude the next years scarcity, but otherwise they hope for plenty; and so they fill the cup again, and pray to the Idol for victory and plenty; then pouring out old Wine at the Idols feet, and offering to him a great Cake, they spend the rest of the day in gormandizing. It is held a sin and a dishonour to the Idol not to be drunk then. Every one payeth a piece of money to the Idols maintenance; to which also is paid the third part of all booties taken in the War. To this purpose the Idol maintained three hundred horse, whom the Priest payed, being the Idols treasurer. In *Lithuania*, *Russia*, and the adjacent places, the *Rusticks* offer a yearly sacrifice of Calves, Hogs, Sows, Cocks, and Hens, about the end of *October*, when their fruits are all gathered in, to their Idol *Ziemniwick*; they beat all these creatures to death, then offer them with prayers and thanksgiving; which done, they fall to eating, and drinking, flinging first pieces of flesh into every corner of the house.

Q. What did the *Lithuanians*, *Polonians*, *Hungarians*, *Samogetians*, and their Neighbours profess?

A. Their chief god was the Sun. They worshipped also the Fire, which they continually maintained by Priests chosen for that purpose. They ascribed also Divinity and worship to trees: and the taller the tree was, the more adoration it had. When Christianity began to be preached among the *Lithuanians*, and were exhorted to cut their trees, none would venture to touch these gods, till the Preachers encouraged them by

See *Olavo Magnus*, *Saxo*, *Gnaguinus*, *Johannes Magnus*, *Aventinus*, &c.

*Lithuanians*,  
*Polonians*,  
*Hungarians*,  
&c. their Religions.

by their example ; but when they saw the trees cut down, they began to lament the losse of their gods , and complained to their Prince of the wrong done to them by the Christians ; whereupon the Preachers were commanded presently to abandon the Countrey , and so these dogs returned to their vomit. They adored also Serpents , which they entertained in their houses , and used by their Priests, to aske Oracles , or advice of the Fire, concerning their friends when they fell sick, whether they should recover health again. The same Idolatry was used by the *Polonians* or *Sarmatians*. The *Hungarians* or *Pannonians* did not onely worship the Sun, Moon, and Stars ; but also every thing they first met with in the morning. Most part of *Livonia* is yet idolatrous, worshipping the Planets, and observe the heathenish customs in their burials and marriages. In *Samogethia* a country bordering on *Prussia*, *Livonia*, and *Lithuania*, they worshipped for their chief god, the Fire, which their Priests continually maintained within a Tower, on the top of an high hill, till *Wladislaus* King of Poland beat down the Tower, and put out the fire, and withal caused their Groves to be cut down, which they held sacred, with the Birds, Beasts, and every thing in them. They burn the bodies of their chief friends, with their horses, furniture, and best cloaths, and withal set down victuals by their Graves, believing that the departed souls would in the night time eat and drink there. The like superstition is used by the *Livonians*. So the *Lappouians* are at this day for the most part idolatrous ; they hold that no marriage which is not consecrated by fire and a flint, is lawful ; therefore by striking of the flint with iron, they shew, that as the hid sparks of fire flie out by that union, so children are propagated by the conjunction of Male and Female. Many parts also of *Moscovia* at this day continue in their Gentilisme.

Q. What other gods did the Gentiles worship besides those above-named ?

A. It were tedious to mention all ; I will only name some of them. *Aeolus* was god of the Winds, *Portunus* god of Harbours, *Agonius* god of Action, *Angerona* goddess of Squinzees, *Iaverna* or *Furina* goddess of Theeves, *Ancula*

See Olaus Munster, in his Geography, and others.

Gods of the Gentiles.

*Arcula* goddesse of maid servants, *Carna* goddesse of hinges, *Aristeus* god of honey, *Diverra* goddesse of sweeping, *Ferona* goddesse of Woods, *Dice* goddesse of Law-suits, *Fidius* of Faith, *Araneus* of diverting hurt from Corn, *Hebe* of youth, *Meditrina* of Medicines, *Mena* of Womens monthly flowers, *Myodes* or *Myagrus*, the same with *Belzebub* the god of Flies, *Limentinus* of Thresholds, *Peitho* goddesse of Eloquence, *Aius* of speech, *Pecunia* of mony, *Thalassius* of marriage, *Vacuna* goddesse of leasure or idleness, *Vitula* goddesse of youthfull wantonnesse, *Sentinus* of sense, *Tutanus* of defence, *Vallonia* of vallies, *Vitunus* of life, *Collina* of hills, *Jugatinus* of the tops of mountains. We cannot meet with any creature, action, passion, or accident of mans life, which had not its peculiar deity.

Of these see  
*Austin*, *Lactan-  
tius*, *Tertullian*,  
*Plutarch*, *Arno-  
bins*, *Eusebius*,  
&c.

How Ranked  
and Armed.

Q. How did they rank and arme their gods?  
A. Some of them they called Supernal, as *Saturn*, *Jupiter*, *Apollo*, *Mercurius*, *Mars*, *Vulcan*, *Bacchus*, *Hercules*, *Cybele*, *Venus*, *Minerva*, *Juno*, *Ceres*, *Diana*, *Themis*. Some they named infernal, as *Pluto*, *Charon*, *Cerberus*, *Khadamanthus*, *Minos*, *Aacus*, *Proserpina*, *Alecto*, *Tisiphone*, *Megara*, *Chimera*, *Clotho*, *Lachesis*, *Atropos*. Some were deities of the Sea, as *Oceanus*, *Neptune*, *Triton*, *Glaucus*, *Palmemon*, *Proteus*, *Nereus*, *Castor*, *Pollux*, *Phorbus*, *Milicerta*, *Amphitrite*, *Thetis*, *Doris*, *Galatæa*, and the other Sea-Nymphs, called *Nereides*. The Country gods, and of the Woods, were *Pan*, *Sylvanus*, *Faunus*, *Pales*, the *Satyres*, &c. There were three deities called *Graces*, or *Charites*; to wit, *Eglia*, *Thalia*, *Euphrosyne*. Three Fatal Sisters, called *Parce*; to wit, *Clotho*, *Lachesis*, *Atropos*; Three Furies, called *Eumenides*, to wit, *Alecto*, *Megara*, *Tisiphone*. The chiefest of their gods they did thus arm; namely, *Saturn* with the Sithe. *Jupiter* with Thunder. *Mars* with the Sword. *Apollo* and *Diana* with Bows and Arrows. *Mercury* with his *Caduceus*, or Rod. *Neptune* with the Trident, or three-forked Scepter. *Bacchus* with the *Thyrus*, or Spear woven about with Vine-leaves. *Hercules* with his *Clava*, or Club. *Minerva* with her Lance, and *Agis*, or Target, having on it *Medusa's* head. *Vulcan* with his Tongs, &c.

Of these see  
the Poets and  
their Com-  
mentators.

Q. With what Creatures were their Chariots drawn?  
A. *Jupiter*,

A. *Jupiter, Sol, Mars, and Neptune, had their Chariots drawn by Horses. Saturn by Dragons. Thetis, Triton, Lucothoe, by Dolphins. Bacchus, by Lynces and Tygers. Diana by Stags. Luna, or the Moon, by Oxen. Oceanus, by Whales. Venus by Swans, Doves, and Sparrows. Cybele by Lions. Juno by Peacocks. Ceres by Serpents. Pluto by four black Horses. Mercury, instead of a Chariot, had wings on his head and heels. The mystical meaning of these things we have opened.*

*Their Chariots how drawn.*

*In Myst. Poet.*

Q. *In what peculiar places were some gods peculiarly worshipped?*

A. *Though Apollo was worshipped in many places: as in the wood Grynæum in Ionia; on Phacelus, a hill in Lycia; in Tenedos, an Isle of the Ægean Sea; in Delos and Claros, two of Cyclad Islands; on hill Cynthus in Cyrrha, a Town of Phocis; at Rhodes, on hill Soraëte; on Parnassus, and other places; yet he was chiefly worshipped at Delphi, a Town of Phocis. So Venus was honoured in Cyprus, and in Paphos, a Town of the same Isle; and in the Isle Amathus in the Ægean Sea, on hill Eryx; and in Sicilie, and elsewhere; yet her chief worship was at Paphos. So Juno was worshipped at Samos, an Isle of the Icarian Sea; at Argos and Mycenæ, Towns of Achaia, and in other places; yet she was principally honoured at Carthage in Africa. Minerva was worshipped in Aracynthus, a hill of Ætolia; in Pyrene, a hill of Attica, and else-where; yet she was chiefly honoured at Athens. Bacchus was worshipped at Nysa, a Town of Arabia; at Naxos, one of the Cyclade, but chiefly at Thebis in Boeotia. Diana was worshipped at Delos, an hill Cynthus; at Ephesus, and elsewhere. Hercules was honoured at Gades; at Tybur, a Town near Rome; at Tyrimba, near Argi; at Thebis in Boeotia, &c. Jupiter's worship was maintained at Rome, in Lybia, on hill Ida in Crete, and elsewhere. Mars was adored at Thermodon in Scythia, on Rhodope, a hill in Thracia; among the Getes, and other Nations. Vulcan was chiefly honoured at Lemnos. Quirinus at Rome. Faunus, in Latium. Isis in Egypt. Æsculapius in Epidaurus, a Town in Peloponnesus. Cybele in Phrygia, chiefly on the hills Ida, Berecynthus, and Dindymus. Fortune was honoured in Artium and Præneste, Towns of Italy, &c.*

*In what peculiar places worshipped.*

Who



Who would know more of these, let them consult with the Poets.

Q. What were the Greek chief festivals?

Greeks, their  
chief festivals.

A. The Greek were these *Anacalypteria*, kept by the Rusticks to *Ceres & Bacchus*, upon the taking in of their fruits; but I finde that the feast of *Proserpina's* Wedding with *Pluto*, called *Theogamia*, was called *Anacalypteria*, and so was the third day of each marriage from *ἡμερὰ λυπτοῦ*, to disclose or discover, because then the Bride, who before had been shut up in her fathers house, came abroad to her Husbands house; and so the Presents that were given her by her husband that day, were called *Anacalypteria*. 2. *Antheſteria* were Feasts kept to *Bacchus*, so called from *Antheſterion*, the moneth of *February*, in which they were kept. But some will have this to be the moneth of *November*; others of *August*; which is most likely, because then grapes are ripe, and the Athenian children were crowned with Garlands of flowers. This feast also was called *Dyonisia*. 3. *Aletis* was a feast at *Athens*, kept to *Icarus*, and *Erigone*. 4. *Antheſphoria*, kept to the honour of *Proserpina*, who was carried away by *Pluto*, as she was gathering of flowers; *ἄνθε* is a flower: It was called also *Theogamia*, a divine marriage. 5. *ἄμυρεια*, was an Athenian feast kept four days; *Erasmus* mentions only three. 6. *Ascolia*, were Attick feasts kept to *Bacchus*, from *ἄσκη*, a bladder; because in the middle of the Theatre they used then to dance upon bladders, that were blown and oyled, only with one foot, that by falling they might excite laughter; this dancing was called *Ascoliasmus*, of which *Virgil* speaks: *Mollibus in pratis unctus saliere per utres*. 7. *Boedromia*, were Athenian feasts in the moneth of *September*, called by them *Boedromion*; this feast was kept with vociferation and running. 8. *ἡγισια*, were Love-feasts, in which kinsfolks entertained each other with good cheer and gifts. 9. *Χύρσια*, were feasts at *Athens*, wherein all kinds of seeds were boiled to *Bacchus* and *Mercury*, in a pot called *χόρπον*; this feast was kept about the midst of *November*. 10. *Ἰακχαδαιμονια*, was the scourging feast among the *Iacedemonians*, in which the prime youth were whipt in the presence of their friends at the Altar of *Diana*. 11. *Διόσια* the feasts

feasts of *Jupiter*; they were called also *Συνδαια*: Here they were not very jovial, but sad, and *συνδυαστι*, of sower countenance. 12. *Ελαφελιαι*, from *ελαφός*, and *βελαια*, were feasts kept to *Diana* in February, called *Elaphebolion*, wherein Stags were sacrificed to *Diana*. 13. *Εφεστια* at *Thebes*, were feasts kept to the honour of *Tyresias* the Prophet, who had been both man and woman; therefore that day they clothed him first in mans apparel, and then in a womans habit. 14. *Γαμήλειον*, from *γάμος* marriage: this was *Juno's* feast kept in January, called *Gamelion*; and she having the charge of Marriages, was called *Gamelia*. 15. *Ηecatombe* to *Juno* in which 100 sacrifices were offered, and divers shows or sports exhibited to the people: He that overcame was rewarded with *χαλκον ασπίς*, a brazen Target, and a Myrtle garland. This feast was called also *Ιουλιον* from *Juno's* name; and the moneth of July, in vvhich this feast vvas kept, is named *Ιεκατομβαιον*. 16. *Διονυσια*, Athenian feasts, in vvhich certain holy Reliques vvere carried about in a Chest called *ελκον*, by the Priests called *Helenophori*. 17. *Γαυροδαια* vvere *Lacedemonian* feasts, kept to the honour of *Apollo*, and his boy *Hyacinthus*, vvhom he lost; therefore *Lycander* calls him *πυλοδαια* for much lamented. 18. *Υποκαυστριά* vvere feasts to *Minerva*, for avoiding the dangers that come by firing from *καυστριά*, to kindle or burn. 19. *Ὀρνεια*, vvas a feast at *Argos*, so called from *ὄς* a Sow, because by them then this beast vvas sacrificed to *Venus*. 20. *Λαμπητριά*, so called from *λαμπτήρ*, a Torch, or Lamp: This Feast vvas kept to *Bacchus*, into vvhose Temple, in the night they used to carry burning Torches, and to place goblets full of Wine in all parts of the City. 21. *Μεγαλάρια* vvere the feasts of *Cybele*, called *Magna Mater*, in vvhich vvere exhibited divers spectacles to the people in the moneth of April. 22. *Ματαγεινιά*, vvas *Apollo's* festival, vvhom vvas called *Matageitnias*; and the moneth in vvhich it vvas kept vvas named *ματαγεινιον*; vvhich some say is May, others July. 23. *Μομορσεν*, vvas a feast among the *Ageans*, in vvhich it seems they eat all of one dish; or else but once a day, or else each man a part. These are called *μομορσεν*. 24. *Μυνυχία*, the feast of *Minerva*, kept in the harbour of *Athens*, called *Munichium*. The month

moneth of March was also called *μενορχιον*. 25. *μη-  
ραλια* were sober sacrifices without Wine; therefore  
called *αἶμα*; at Athens these sacrifices were perfor-  
med to Venus, *Αφροδια*; likewise to *Μαεσσυμε*, *Αμυρα*,  
Sol, Luna, the Muses and the Nymphs, and even to Bac-  
chus himself. Sometimes they offered instead of Wine  
*ὕδωρ μάλινον*, water mingled with honey. 26. *τυμη-  
τελια* were the night sacrifices of Bacchus; whence he  
was called *νυκταλ*. 27. *διναρχεια*, were Athenian  
Feasts, so called from the great cup of the same name;  
which being filled with Wine, beardless youths, *δι-  
μύλλοντες* *επιποιεον* *ε* *χολον*, saith *Athenaeus*, being to  
cut their long hair offered to *Hercules*. 28. *Ορνεα*, the  
festivals of *Priapus*, who was called *ὀρνειν*; from *Ornis*,  
a Town of *Peleponnesus*. 29. *δορυφορειν* an Athenian feast  
in which the noble youth carried *δορυ*, Nine-branches  
into *Minerva's* Temple. This feast was instituted  
when *Theseus* returned mourning from *Crete*, upon the  
report of his fathers death *Aegeus*. 30. *παναθηναια*,  
the chief Athenian feast, to the honour of *Minerva*; it  
was celebrated every fifth year. In this were divers  
shews; the youth then used to dance in Armour, called  
*πυρρεια*, from *Pyrrhus* the inventor. The Image of *Pal-  
las* was then carried in a Ship called *Panathenaica*; in  
which the sail called *Peplus* was spread; and on this was  
woven the Giant *Encellodus*, slain by *Pallas*. In this  
feast they used to run with Lamps or Torches; and so  
they did in the Feasts called *Ephestia* and *Promothea*.  
He that overcame, had for his reward *εμπνεν* *ελαιας*, the  
Olive fruit, that is, a pot of Oyl, whereof *Pallas*  
was the Inventer, and none but he could by the  
Law carry any Oyle out of the *Attick* Countrey.  
31. *πυανεφια*, were Feasts dedicated to *Apollo* in  
the moneth *πυανεφιν*, which some take for October, o-  
thers for July. This feast was so called from *πυα*, from  
beanes, or other kind of legumina consecrated to *Apollo*.  
32. *σκια*, an Athenian feast to *Minerva*; the moneth  
in which it was kept was called *σκιπορειν*, from bear-  
ing about in procession *σκια* or *σκιδριον*, a Fan to  
make a shadow from the Suns heat. The Fan was carri-  
ed by *Minerva's* Priest, accompanied with the Gentry of  
Athens out of the Tower; from this they called *Miner-*  
us,

να, Scirada. The month of this feast was thought to be March 33. θηρηλία, this feast was dedicated to Apollo and Diana at Athens in the month of April, which was called θηρηλία. In it the first fruits of the earth were offered to these gods, and boiled in the pot called θηρηλια. 34. ὕμνια, were feasts to Bacchus the god of Wine who was therefore ὕμνιος, and his Temple ὕμνιον, commonly called; this was an Athenian feast. 35. θύξια were feasts dedicated to all the gods together. This feast by the Latines is called dies pandicularis, and communicavius. Theoxenia also were games exhibited to Apollo, who was called Theoxenus, and this κοινὸν ἑστὶν common feast was at Delphi, consecrated peculiarly to Apollo. This feast was so called παρὰ τὸ ἐνιζῆν τοῖς θεοῖς, because all the gods were entertained at a Feast. Castor and Pollux were the authors of this feast; for when Hercules was deified, he committed to these Dioscuri the care of the Olympick games, but they devised this new feast of Theoxenia. It was chiefly observed by the Athenians in honour of forreign gods; for among them θεοὶ ξενικοὶ πρᾶνται, saith Hesychius, the forreign gods were worshipped. This feast is called by Pindarus ξενιαί τραπέζαι, hospitable tables, and the sacrifice ξενισμός. 36. θῆα was the feast of Bacchus, in whose Temple three empty Vessels in the night time were filled with Wine, but none knew how, for the doors were fast locked & guarded. Thua also was the first Priestesse of Bacchus, from which the rest are called Thyade. 37. τεντιεα were the feasts of Bacchus every third year, in Latine Triennialia and Triennia, of which Ovid. Celebrant repetita Triennia Bacche. Some other Festivals the Greeks observed, but of less note.

Of these see Suidas, Athenaeus, Rhodiginus, Gyradius, Hesychius, 3 Tertullian, Austin, Plutarch, Fal. Pollux, the Scholia to Aristophanes, Marcellus, and others.



## The Contents of the Sixth Section.

*Of the two prevalent Religions now in Europe. 2. Of Mahomet's Law to his Disciples. 3. Of the Mahometans opinions at this day. 4. Mahomet, not the Antichrist. 5. Of their Sects, and how the Turks and Persians differ. 6. Of the Mahometan Religious Orders. 7. Of their other Hypocritical Orders. 8. Of their secular Priests. 9. Of the Mahometan devotion, and parts thereof. 10. Of their Ceremonies in their Pilgrimage to Mecca. 11. The Rites of their Circumcision. 12. Their Rites about the sick and dead. 13. The extent of Mahometanism, and the causes thereof. 14. Mahometanism, of what continuance.*

### S E C T. VI.

#### Quest.

Mahometans,  
their Religion.



*What are the two prevalent Religions this day in Europe?*

*A. Mahometanism, and Christianity. The former was broched by Mahomet the Arabian, being assisted by Sergius a Nestorian Monk, with some other Hereticks and Jewes, about 600 years after Christ; for Mahomet was born under Mauritius the Emperor, anno Christi, 591. and under Heraclius; anno 623. he was chosen General of the Saracen and Arabian Forces, and then became their Prophet, to whom he exhibited his impious doctrine and law,*



Lavv, vvhich he pretended vvas delivered to him by the Angel *Gabriel*. But his Book, called the *Alcoran*, vvas much altered after his death, and diuers different copies thereof spread abroad, many of vvhich vvere burned, and one retained, vvhich is novv extant. This is divided into 124. Chapters, vvhich are fraughted vvvith Fables, Lyes, Blasphemies, and a meer hodge-podge of Fooleries and Impieties, vvithout either Language or Order, as I have shewved in the Caveat I gave to the Readers of the *Alcoran*; yet to him that readeth this Book a thousand times, is promised a Woman in his Paradise, vvwhose eye-browvs shall be as wide as the Rainbow. Such honour do they give to their ridiculous Book called *Musaph*, that none must touch it till he be vvashed from top to toe, neither must he handle it vvwith his bare hands, but must vvrap them in clean linnen. When in their Temples it is publickly read, the Reader may not hold it lower then his girdle; and vvhen he hath ended his reading, he kisseth the Book, and layeth it to his eyes.

See *Lan'ceus*  
and others.

Q. *What Law did Mahomet give to his Disciples?*

A. His Lavv he divides into eight Commandments. *Their Law.*  
The first is to acknowledge onely one God, and onely one Prophet, to vvrit, *Mahomet*. 2. The second is concerning the duty of Children to their Parents. 3. Of the love of Neighbours to each other. 4. Of their times of prayer in their Temples. 5. Of their yearly Lent, vvvhich is carefully to be observed of all for one moneth or thirty days. 6. Of their Charity and Alms-deeds to the poor and indigent. 7. Of their Matrimony, vvhich every man is bound to embrace at 25 years of age. 8. Against Murder. To the observer of these commands he promiseth Paradise; in vvvhich shall be sicken Carpets, pleasant Rivers, fruitfull Trees, beautifull Women, Musick, good Cheer, and choice Wines, store of Gold and silver Plate, vvwith precious stones, and such other conceits. But to those that shall not obey this Lavv, Hell is prepared, vvwith seven gates, in vvvhich they shall eat and drink fire, shall be bound in Chains, and tormented vvwith scalding vvaters. He proveth the Resurrection by the story of the seven Sleepers, vvvhich slept 360. years in a Cave. He prescribes also diuers morall

and judicial Precepts, as abstinence from swines flesh; blood, and such as die alone: also from adultery and false witness. He speaks of their *Fridays* devotion; of good works; of their Pilgrimage to *Mecca*; of civility to each other; of avoiding covetousness, usury, oppression, lying, casual murder, disputing about his *Alcoran*, or doubting thereof. Also of prayer, alms, washing, fasting, and Pilgrimage. He urgeth also repentance, forbideth swearing, commends friendship, will not have men forced to Religion; will not have mercy or pardon to be shewed to enemies. He urgeth valour in Battle, promising rewards to the courageous, and shewing that none can die till his time come, and then is no avoiding thereof.

*Q. What other opinions do the Mahometans hold at this day?*

*Their opinions.*

*A.* They hold a fatal necessity, and judge of things according to the success. They hold it unlawful to drink Wine, to play at Chess, Tables, Cards, or such like recreations. Their opinion is, that to have Images in Churches is Idolatry. They believe that all, who die in their wars, go immediately to Paradise, which makes them fight with such cheerfulness. They think that every man, who lives a good life, shall be saved, what Religion soever he professeth; therefore they say that *Moses*, *Christ*, and *Mahomet*, shall in the resurrection appear with three banners, to which, all of these three professions shall make their repair. They hold that every one hath two Angels attending on him; the one at his right hand, the other at his left. They esteem good works meritorious of Heaven. They say that the Angel *Israphil* shall in the last day sound his Trumpet, at the sound of which, all living creatures (Angels not excepted) shall suddenly die, and the Earth shall fall into dust and sand; but when the said Angel soundeth his Trumpet the second time, the souls of all that were dead shall revive again: then shall the Angel *Michael* weigh all mens souls in a pair of scales. They say there is a terrible Dragon in the mouth of Hell; and that there is an iron Bridge, over which the wicked are conveyed, some into everlasting fire, and some into the fire of Purgatory. They hold that the Sun at his rising,

rising, and the Moon at her first appearing should be revered. They esteem Polygamy no sin. They hold it unlawful for any man to go into their Temples not washed from head to foot; and if after washing, he piss, go to stool, or break wind upward or downward, he must wash again or else he offends God. They say, that the Heaven is made of smok, that there are many Seas above it; that the Moons light was impaired by a touch of the Angel *Gabriels* wing, as he was flying along, that the Devils shall be saved by the *Alcoran*. Many other favourless and senseless opinions they have, as may be seen in the Book called *Scala*, being an Exposition of the *Alcoran* Dialogue wise.

*Q. Was Mahomet that great Antichrist spoken of by St. Paul, 2. Thess. 2. and by St. John in the Apocalypse?*

*A* No: For *Mahomet* was an Arabian, descended from *Ismael* and *Hagar*: but *Antichrist* (if we will believe the ancient Doctors of the Church) shall be a Jew, of the Tribe of *Dan*. 2. *Antichrist* shall come in the end of the world, and as the Church anciently believed, immediately before Christs second coming; but *Mahomet* is come and gone, above a thousand years ago. 3. The ancient Fathers believed that the two Witnesses, which shall oppose *Antichrist*, and shall be slain by him, are *Henoch* and *Elias*; but these are not yet come. 4. The tradition of the primitive Church was, that *Antichrist* shall reign but three years and a half, supposing that this period of time is meant by time and times, and half a time: but *Mahomet* we know reigned many more years. 5. *Antichrist* will wholly oppose himself against Christ, vilifie him, set himself up in his stead; and to extol himself above all that is called God: but *Mahomet* doth speak honourably of Christ, in calling him the Word of God, the Spirit of God, the Servant of God, the Saviour of those that trust in him, the Son of a Virgin, begot without the help of man, &c. as may be seen in his *Alcoran*. 6. Our Writers, as *Forbes*, *Cantwright*, &c. hold that *Antichrist* is described *Revel. 9.* under the name of that Star which fell from Heaven, having the key of the bottomless pit, and under the name of *Abaddon*, and *Apollyon*; but that *Mahomet* with his followers are set out in that same Chapter

*Mahomet, not that great Antichrist spoken of by Saint Paul and Saint John*

under the four angels bond in the great River *Euphrates*. 7. The Apostle 2. *Thess.* 2. saith, that *Antichrist* shall sit in the Temple of God as God, and shall exalt himself above all that is called God. But this cannot be meant of *Mahomet*, for he never sat in the Temple of God; whether by this word we understand the Temple of *Jerusalem*, or the Church of Christ; for he and his Disciples separated themselves from the Church of Christ, and will have no communion with Christians. 8. *Antichrist* is to come with signs and lying wonders, and by these to raise his Kingdome. But *Mahomet* came with the sword, and by it subdued the neighbouring Nations, so that neither he nor his followers did or do pretend to any wonders. 9. Our Writers say that *Antichrist* is not to be taken for a particular person, but for a whole company or society of people under one head; but *Mahomet* was a particular person. 10. *Antichrist* is to be destroyed by the breath of the Lords mouth; but *Mahomet* died a natural death. By all these reasons then it appears, that *Mahomet* cannot be that great *Antichrist* who is to come in the end of the world. Yet I deny not but he was an *Antichrist* in broaching a Doctrine repugnant to Christs Divinity. Such an *Antichrist* was *Arius*; likewise in persecuting Christ in his members, he may be called *Antichrist*; and so might *Nero*, *Domitian*, *Dioclesian*, and other persecutors. Besides, the number of the beast 666. is found in *Mahomet's* name, and so it is found in divers other names. If we consider the miseries, desolation, and blood that have followed upon the spreading of *Mahometanism* in the world, we may with *Peregrinus* on *Revel.* 6. conclude that *Mahomet* is signified by death, which rideth on the pale Horse, followed by Hell or the Grave; to whom was given power over the fourth part of the Earth, to kill with the sword, with famine, &c. For he was the death both of soul and body to many millions of people; upon whose Wars followed destruction, famine, pestilence, and many other miseries, in that part of the world, where he and his successors have spread their doctrine and conquests.

Q. Are all the *Mahometans* for one profession?

their Sects.

A. No; for there be divers Sects amongst them; but the

the two main Sects are, that of the *Arabians*, followed by the *Turks*; and of *Hali* by the *Persians*. To this *Hali Mahomet* bequeathed both his Daughter and his Alcoran, which the *Persians* believe is the true Copy, and that of the *Turks* to be false. This *Hali* succeeded *Mahomet*, both in his Doctrine and Empire; whose interpretation of the Law they embrace for the truest. As the Saracen *Caliphs* of old, exercised both the Kingly and Priestly office; so both are claimed by the modern *Persians*; for both were performed by *Mahomet* and *Hali*. But to avoid trouble, the *Persian Sophi* contents himself with the Secular Government, leaving the Spiritual to the *Muslaed Dini*, who is the *Musiy* in *Turky*. These two Sects differ in many points: for the *Arabian*, make God the author both of good and evil; but the *Persians* of good only; the *Persians* acknowledge nothing eternal but God; the *Turks* say that the Law is also eternal; the *Persians* say that the blessed souls cannot see God in his Essence, but in his Effects or Attributes; the *Turks* teach that he shall be visible in his Essence. The *Persians* will have *Mahomet's* soul to be carried by the Angel *Gabriel* into Gods presence when he received his Alcoran. The *Turks* will have his body carried thither also. The *Persians* pray but three times a day, the *Arabians* five times; other differences they have, but these are the chief Doctrinal differences: the main is about the true Alcoran, the true interpretation thereof, and the true successor of *Mahomet*; for they hold *Enbocar*, *Osman*, and *Homer*, whom the *Turks* worship, to have been usurpers, and *Hali* the only true successor of *Mahomet*, whose Sepulchre they visit with as great devotion as the *Turks* do the other three.

See *Horius*,  
*Lazearus*,  
*Kaolles*, *Came-*  
*rinus*, *Jovin*,  
&c.

**Q.** what religious Orders have the Mahometans?

**A.** Most of their Religious Orders are wicked and irreligious. For those whom they call *Imatley* and *religious brothers of love*, are worse than beasts in their lusts, sparing neither women nor boys; their habit is a long coat of a violet colour, without seam, girt about with a golden girdle, at which hang silver Cymbals, which make a jangling sound; they walk with a book in their hand, containing love Songs & Sonnets, in the *Persian* tongue; these go about singing, and receive money

Mahometans,  
their religious  
orders.



for their Songs, and are alwayes bare-headed, wearing long hair, which they curl. The Order of *Calender* professeth perpetual Virginity, and have their own peculiar Temples, or Chappels. They wear a short coat made of Wool and Horse-hair, without sleeves; they cut their hair short, and wear on their heads Felt-hats from which hangs tufts of Horse-hair, about a hand-breadth. They wear iron rings in their ears, and about their necks and arms; they wear also in their Yard an iron or silver ring of 3 *lib.* weight, whereby they are forced to live chastely; they go about reading certain Rimes or Ballads. The Order of *Dervises* go about begging almes in the name of *Haly*, Son in law to their god *Mahomet*. They wear two Sheep-skins dried in the Sun, the one whereof they hang on their back, the other on their breast; the rest of their body is naked. They shave their whole body, go bare-headed, and burn their temples with an hot Iron. In their ears they wear rings, in which are precious stones, they bear in their hand a knotty club. They are desperate Assassins, will rob and murder when they finde occasion; they eat of a certain herb called *Asserad* or *Mutlach* which makes them mad; then they cut and slash their flesh; the madder they are, the more they are revered. In *Natolia*, neer the Sepulchre of a certain Saint of theirs, is a Covent of these Monks, being about five hundred, where once a year there is kept a general meeting of this Order, about eight thousand, over whom their superior called *Assambaba* is President. On the Friday after their Devotions, they make themselves drunk with *Asserad* in stead of Wine; then they fall to dancing in a round, about a fire, singing Ballades; which done, with a sharp knife they cut flowers and figures on their skins, for the love of those Women they most affect. This Feast holdeth seven day; which ended, with banners displayed, and drums beating, they depart all to their severall Covens, begging alms all the way as they march. Their fourth Order called *Turlach*, are clothed like the *Dervises*, but that they wear also a Beas-skin in stead of a Cloak, but they go bare-headed and shaven; they anoint their heads with Oyl again<sup>st</sup> cold; and burn their temples again<sup>st</sup>

against defluxions. Their life is beastly and beggerly, living in ignorance and idleness; they are begging in every corner, and are dangerous to meet with in desert places, for they will rob and plunder; they profess Palmistry like our *Gypsies*, who use to pick silly Womens pockets, as they are looking in their hands. They carry about with them an old man, whom they worship as a Prophet; when they mean to have money from any rich man, they repair to his house, and the old man there prophesieth sudden destruction against that house; which to prevent, the Master of the house desires the old mans prayers, and so dismisseth him and his train with money, which they spend wickedly; for they are given to Sodomy and all uncleannesse.

See *Menavino, Nicholas, Nicholai, Septencastrensis, &c.*

*Q.* Are there no other hypocritical Orders amongst them?

*A.* Yes, many more. Some whereof go naked, excepte their privities, seeming no ways moved either with Summers heat, or Winters cold; they can endure cutting and flashing of their flesh, as it were insensibly, to have their patience the more admired. Some will be honoured for their abstinence in eating and drinking sparingly and seldom. Some profess poverty, & will enjoy no earthly things. Others again profess perpetual silence, and will not speak, though urged with injuries and tortures. Some avoid all conversation with men. Others brag of Revelations, Visions, and Enthusiasmes. Some wear Feathers on their heads, to shew they are given to contemplation. Some have Rings in their ears, to note their subjection and obedience in hearkning to spiritual Revelations. Some bear chains about their necks and arms, to shew they are bound up from the world; some by their mean cloaths brag of their poverty. Some to shew their love to hospitality, carry Pitchers of clean water, which they proffer to all that will drink, without taking any reward. Some dwell at the graves of the dead, and live on what the people offers them. Some of them have secret commerce with Women, and then give out that they conceive and beare children without the help of men, purposely to extenuate the miraculous birth of Christ. Some are *Antinomians*, affirming that there is no use of the Law, but that men are saved by Grace.

Some

See Georgio-  
vitz, Septem-  
castriensis, Bus-  
bequius, and  
others.

Their secular  
Priests.

See Cassinian,  
Knolles, &c.

Their devotion.

Some are for traditions and merits, by which salvation is obtained, and not by Grace. These addict themselves wholly to Meditation, Prayer, Fasting, and other spiritual exercises; there be some who are accounted Hereticks, for they hold that every man may be saved in his own Religion, and that Christs Law is as good as *Mahomet's*; therefore they made no scruple to enter into Christian Churches to sign themselves with the Crosse and besprinkle themselves with Holy Water. These Votaries have their Saints, to whom they have recourse in their wants, and to whom they assign particular Offices; some have the charges of travellers, some of children, some of child-bearing-women, some of secrets, and such like. They have also their Martyrs, Reliques, and lying miracles.

Q. What secular Priests have they?

A. They have eight Orders or Degrees; 1. The *Mophti*, or their Pope, on whose judgement all depend, even the Great *Turk* himself, both in spiritual and secular affairs. 2. The *Caldelescher*, who under the *Mophti* is judge of all causes, both Civil and Ecclesiastical. 3. The *Cadi*, whose office is to teach the people. 4. *Modecis*, who have the charge of Hospitals. 5. *Antiphi*, who publicly read the heads of the Mahometan superstition, holding in one hand a naked Sword, in the other a Semiter. 6. *Imadi*, who in their Temples have charge of the Ceremonies. 7. *Meizin*, who on their Towers sing, and call the people to prayer. 8. *Sopei*, who are their singing-men in their Temples. The higher Orders are chosen by the grand Seignior. The inferiour by the people, who have a small pension from the *Turk*; which being insufficient to maintain them, they are forced to work and use trades. There is required no more learning in them, but to read the Alcoran in Arabian, for they vwill not have it translated. To strike any of these is the losse of a hand in a *Turk*, but of life in a Christian. In such esteem they have their beggerly Priests.

Q. Wherein doth the Mahometans devotion consist chiefly?

A. In their multitudes of Mosches, or Temples, the chief of vvhich is Saint *Sophi* in Constantinople, built  
or

or rather repaired by *Justinian*. 2. In their Hospitals; both for poor and strangers. 3. In their Monasteries and Schools. 4. In their washings, whereof they have three sorts. One of all the body. Another of the private parts only. The third of the hands, feet, face, and organs of the five senses. 5. In giving of Alms either in money or in meat; for their manner is to sacrifice beasts, but not as the *Jews* upon Altars; these beasts they cut in pieces and distribute among the poor. Their other sacrifices, which either they offer, or promise to offer when they are in danger, are so divided, that the Priests have one share, the poor another; the third they eat themselves. 6. In making of Vows, which are altogether conditional; for they pay them if they obtain what they desire, otherwise not. 7. In adorning their Temples with multitudes of Lamps burning with Oyl, and with Tapestry spread on Mats, upon which they prostrate themselves in prayer. On the Walls are written in golden Letters, *There is but one God, and one Prophet Mahomet*. 8. In praying five times a day, and on Friday which is their Sabbath (because *Mahomet's* birth day,) six times, bowing themselves to the ground, twice as often as they pray. Whosoever absents himself, chiefly on Friday, and in their Lent, is punished with disgrace, and a pecuniary Mult. 9. In divers ridiculous ceremonies acted by their Priests, as pulling off the shoes, which all people are tied to do when they enter into their Temples. in stretching out the hands and joyning them together, in kissing the ground, in lifting up the head, in stopping of the ears with their fingers, in praying with their faces to the South, because *Mecca* is there, in wiping their eyes with their hands, in observing a Lenten Fast for one moneth in a year, changing the moneth every year, so that they fast one whole year in twelve; and then they abstain from all meat and drink, till the stars appear. In plucking off their hairs at the end of their Fast, and in painting of their nails with a red colour. 10. In Pilgrimages to *Mecca*, in Circumcision of their Children, in feasting at the Graves of the dead, and in other such vain Ceremonies.

See *Georgia*,  
*Italy*, *Kneller*,  
*Parchas*, &c.

Q. u. h. a. c.

Q. What Ceremonies observe they in their Pilgrimage to Mecca?

Their Pilgrimage to Mecca.

A. This journey is undertaken and performed every year, and it is held so necessary, that he, who doth not once in his life go this Pilgrimage, shall be assuredly damned; whereas Paradise and Remission of sins is procured to them that go it. The way is long and tedious to those of *Grece*, being six moneths journey, and dangerous by reason of *Arabian* thieves, mountains of sand, with which divers are overwhelmed; and want of water in those sandy and barren desarts. Their chief care is to be reconciled to each other, where there is any difference, before they go; for if they leave not behind them all grudges and quarrels, their Pilgrimage will do them no good; they begin their journey from *Cairo*, about three weeks after their *Easter*, called *Bairam*, being guarded with 200 *Spachi* on Dromedaries, and 200 *Janzaries* on Camels with eight pieces of Ordnance, a rich Vesture for the Prophet; and a green Velvet covering wrought with gold to cover his Tomb, which the *Bassa* delivers to the Captain of the Pilgrims. The Camels that carry these Vestures are covered with cloath of gold, and many small bells; the night before their departure is kept with great Feasting and triumphs. No man may hinder his wife from this Pilgrimage, and every Servant is made free that goeth it. The Camel that carrieth the Box with the *Alcoran* is covered with cloath of gold and silk, the Box with silk onely during the journey, but with gold and Jewels at their entring into *Mecca*. Musicians also and singers encompass the Camel, and much vain Pomp is used in this Pilgrimage. They use divers washings by the way, when they meet with water. When they come to *Mecca* the house of *Abraham*, which they fable was miraculously built, receiveth a new covering and a new Gate; the old Vesture is sold to Pilgrims, which hath a Vertue in it to pardon sins; after many idle Ceremonies performed, they go round about *Abrahams* house seven times; then they kisse a black stone, which they believe fell down thither from Heaven; at first it was white, but by the often kissing of sinners it is become black; then they wash themselves in the Pond



Pond *Zunzum*, without the Gate five paces; this Pond the Angel shewed to *Hagar* when she wanted water for *Ismael*. Of this also they drink, and pray for pardon of their sins. After five days abode at *Mecca*, they go to the *Hill of pardons*, 14. miles distant, and there they leave all their sins behind them, after they have heard a Sermon, and prayed, and offered Sacrifices. Upon their return they must not look back to the Hill, lest their sins follow them. From hence they repair to *Medina*, where *Mahomet's* Sepulchre is thought to be; but by the way they run up a certain Hill, which they call the Mount of Health; they run, that they may sweat out all their sins. Thence they come pure to the Seducers Tomb, which notwithstanding they may not see, being hanged about with a Silk Curtain, which by the *Eunuchs*, being 50. in number to attend on the Tomb, and to light the Lamps, is taken down, when the Pilgrims Captain presenteth the new one; without, each man gives the *Eunuchs* handkerchiefs, or such like, to touch the Tomb therewith; this they keep as a special Relique. When they return to *Agypt*, the Captain presenteth the *Alcoran* to the *Bassa* to kille, and then it is laid up again; the Captain is Feasted, and presented with a Garment of cloath of Gold. They used to cut in pieces the Camel with his Furniture which carried the *Alcoran*, and reserve these pieces for holy Reliques. The *Alcoran* also is elevated, that all might see and adore it, which done, every one with joy returns to his own home.

See *Verronan*  
*Lanicenus*, and  
others.

Q. What Ceremonies use they about their Circumcision?

A. They are Circumcised about eight years of age; the Child is carried on Horse-back, with a Tullipant on his head to the Temple, with a Torch before him, on a Spear deckt with flowers, which is left with the Priest as his Fee, who first nippeth the end of the skin of the Childs Yard with pincers, to mortifie it, then with his Sizzers he nimble cuts it off, presently a powder is laid on to ease the pain, and afterward Salt. The Childs hands being loosed, looketh, as he is taught by the Priest, towards Heaven, and lifting up the first finger of his right hand, saith these words: *God is our God, and Mahomet is his Prophet*. Then he is carried home.

Their Circum-  
cision.

See *Georgio-  
vitz & others.*

home in state after some prayers and offerings at the Church. Sometimes the Child is circumcised at home; and receiveth his name, not then, but when he is born. They feast then commonly three dayes, which ended, the Child is carried with Pomp to the Bath, and from thence home, where he is presented with diver gifts from his Parents Friends. Women are not circumcised, but are tied to make profession of their *Mahometan* faith.

*Q. What Rites do they observe about the sick and dead ?*

*Their Rites a-  
bout the sick and  
dead.*

*A.* Their Priests and chief Friends visit them, exhort them to repentance, and read Psalms to them. When any dieth, the Priest compasseth the Corps with a string of Beads, made of *Lignum Aloes*, praying God to have mercy on him; then the Priests carry it into the Garden, wash it, and cover it with its own garments, with flowers also and perfumes, and his Turband is set on his head. Women perform this office to the body of a Woman. This done, the body is carried to the Temple with the head forwards, and set down at the Church-door, whilst the Priests are performing their service; then it is carried to the Burial-place without the City: the Priests pray for his soul, are paid for their pains, and feasted at home. Some part of their good Cheer is set on the grave, for the soul to feed on, or for Alms to the poor. They believe there are two Angels, who with angry looks, and flaming fire-brands, examine the dead party of his former life, whom they whip with fiery Torches if he be wicked; if good, they comfort him, and defend his body in the grave till the day of Judgement; but the bodies of the wicked are knocked down nine fathoms under ground, and tormented by their angry Angels, the one knocking him with an hammer, the other tearing him with an hook, till the last day; against this torment the *Turks* use to pray at the graves of the dead. The Women there do not accompany the dead to the grave, but stay at home weeping, and preparing good Cheer for the Priests and others of the departed mans friends. They believe that when the Corps hath been in the grave one quarter of an hour; that a new spirit is put into it, is set upon its knees, and is examined by the  
forsoaid

foresaid Angels of his faith and works. They believe also that it is a work of charity, and conducive to the soul of the defunct, if the Birds, Beasts, or Ants be fed with the meat which they set on the graves of the dead.

See Menazino;  
Belconius, &c.

*Q.* How far hath this Mahometan Superstition got footing in the world?

*A.* Though it be not so far extended as Gentilism, yet it hath over-reached Christianity; not in Europe, where Christianity prevaieth, but in Africa, where it hath thrust out the ancient Christian Churches; and erected the half-Moon in stead of the Crosse, except it be among the *Abyssins*, and some small places held by the *Spaniard* or *Portugal*. But in *Asia* it hath got deeper footing, having over-run *Arabia*, *Turky*, *Persia*, some part of *Mogils* Country, and *Tartaria*, onely here and there some small Congregations of Christians are to be found. In *America* indeed it is not as yet known. Now the reasons why this superstition is not so far spread are these. 1. The continual jars, frivolous debates, & needles digladiations about questions of Religion among Christians, which hath made the world doubt of the truth thereof, and takes away the end and scope of Religion, which is to unite mens affections; but the remedy is become the disease, and that which should cure us, woundeth us. 2. The wicked and scandalous lives both of Christian Laity & Clergy: for the *Mahometans* generally are more devout in their religious duties, and more just in their dealings. 3. The *Mahometans* conquests have in those parts propagated their Superstition. 4. Their religion is more pleasing to the sense than Christianity; for men are more affected with sensitive pleasures, which *Mahomet* proffers in his Paradise, then with spiritual, which are lesse known, and therefore lesse desired. 5. The greatnesse of the *Turkish* tyranny over Christians; the rewards and honours they give to those that will turn *Muselmens*, or *Mahometans*, are great inducements for weak spirits to embrace that Religion; for a Christian *Runcado* that will receive circumcision among them, is carried about the streets with great joy and solemnity, is presented with many gifts, and made free from all taxes: for which very cause, many, both *Greeks* and *Al-*  
*baniacs*,

banians, have received circumcision. 6. The liberty, which is permitted to multiply Wives, must needs be pleasing to carnal-minded men. 7. They permit no man to dispute of their *Alcoran*; to call any point of their Religion in question; to sell the *Alcoran* to strangers, or to translate it into other Languages: It is death to offend in any of these, which is the cause of much quietness and concord among them. 8. They inhibit the profession of Philosophy among them, and so they keep the people in darkness and ignorance, not suffering the light to appear, and to detect their errors. 9. They teach, that all, who live a good life, shall be saved, whatsoever his Religion be; this makes many weak Christians revolt from their holy faith without scruple or check of conscience; for what care they, whether they serve *Christ* or *Mahomet*, so they be saved? 10. They hold, that after a certain time of torments in Hell, the wicked shall be released from thence; *This doctrine is more pleasing to wicked men than Christianity, which admits of no redemption from Hell, nor any mitigation of eternall torments.* 11. Men are much taken with morall out-sides, whereby the Turks exceed Christians; for they are more modest in their conversation generally than we; Men and Women converse not together promiscuously, as among us; they are lesse sumptuous in their buildings; lesse excessive and phantastical in their cloaths; more sparing in their dyet, and altogether abstemious; more devout and reverent in their Churches, so that they will not suffer a piece of paper to be trod upon, or lie on the ground, but will take it up, kiss it, and lay it in some place out of danger; and this is, because the name of God and *Mahomet's* Law is written upon Paper; they are also more sober in their speeches and gesture, and more obedient to their Superiours than we are. 12. There is nothing more pleasing to our nature than private revenge; which by *Christ's* Law is prohibited, but by the *Mahometan* Law is allowed; for they are to hate, and to kill their enemy, if they can. 13. *Arianism*: had infected most of the Eastern Churches; therefore it was no wonder if they received *Mahomet's* Doctrine, which was grounded upon *Arian's* his Heresie. 14. They

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suffer no man to blaspheme Christ, but honour him, and speak reverently of him; so they do of *Moses* and *Abraham*; which makes that neither *Jewes* nor *Christians* are in those parts much averle from, or violent against their Religion. 15. They have been alwayes very zealous and diligent in gaining Profelytes, and yet force no man. For these, and such like reasons, let us not wonder at the great encrease of Mahometanism in the world.

Q. Of what continuance is Mahometanism?

A. Mahomet was born in the year of Christ, 592. in the time of St. Gregory the Pope, and Mauritius the Emperour; according to Genebrard he lived 63. years, of which he spent 23. years in spreading of his Doctrine, then died in the year of our Lord 655. Constantine being Emperour, and Eugenius the first Pope; So that Mahometanism hath lasted already above 1000. years, to the great oppression and vexation of the Church of Christ, and to the eternal dishonour of Christian Princes, who, if they had spent but the tenth part of that blood against the Turks, which they have shamefully and sinfully shed in their own private quarrels; there had not been at this day any remainder of that damnable Sect, which hath longer continued a scourge to the Church of Christ, than ever any enemy did against Gods people of old. For the Egyptians oppressed the Israelites scarce 200 years; the Canaanites 20 years; the Moabites 18 years; the Philistines 40 years; the Assyrians and Chaldeans from the first to the last, did not vex and oppress Gods people above 300 years; afterward they were oppressed by Antiochus Epiphanes forty years; the Christian Church from Nero till Constantine, was afflicted about 260 years; and afterward by the Goths & Lombards neer 300 years. But this oppression of the Church by Mahomet hath, as I said, lasted above one thousand years. The reasons are divers; as I have shewed in the former question; to which may be added these. 1. By this long persecution and tyranny of the Turks, God will try and exercise the faith, patience, constancy, and other vertues of his people; which would corrupt and putrifie like standing water, or Marib fetled upon the Lees, not being poured from vessel to vessel.



vessel. How can the courage of a Souldier be known but in a skirmish ? or the skill of a Mariner, but in a storm ; *Mareet sine adversario virtus* ; that tree, saith *Seneca*, is most strongly rooted in the ground, which is most shaken with the wind. *Nulla est arbor fortis & solidi, nisi in quam venti sepius incurvant, ipsa enim vexatione constringitur & radices certius figit.* 2. God is pleased to continue this tyranny and power of the Mahometans, to the end that Christian Princes may love each other, and stick close together against the common Enemy ; that their Military Discipline might be exercised abroad, and not at home : For this cause the wisest of the Romans were against the utter destruction of *Carthage*, fearing lest the Romans, wanting an Enemy abroad, should exercise their Swords against themselves ; which fell out accordingly. For the same cause God would not utterly destroy the *Philistines*, *Ammonites*, *Moabites*, and other neighbouring enemies of the *Jewes*. But such is the madness of Christians, that though we have so potent an enemy close at our doors, ready to devour us, yet we are content to sheath that Sword into our own bowels, which we should employ against the common Foe. 3. God will have this Sword of Mahometanism to hang over our heads, and this scourge to be still in our eyes, that thereby we may be kept the more in awe and obedience ; that if at any time we start aside, like a broken bowe, we may return again in time, considering God hath this whip ready and at hand to correct us. Thus God left the *Canaanites* among the *Jewes*, to be pricks in their eyes, and goads in their sides. *I will not (saith the LORD) drive out any from before them of the Nations which Iosuah left when he died ; that through them I might prove Israel, whether they will keep the way of the Lord to walke therein, &c. therefore the LORD left these Nations without driving them out hastily.* See *Judg.* 2. 21, 22. and 3. 1, 2, 3, &c. 4. God is content to continue this *Mahometan* Sect so long, because Justice is exercised among them, without which, a State or Kingdome can no more stand, than a tree without a root, or a house without a foundation : they are also zealous and devout in

in their way; and great enemies to Idolatry, so that they will permit no Images to be painted or carved among them; knowing that God is not offended so much against any sin as against Idolatry, which is spiritual adultery, most destructive of that Matrimonial conjunction between God and us. 5. The Lord by the long continuance of the Mahometanism, will punish the perfidiousness and wickedness of the Greek Emperours, as likewise the multitude of Heresies and Schisms hatched in that Church. 6. This Sect of Mahometanism is so made up of Christianity, Judaism, and Gentilism, that it abates the edge of any of these Nations, from any eager desire of its extirpation.

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## The Contents of the Seventh Section.

*The Christian Religion propagated.* 2. *The decay thereof in the East by Mahometanism.* 3. *Persecution and Heresie the two great Enemies thereof.* 4. *Simon Magus the first Heretick with his Disciples.* 5. *Menander, Saturninus, and Basilides, Hereticks.* 6. *The Nicholaitans and Gnosticks.* 7. *The Carpocratians.* 8. *Cerintus, Ebion, and the Nazarites.* 9. *The Valentinians, Secundians, and Ptolimians.* 10. *The Marcites, Colarbasij, and Heracleonites.* 11. *The Ophites, Cainites, and Sethites.* 12. *The Archonticks and Alcothypræ.* 13. *Cerdon and Marcion.* 14. *Apelles, Siverus, and Tacianus.* 15. *The Cathaphrygians.* 16. *Pepuzians, Quintilians, and Artotyrites.* 17. *The Quartidecimani, and Alogiani.* 18. *The Adamians, Ecclesiæns, and Theodocians.* 19. *The Melchisedicians, Bardesaniasts and Noetians.* 20. *The Valefians, Catheri, Angelici, and Apostolici.* 21. *The Sabellians, Originians, and Originists.* 22. *The Samosatrenians and Phorinians.* 23. *The Manichæan Religion.* 24. *The Hierachites, Melitians, and Arrians.* 25. *The Audians, Semi-arrians, and Macedonians.* 26. *The Ærians, Ærians, and Apollinarists.* 27. *The Antidicomarianites, Messalians, and Metanomonites.* 28. *The Hermians, Proclanites, and Patricians.* 29. *The Ascites, Pattalorinchites, Aquarii, and Coluthiani.* 30. *The Floriani, Æternales, and Nudipedales.* 31. *The Donatists, Priscillianists, Rhetorians, and Feci.* 32. *The Theopalchites, Tritheists, Aquei, Melitonii, Ophci, Tertullii, Liberatores, and Nativitarii.* 33. *The Luciferians, Jovinianists, and Arabicks.* 34. *The Collyridians, Paterniani, Tertullianists, and Abelonites.* 35. *The Pela-*

## SECT. 7. of EUROPE

Pelagians, Predestinati, and Timotheans. 36. The Nestorians, Eutyrians, and their Spawn.

### SECT. VII.

#### Quest.



What is the other great Religion professed in Europe?

A. Christianity; which is the Doctrine of Salvation, delivered to man by Christ Jesus the Son of God, who assuming our nature of a pure Virgin, taught the Jews the true way to happiness, confirming his doctrine, by signs and miracles; at length sealed it with his blood; and so having suffered death for our sins, and rose again for our justification, he ascended to his Father, leaving twelve Apostles behind him to propagate this doctrine through the world; which they did accordingly, confirming their words with miracles, and their own blood; and so this light of the Gospel scattered all the fogs and mists of Gentile superstition; at the sight of this Ark of the new Covenant, the Dagon of Idolatry fell to the ground: when this Lyon, of the Tribe of Judah, did roar, all the beasts of the forest, that is, the Pagan Idols, or Devils rather, hid themselves in their dens. *Apollo* complained that his Oracle's failed him, and that the Hebrew child had stopped his mouth. When it was proclaimed at *Palotes* by *Thomas* the Egyptian ship-master, that the great god *Pan* was dead, all the evil spirits were heard to howle and bewaile the overthrow of their Kingdom; *Porphiri* complained that the preaching of Christ had weakened the power of their gods, and hindred the gain of their Priests. The bones of *Babylas* so hindred *Apollo*, that he could deliver no Oracle while they were there. The *Delphick* Temple fell down with earthquake and thunder, when *Julian* sent to consult with the Oracle. Such was the irresistible power of the two-edged sword, which came out of Christ's mouth, that nothing was able to withstand it. The little stone, cut out of the mountain without hands,

*Christianity began*

smote the great Image of *Nebuchadnezzar*, and brake it in pieces; to the Doctrine of twelve poor weak Fishermen, did the great Potentates of the World submit their Scepters. Thus the Stone which the builders refused, became the head of the corner; it was the Lords doing, and its marvellous in our eyes. The terrible beast which with his iron teeth destroyed all the other beasts, is destroyed by the weaknels of preaching, against which the more the *Roman* Empire struggled, the more it was foiled, and found by experience, that the blood of Martyrs was the seed of the Church, which Conquered the great Conquerors, not with Acting, but with suffering; not by the Sword, but by the Word, and more by their death than by their life; like so many *Sampsons* triumphing over these *Philistines* in their death and torments.

*Q. 2. Seeing the power of Religion was so irresistible in the beginning, that it carried all like a torrent before it, how came it to grow so weak within 600. years, that it yielded to Mahometanism?*

*Yields to Mahometanism.*

*A.* When God saw that the ungrateful professors of Christianity began to loath that Heavenly *Manna*, and to covet for Quales of new Doctrine, he gave them leave to eat and poyson themselves therewith. He was not bound to cast pearls before Swine, and to give that which was holy to Dogs. In his just judgements he removed the Candlestick from those who rejected the light, and delighted themselves in darkness; it was fit the Kingdome of God should be taken from them, and given to a people that should bring forth the Fruits thereof. They deserved to be plagued with a Famine who grew wanton and spurned against their Spiritual food. Besides, when the Devil perceived he could do no good by open hostility and persecution, but the more burthen he laid upon the Palm, the more it flourished, and the oftner he flung the Gyant of Religion to the ground, the stronger it grew with *Anteus*: he resolved at last to joyn the Foxes tail to the Lions skin, and to try whether the heat of the Sun would not make the Traveller sooner forsake his cloak, then the impetuosity of the Winde. He choaks all Zeal and Sincerity with the baits of Wealth and Honour; he



he poysons them with ambition, pride, covetousness, and envy; the evil man sowed the tares of dissention and heretical Doctrines in the Lords fields; the spiritual husbandman grew careless and idle, the Shepherds neglect their Flocks, the dogs grow dumb, and so the Lords sheep are suffered to stray, and become a prey to the wolves. The watch-men being inebriated with honour, wealth, ease, and security, fall asleep on the walls, and let the Enemy seise upon the Lords City. It was not then the weakness of Christian Religion that was the cause of *Mahomet's* prevailing; for the heat of the Sun is not weak, though it cannot soften the clay; nor is the good seed, that is cast into barren ground, to be blamed, if it doth not fructifie; neither is the preaching of the Gospel impotent and weak, because it doth not alwayes edifie. All the water in the Sea cannot mollifie a Rock, nor all the rain in the clouds fecundate a stony barren ground. The subject must be capable, or else the Agent cannot operate. *Mahometanism* then prevailing upon Christianity, proceeded from the voluntary perverseness of mens hearts, from the malice and craft of the Devil, and from the just judgments of the Almighty.

Q. 3. What were the Engines that Satan used to overthrow Religion in the beginning?

A. Open Persecution and Heresie; with the one he destroyed the bodies, with the other he poysoned the souls of Christians. Persecution with *Saul* killed it's thousands, but Heresie with *David*, ten thousand. Persecution was the Arrow that did flye by day, but Heresie the Pestilence that raged in the darknesse. Persecution was the pruning-knife that lopped the branches of Religion, but Heresie the Axe laid to the root of the tree. Persecution was the Dragon that drove the Woman into the Wilder nesse, but Heresie the Beast that spake Blasphemies. Open persecution began in *Nero* a Tyrant, but Heresie in *Simon* a Witch. Open persecution began about 66 years after Christs ascension, but Heresie immediately after Christs departure, about the sixth year, in the beginning of *Caligula's* reign. Persecution is the wilde Boar of the Forrest, but Heresie the little Fox that eateth up the Grapes of the Lords Vineyard.

Religion by  
what Engines  
battered.

Hereticks and  
Heresies, namely  
Simon Magus.

Q. 4. *Who was the first Heretick that opposed the Orthodox Religion, and what were his opinions?*

A. *Simon called Magus*, because he was a Witch; a Samaritan by birth, and a Christian by profession; he would have bought the gifts of the Holy Ghost for money, *Acts* 8. 13. He denyed the Trinity, and affirmed himself to be the true God. He taught that the World was made by the Angels, not by God. And that Christ came not into the world, nor did he truly suffer. He denyed also the Resurrection of the flesh, and permitted promiscuous marriages. He likewise affirmed, that the true God was never known to the Patriarchs and Prophets. This point was afterward maintained by *Menander*, *Cerintus*, *Nicholas*, *Saturninus*, and *Basilides*, succeeding Hereticks. Upon this Doctrine also the *Tertullianists*, and *Anthropomorphites* grounded their Heresie, in ascribing a humane body to God. His deny- ing of the Trinity, begot afterwards the *Sabellians*, *Samo- satenians*, *Montanists*, *Praxians*, *Photinians*, and *Priscillianists*. His Heresie, of the Creation of the world by Angels, begot the *Marcionites*, *Manichees*, and the *Angelick* hereticks, who worshipped Angels. In saying that Christ came not, nor suffered, he gave occasion to the Heresies of *Valentinians*, *Cerdonians*, *Marcionites*, *Aphibarducites*, *Docites*, *Samoatenians*, and *Mahometans*. Upon his denial of the Resurrection, *Basilides*, *Valentinus*, *Carpocrates*, *Apelles*, and the *Hierarchites*, grounded their Heresies. Besides, *Epicurism*, *Libertinism*, and *Atheism* got vigour hereby. By permitting licentious- ness and promiscuous copulation, he gave occasion to the *Basilidians*, *Gnosticks*, *Manichees*, *Acatians*, *Eunomians*, and *Mahometans*, to live like beasts, and to slight Mar- riage. Besides these impious opinions, he held Magick and Idolatry lawfull. He gave to the Angels barbarous names. He slighted the Law of *Moses*, as being not from God, and blasphemously denyed the Holy Ghost to be a substance, but a bare virtue or operation, and caused his Disciples to worship his whore *Helena*, or *Selene*, for a goddess.

Q. 5. *Why did Simon Magus & his Scholars, with many other Hereticks since him, besides Jewes and Mahome- tans deny the Trinity?*

A. Partly

See *Austin*, *Irenaeus*, and *Epiphanius*, upon this sub- ject, in their books, they wrote against *Hereticks*.

A. Partly the malice of Satan who hates and persecutes the truth; partly the pride of Hereticks, who would seem wiser than the Church; partly their ignorance, because by natural reason they cannot comprehend this ineffable mystery, and partly malice against Christ, whose Divinity is denied by *Jews and Mahometans*, bred this Heresy notwithstanding the truth is plainly set down both in the old and new Testament, asserted by all the Greek and *Latine* Fathers, confirmed by all General Councils, and proved by all Orthodox Divines; that it is no more repugnant to natural reason for the Father, Son, and Holy Ghost to be one God, than for the soul, mind, and body to be one man: But because this Doctrine is sufficiently proved by all Divines both ancient and modern, and all objections to the contrary answered and refuted, I will forbear to set down what is so plain and obvious, already handled by so many Pens, and will onely shew that the Doctrine of the Trinity was not unknown even by the light of nature to the Gentile Philosophers, Poets and Sybills. *Zoroastres* speaketh of the Father, who having perfected all things, hath delivered them to the second *Munde*; which *Munde* (saith he) hath received from the Father knowledge and power. Here is a plain testimony of the first and second person. Concerning the third, he saith, that the Divine love proceeded from the *Munde* or Intellect; what else is this Divine love but the holy Ghost? The *Chaldean Magi*, which were their Philosophers, acknowledged three beginnings, to wit, *Ormases*, *Mitris*, and *Ariminis*, that is God, the Mind, and Soul, *Mercurius Trismegistus* taught his *Egyptians*, that God who is life and light begot the Word, who is the other Intellect, and maker of all things, and together with him another who is the fiery God, or Spirit; here the three persons are distinctly named. He sheweth also, that the subtil intellect-*Etual Spirit*, by the power of God, did move in the Chaos; this is consonant to the words of *Moses*, The Spirit of God moved on the waters. *Orpheus* singeth the praises of the great God, and of his Word which he first uttered. *Pythagoras* and his Scholars were not ignorant of this Mystery, when they placed all perfection in the number of three, and made love the Original of all things. *Zeno* the Stoick confesseth, that *Logos* the Word is God, and

Trinity denied  
by Simon Ma-  
gus and his  
Scholars, with  
others besides  
Jews and Ma-  
hometans, and  
why.]

and the Spirit of Jove. Socrates acknowledgeth God to be the Minde or Intellect, that the Essence of God is his Idea, which he begets by the knowledge of himselfe, and by which he made the World. Numenius the Pythagorean, Plotinus, Jamblicus, and others do write very plainly of the three Hypostases or Persons in the Trinity, so that no Christian can write more fully; as may be seen in their own words, as they are alledged by Du-Plessis in his Book of the truth of Christian Religion; who citeth also certain Oracles of Serapis the Egyptian chief Idol or Devil; and of Apollo out of Suidas, by which we may see how the evil Spirits are forced to confess the Trinity. I could also alledge the testimonies of the Sybills to the same purpose; but because I study brevity, and these Heathen testimonies, and Sybillin verses; are cited by Clement Alexandrinus, Origen against Celsus, Cyril against Julian, Eusebius in his Preparation, Saint Augustine in his books of the City, &c. I forbear to insist any more on this subject. And as the Gentiles gave testimony to this plurality of persons, so did the Jewes also, though now they reject this Doctrine, thinking that we by worshipping the Trinity, do worship three Gods; but their ancient Rabbins do prove the Trinity out of the Old Testament, as Rabbi Simeon, the son of Johai brings a place out of Rabbi Ibba upon Deut. 6. Hearken O Israel, the Lord our God is one God, In the Hebrew thus יהוה אלהינו יהוה אחד Jehovah Elohenu, Jehovah Echad. He shews that the first Jehovah is God the Father; the second word Elohenu, our God, is God the Son; for so he is called by the Prophet, and Evangelist, Emanuel, God with us. The third word Jehovah is God the holy Ghost. And the fourth word Echad, that is One, is to shew the Unity of Essence in this plurality of persons. Many other passages I could alledge out of the writings of the ancient Rabbies to confirm this truth; but this is already performed by Galatinus in his Books De arcanis Catholicæ veritatis.

Q. 6. Who were Simons principal Scholars, and what were their opinions?

Meander.

A. Meander a Samaritan also, and a Magician. He flourished at Rome, in the time of Titus, about 49 years after Christ. He held the same insidious Opinions that

Simon

*Simon* did ; but differed from him in saying that himself and not *Simon* was the Saviour of the World ; and that therefore all should be baptized in his name, and not in the name of *Simon* or *Christ*, and that all such should in power excell the Angels , and should live immortally here ; so he denied the Resurrection of the flesh. To him succeeded *Saturninus*, and his fellow Scholar *Basilides*, about the fiftenth year of *Adrian*, the Emperour, and after *Christ* the hundredth. *Saturninus* was of *Antioch*, and infected *Syria* with his poyson, as *Basilides* did *Egypt*. *Saturninus* held the same impieties with *Simon* and *Menander*, but differed from them in saying that the world was made onely by seven Angels, and not by all, against the Will and Knowledge of God. He taught also that some men were naturally good, and some naturally evil ; and that nothing must be eat that hath life in it, which was the Doctrine afterward of the *Manichees*. And impiously affirmed that some of the ancient holy Prophets spake, and were sent by Satan. *Basilides* alio was a *Simonian* Heretick, but differed from him, in holding there were so many Heavens as dayes in the year, to wit, 365. the chief god he called *Ἀβραξας*, in the letters of which name are contained 365. He held also, that this inferiour World and Man, was created by the 365th. or last Heaven. He taught also, that the superiour god *Abraxas* Begot the *Minde*, this the *Word* : Of the *Word* came *Providence*, of *Providence* *Wisdom* : Of *Wisdom* the *Angels* were begot ; the last of which was the God of the *Jewes*, whom he calls an ambitious and a turbulent God, who had attempted to bring all nations in subjection to his people. He said that *Christ* was sent by *Abraxas* to oppose the turbulent God of the *Jewes*, and doth not call him *Jesus* and Saviour, but *Goal* a Redeemer. He held it unlawful to suffer Martyrdom for *Christ* ; He permitted Idolatry, and taught that no voluntary sin was pardonable, and that Faith was not the gift of God, but of Nature, as also Election. The other Errors which this *Egyptian* held (for he was of *Alexandria*) were the same that *Simon* maintained.

*Saturninus*

*Basilides*

See *Irenæus*,  
*Austin*, *Theodor*  
*doret*, *Tertullian*,  
*Epiphanius*,  
&c.

Q. 7. What was the Religion of the Nicholaitans and Gnosticks.

A. The



*Nicholaitans.**Gnosticks.*

A. The *Nicholaitans*, so called from *Nicholas* one of the seven Deacons, *Acts* 6. and whose works Christ hated, *Revel.* 2. gave themselves to all uncleanness and fleshly lusts, teaching that men ought to have their Wives in common. They made no scruple of eating things offered to Idols. At their meetings or love-Feasts, they used to put out the lights, and commit promiscuous adulteries with each others Wife. They taught that the world was made by the copulation of light and darkness, out of which angels, dæmons, and men were procreated. Mans seed and mens blood were with them sacred, and used by the *Gnosticks* in their divine service, whereby they brought an odium upon Christianity. They would not have God but angels creators of this inferiour world; which angels they called by divers barbarous names. *Nicholas* the father of this Sect, was by birth an *Aniochian*, whose doctrine began to spread about the beginning of *Domitians* reign, after Christ 52 years, before *S. Johns* banishment into *Pathmos*. The professors of this Sect did long retain the name *Nicholaitans*, but were called *Gnosticks* from *gnosis* Knowledge, which proud title they gave themselves, as if their knowledge had been transcendent above other men. But their knowledge was so whimsical, that neither they, or any else understood it; they babbled much concerning their *Eones*, and of *Jaldabaoth*, who made the heavens, and all things we see, of water. They ascribed divers sons to their chief *Eon*; to wit, *Eanoia*, *Barbeloth*, and *Prunicon*, which they named Christ. They held that most things were procreated of the *Chaos*, and the *Abyss* of water and darkness. They taught also that in faithfull men were two souls, one holy, of the divine substance, the other adventitious by divine insufflation, common to man and beasts. These are the souls that sinne, and which passe from man to beast, after the opinion of *Pythagoras*, they held also there were two Gods, a good an evil; as the *Manichees* afterward did. They made *Jesus* and *Christ* two distinct persons and that *Christ* descended into *Jesus* when he was thirty years old, and then he wrought miracles. On this Doctrine the *Eutychians* and *Nestorians* grounded their

their Heresies. They would have none to suffer Martyrdom for Christ, who they said conversed on the earth after his Resurrection 18. moneths. This Heresie was much spread in *Asia* and *Egypt* about 129. years after Christ, and in *Spain* it flourished after Christ 386 years. Out of this Sink the *Valentinians*, *Manichees* and *Priscillianists* sucked their poyson.

See *Irenæus*,  
*Tertullian*,  
*Austin*,  
*Theodore*, &c.

Q. 8. Of what Religion were the Carpocratians?

*Carpocrates*.

A. *Carpocrates* by birth an *Alexandrian* in *Egypt*, who flourished about the year of Christ 109. in the time of *Antoninus Pius*, and was contemporary with *Saturninus*; this *Carpocrates*, I say, taught there were two opposite Gods; that the Law and good works were needlesse to those that had faith: that we could not avoid the rage of evil spirits, but by doing evil, for that was the way to please them. Therefore they gave themselves over to Magick and a Libidinous life. They taught also that Christ was a meer man, and that their master *Carpocrates* was the better man; hence sprung up the *Samoſatenians* and *Arrians*. They said also that Christ was begot as other men, of *Joseph* and *Mary*; and that onely his soul ascended into Heaven. They held *Pythagorean* transanimation, but denied the Resurrection, and that this world was not made by God, but by Satan. Because their disciples should not publish their abominable mysteries, they put a mark by a bodkin on their right Ear. *Carpocrates* carried about with him his Puik *Marcellina*.

See the Author  
above-named,  
*Eusebius* also,  
and *Clemens*  
*Alexandrinus*.

Q. 9. What was the Religion of Cerinthus, Ebion, and the Nazarites?

A. *Cerinthus* being a Jew by birth, and circumcised, taught that all Christians ought to be circumcised: He lived in the time of St. *John* the Apostle, who would not enter into the same Bath with that pernicious Heretick. He spread his Heresie in *Domitians* time, about 62 years after Christ. He held the same impious Tenets that *Carpocrates*, and taught that it was *Jesus* who died and rose again, but not Christ. He denied the Article of life eternal, and taught that the Saints should enjoy in *Jerusalem* carnal delights for 1000 years; the maintainers of this whimsie afterward were the *Origenists*, *Chiliasts*, or *Millenaries*, and on this *Mahomet* founded

*Cerinthus*.

Ebionites.

Nazarites.

See Epiphanius,  
Eusebius,  
Austin, &c.

Valentinians.

founded his paradise. *Ebion* was a *Samaritan* by birth, but he would be esteemed a *Jew*. He lived also in *Domitians* time. He denied Christs Divinity, and held the necessity of the Ceremonial Law, with *Cerinthus*: and that the use of flesh was unlawful, because all flesh was begot of impure generation. The *Ebionites*, of all the New Testament admitted only *St. Matthews Gospel*, because it was written in Hebrew. The *Ebionite* Heresie did not continue long under the name of *Ebion*, but under other names, to wit, *Sampsai*, and *Elcesita*. Against these Hereticks *S. John*, who lived in their time, wrote his Gospel, to prove Christs Divinity; they rejected *St. Pauls Epistles*, because they reſell the Ceremonial Law. As for the *Nazarites* or *Nazarens*, they were before *Cerinthus* and *Ebion*, about the end of *Nero*, 37. years after Christ. They were the first that retained Circumcision with Baptism, and the Ceremonial Law with the Gospel. They were led much with private Revelations and Enthusiasms. They had more Gospels then one; to wit, the Gospel of *Eve*, and that which they called the Gospel of perfection. They were much addicted to fables. *Noahs Wife* they called *Ouria*, which signifieth fire in *Chaldee*; she often times set the Ark on fire, which therefore was so many times rebuilt. They make her also the first that imparted to mankind the knowledge of Angels.

Q. 10. What was the Heretical Religion of the *Valentinians*, *Secundians*, and *Ptolemians*?

A The *Valentinians*, who from their whimsical knowledge were called *Gnosticks*, had for their Master, *Valentinus* an *Egyptian*, who lived in the time of *Antonine Pius* Emperour, about a 110. years after Christ. He taught that there were 30. *Aones*, Ages, or Worlds, who had their beginning from *Profundity* and *Silence*, that being the Male, this the Female. Of the Marriage or Copulation of these two, were begot *understanding* and *Truth*, who brought forth eight *Aones*. Of the *understanding* and *Truth*, were begot the *Word* and *Life*, which produced 10. *Aones*. The *Word* and *Life* brought forth *Man* and the Church, and of these were procreated 12. *Aones*; these 8. 10. and 12. joyned together, made up the 30. the last of these 30. being abortive;

tive, produced the Heaven, Earth, and Sea. Out of his imperfections were procreated divers evils, as darkness out of his fear, evil spirits out of his ignorance, out of his tears springs and rivers; and out of his laughter light. They also taught that Christs body was merely spiritual, and passed through the Virgin, as through a conduit or pipe. Evil was natural (they said) to the creature, and therefore they made God the author of evil, which afterward was the Doctrine of the *Manichees*. They held that onely the Soul was redeemed, and that there should be no Resurrection of the Body. Faith (they taught) was natural, and consequently salvation, which all did not attain for want of good works; this was the *Pelagian* Doctrine afterward. They made three sorts of men; to wit, spiritual, who were saved by Faith onely: these they called the sons of *Seth*, hence the *Sethian* Hereticks. The second sort are animal, or natural, who are saved by Works, and are of *Abel*; hence the *Abelites*. The third sort are carnal, who cannot be saved; these are of *Cain*; hence the *Cainite* Hereticks. They eat of things offered to Idols, slighted good Works as needless, and rejected the old Prophets. *Valentinus* his chief Scholar and Successor was *Secundus*, whose Disciples called *Secundians*, changed the name, but retained the Doctrine of *Valentinus*, permitting all kinde of vicious life, in that they held Knowledge without good Works would bring men to Heaven. *Valentinus* held that the *Aeons* were onely the effects of the divine Minde; but *Secundus* said, they were true Essences, subsisting by themselves. He added also Light and Darknesse to the eight principal *Aeons*, and so made up ten. To *Secundus* succeeded *Ptolomeus* in *Valentinus* his School. He gave to *Barho*, or *Profundity*, two Wives; to wit, *Ennoia*, that is *Cogitation*; and *Manas*, that is *Will*. By the former Wife, *Bythus*, he procreated *Nous*, the Minde; and by the other he begot *Aloudian*, the Truth. *Ptolomeus* also slighted the Old Law.

*Secundians;*

*Ptolomeus.*  
See *Irenaeus*,  
*Epiphanius*,  
*Austin*, with  
his Commentaries  
for *Danreus*,  
&c.

Q. 11. Of what opinions were the *Marcites*, *Colarbasii*, and *Heracleonites*?

A. *Marcus* was a notable Magician, who lived under *Antoninus Pius*, about 115 years after Christ. His Scholars

*Marcites.*

Scholars called themselves *Perfect*, and bragged that they were more excellent than *Peter* or *Paul*. They denied *Christ's* humanity, & the resurrection of the flesh. They held two contrary beginnings, or Gods; to wit, *Σιγῆ*, that is, *Silence*; and *Λόγος*, that is, *Speech*. From these the *Marcionites* and *Manichees* borrowed their two principles. They retained their *Aeons* of *Valeminius*, but reduced them to four; to wit, *Silence*, *Speech*, and two unnamed; so in stead of the *Christian Trinity*, they held a *Quaternity*. They taught that all men, and every member in mans body, were subject too, and governed by certain letters and characters. They baptized not in the Name of the Father, Son, and Holy Ghost; but in the name of the Father unknown, of Truth the Mother of all, and of him who descended upon *Jesus*. By Magical words they bragged that they could turn the Sacramental Wine into blood, and bring down the grace of God from Heaven into the chalice. The *Colarbasians*, so called from *Colarbas*, or *Colarbasus* the Author of that Sect, ascribed the life, actions, and events of man, and all humane affairs to the seven Planets, as Authors thereof. They held also but one Person in the Deity, called by different names. They divide *Jesus* from *Christ*, as the *Nestorians* afterward; and taught that *Christ* was as a flower compacted and made up of the 30 *Aeons*. *Heracleon*, Father of the *Heracleonites*, lived about 110 years after *Christ*. These divided the *Aeons* into good and bad, and held two beginnings, to wit, *Profundity* and *Silence*: *Profundity* they held to be the most ancient of all; and that of this with *Silence*, all the other *Aeons* were procreated. They said that man consisted of a soul, body, and some third substance; they held it no sin to deny *Christ*, in danger of life, with the mouth, if so be the heart believed in him. They used in their prayers, Superstitious, and Magical words, to drive away Devils. And they thought by anointing their dead with Water, Oyle, and Balsom, to free them from eternal death.

*Colarbasians,*

*Heracleonites.*

See *Tertullian*,  
*Ireneus*, *Epi-*  
*phanus*,  
*Austin*, &c.

Q. 12. Of what Religion were the *Ophites*, *Cainites*, and *Sethites*?

*Ophites.*

A. These were called also *Ophai*, and *Ophiomorphi* from ὄφις the Serpent which they worshipped. This Sect began



gan about the year of Christ, 132. They taught that Christ was the Serpent which deceived *Eve*; and that he in the form of a Serpent entred the Virgins Womb. In the *Eucharist* they used to produce a Serpent by incanting words out of his hoie, or rather box, in which they carried him about; neither did they think that the Sacramental bread was consecrated till that Serpent had first touched it, or tasted thereof; they denyed also the Resurrection of the flesh, and Christs incarnation. The *Cainites* were so called, because they worshipped *Cain* as the Author of much goodness to man-kind: so they worshipped *Esau*, *Core*, *Daiban*, *Abiram*, and *Judas*, who betrayed Christ, saying, that he fore-knew what happiness should come to man-kind by Christs death, therefore he betrayed him. Some of this Sect were called *Avritaxrai*, that is, resisters of God, for they opposed him what they could in his Laws, therefore rejected the Law of *Moses* as evil, and worshipped the wicked angels, whom they pleased by the r evil actions, they taught also that we were evil by nature, and that the creator of the World was an unknown God, and envious to *Cain*, *Esau*, and *Judas*. The *Sethites*, so called from *Seth*, *Adams* Son, whom they worshipped, lived most in *Agypt*, about the same time that the *Cainites* flourished. They thought that *Seth* was born of a superiour *Virtue* which they called *Mother*. She of the chief God brought forth *Seth* the Father of all the Elect: So they make *Seth* a part of the Divine substance who came in place of *Abel*, who by the envy of some Angels stirring up *Cain* against him, was slain. They prate also that by the cunning of some Angels some of *Cais* posterity were preserved in the Ark, from the flood which was sent by this great Mother to punish the *Cainites* for the murdering of *Abel*. Of this posterity of *Cain* proceed all wicked men. They denied the Resurrection, and held that the Angels had carnal commerce with women; and of this copulation two men were produced, the one Earthly, the other Heavenly, being an Hermaphrodite, who was created to Gods image, who as they blasphemously taught is an Hermaphrodite, and so *Adam* also. They make Christ who was born of the Virgin, to be no other then *Seth*. See the above-named Aug

Q. 13. *What Religion did the Archonticks profess, and the Ascorhyptæ?*

Archonticks.

A. These were the last of the *Valeminian* Hereticks; called *Archontici*, from ἀρχοντες, or ἀρχόντες, that is, *Principalties*, these they worshipped as inferiour gods, Father of the Angels, and Creators of the world; of *Phoenia* the Mother, were the angels begot by these *Archontes*. One *Peter* an *Arachorite*, and a Monk of *Palestina* was Author of this Sect, in the time of *Constantius*, the Son of *Constantine*, about the year of Christ, 308. These spawned another Sect, which they called *Aschothypas*, because they brake in pieces all the Plate and Vessels used in the Sacrament; for they rejected the Sacraments of the Church. They despised good works, and gave themselves to all uncleanness, and slighted the Old Testament, denied the Resurrection, and Sacraments, as is said, thinking it unlawful to represent Spiritual and Heavenly things by corporal and earthly. They thought that the Devil begot *Cain* and *Abel* of *Eve*; both these sons were Reprobates. And that a man who hath knowledge and faith may be saved, let his life be never so vitious; and that the Devil was the son of the Jewish, but not of the Christian God. They also affixed to each Heaven or Sphere an Angel, as the *Peripateticks* did an Intelligence.

Ascorhyptæ.

See *Austin*,  
*Theodoret*,  
*Isidorus*, &c.

Q. 14. *What was the Religion of Cerdon and Marcion?*

Cerdon.

A. *Cerdon* lived about the time of *Valentinus* the Heretick, under *Antoninus Pius* Emperour, 110 years after Christ; he taught that there were two contrary gods; the one a God of mercy and pity, the other of justice and severity, whom he called evil, cruel, and the maker of the world. The former God he called good, and the Father of Christ, and Author of the Gospel; but *Moses* Law they rejected, and the Old Testament, as proceeding from the other god, to wit, of Justice. The *Cerdonians* also denied the Resurrection of the flesh, and Humanity of Christ; Affirming that he was not born of a Virgin, nor suffered but in shew. *Marcion*, by birth a *Paphlagonian* neer the *Euxine* Sea, was *Cerdon's* Scholar, whose opinions he preferred to the Orthodox Religion, out of spleen because his Father Bishop *Marcion* excommunicated him for Whoredom, and

Marcion.

and because he could not without true repentance be received again in the Church; therefore he professed and maintained *Cerdons* Heresies at *Rome*, in the time of *M. Antoninus Philosophus* 133 years after Christ, but he refined some points, and added to them some of his own phantasies. With *Cerdon* he held two contrary gods, and denied Christs incarnation of the Virgin, and therefore blotted his Genealogy out of the Gospel, affirming his body to be from Heaven, not from the Virgin. He denied that this world, by reason of the Ataxie and Disorder in it, could not be the work of the good god. He rejected the Old Testament and the Law, as repugnant to the Gospel; *which is false, for there is no repugnancy*. He denied the Resurrection, and taught that Christ by descending into hell, delivered from thence the souls of *Cain, Esau, the Sodomites*, and other reprobates, translating them into heaven. He condemned the eating of flesh, and the married life; and renewed baptism upon every grievous fall into sin. If any of the *Catechumeni* died, some in their name were baptized by the *Marcionites*. They also baptized and administered the *Eucharist* in presence of the *Catechumeni*, against the custom of the Church. They permitted Women also to baptize. They condemned all Wars as unlawful, and held transanimation with the *Pythagoreans*.

See *Epiphanius*,  
*Eusebius*, *Alexandrinus*, *Theodoret*,  
Sec.

Q. 15. What was the Religion of *Apelles*, *Severus*, and *Tatianus*?

A. *Apelles*, whose scholars were called *Apellitæ*, was *Marcions* Disciple, and a Syrian by birth. He flourished under *Commodus* the Emperour, about 150 years after Christ. He taught that there was but one chief God, to whom was subordinate a fiery God, who appeared to *Moses* in the bush, who made the world, and gave the Law to the *Israelites*, and was their God. He gave to Christ a body compacted of the Starry, and Elementary substance, and appeared in the shape onely of man. This body when he ascended, he left behind him, every part thereof returning to their former principles; and that Christs spirit is onely in Heaven. He rejected the Law and Prophets, and denied the Resurrection. *Severus*, author of the *Severians*, was con-

*Severus*.

temporarie with *Apelles* under *Commodus*, 156 years after Christ. He used the company of one *Rhilumen*, a Strumpet and Witch. He taught his Disciples to abstain from Wine, as being poyson begot of Satan in the form of a Serpent, with the Earth. The World he said was made by certain powers of Angels, which he called by divers barbarous names, he hated Women and Marriage, denied the Resurrection, the Old Testament, and Prophets, using in stead of them certain Apocripthal Books. *Tatianus*, a bad Scholar of a good Master, *Justin Martyr*, was a *Mesopotamian* by birth, and lived under *M. Antoninus Philosophus* 142 years after Christ; his Disciples were called *Tatiani* from him, and *Encratite* from *ἐγκράτης* temperance or continence, for they abstain from Wine, Flesh, and Marriage. They were called also *Hydro-Paristate*, users of Water, for instead of Wine they made use of Water in the Sacrament. They held that *Adam* was never restored to mercy after his fall; And that all men the sons of *Adam* are damned without hope of salvation, except the *Tatiani*. They condemned the Law of *Moses*, the eating of flesh, and the use of wine, and held Procreation of Children to be the work of Satan; yet they permitted, though unwillingly, *Monogamy*, or the marrying once, but never again; they denied that God made male and female, and that Christ was the seed of *David*.

*Tatianus.*

See *Irenæus*,  
*Tertullian*, *Lus-  
sebins*, *Austin*,  
*Tocoret*, *Epi-  
phanus*, &c.

*Cataphrygians.*

Q. 16. Of what Religion were the Cataphrygians?

A. *Montanus* Disciple to *Tatianus*, who was his contemporary, was author of this Sect; who for a while were from him called *Montanists*; but being ashamed of his wicked life, and unhappy end, they were afterward from the Countrey where he was born, and which was first infected with his heresie, called *Cataphrygians*, *καταφρύγαι*: they were named also *Tascedragite*, because they used in praying to thrust their fore-fingers into their Nostrils, to shew their devotion and anger for sin. *Tasceus*, in their Language, signifieth a long stick, or staff, and *Druggus* their Nose, as if you would say, *Perticonasati*, as the Interpreter of *Epiphanius* translates it. They loved to be called *Spirituales*, because they bragged much of the gifts of the Spirit; others that were not of their opinion, they called natural men.

This

This Heresie began about 145 years after Christ, and lasted above 300 years. He had two Strumpets which followed him, to wit, *Prisca* and *Maximilla*, these forsook their Husbands, pretending zeal to follow *Montanus*, whereas indeed they were notorious Whores: they took upon them to prophesie, and their Oracles were held by *Montanus* as Divine Oracles, but at last, he and they, for company, hanged themselves. He blasphemously held himself not onely to be in a higher measure inspired by the Holy Ghost, then the Apostles were, but also said that he was the very Spirit of God, which in some small measure descended on the Apostles; he condemned second marriages, and yet allowed Incest. He trusted altogether to Revelations and Enthusiasmes, and not to the Scripture. In the *Eucharist*, these wretches mingled the Bread with Infants Blood; they confounded the Persons of the Trinity, affirming the Father suffered.

See Epiphanius, Eusebius, Austin, Theodoret, Isidor, &c.

Q. 17. What was the Religion of the Pepuzians, Quintilians, and Artotyrites?

A. These were Disciples of the *Cataphrygians*: *Pepuzians* were so called from *Pepuza*, a Town between *Galatia* and *Cappadocia*, where *Montanus* dwelt, and *Quintilians* from *Quintilia*, another whorish Prophetess, and companion to *Prisca* and *Maximilla*. They held *Pepuza* to be that new *Jerusalem* foretold by the Prophets, and mentioned in the Epistle to the *Hebrews*, and in the *Revelation*. In this they said we should enjoy life eternal. They preferred Women before Men, affirming that Christ assumed the form of a Woman, not of a Man. And that he was the author of their wicked Tenets. They commended *Eve* for eating the forbidden fruit, saying, that by so doing, she was the author of much happiness to man. They admitted Woman to Ecclesiastical functions, making Bishops and Priests of them, to preach, and administer the Sacraments. They mingled also the Sacramental Bread with humane Blood. The *Artotyrites* were so called from offering Bread and Cheese in the Sacrament instead of Wine, because our first Parents offered the fruits of the Earth, and of Sheep, and because God accepted *Abels* sacrifice which was the fruits of his Sheep, of which

*Pepuzians*.

*Quintilians*.

*Artotyrites*.



See Epiphanius,  
Austin, Theodo-  
ret.

Cheese cometh; therefore they held cheese more acceptable than wine. In other points they were *Pepuzians*, and differed from them onely in cheese-offering; therefore they were called *Artotyriae*, from *αἶψα* bread and *τύρῃς* cheese.

Q. 18. *What was the Religion of the Teflareſcæ Decatitzæ, or Quartadecimiani and of the Alogiani?*

Quartadeci-  
miani.

A. The former of these were so called from observing Easter on the fourteenth day of the Month in March, after the manner of the *Jews*, and they made Saint John the author of that custome which was observed by the Oriental Churches, till Pope *Victor* excommunicated them as a Schismatick, in dissenting from the custome of the Western Church. This controversie fell out about the 165 year of Christ, *Severus* then being Emperor, and from the first Original thereof continued 200 years. This Heresie was condemned by the Council of *Nice*, and ordered that Easter should be kept after the manner of the Western Church, which derived their custome from Saint Peter. These Hereticks also denied repentance to those that fell after baptism; which was the *Novatian* Heresie. *Alogiani* so called from α the privative, and λόγος the word, because they denied Christ to be the word, and consequently they denied his Divinity, as *Ebion* and *Cerinthus* had done before, *Samosatenus*, *Arrius*, and the *Mahometans* afterward. These *Alogiani* rejected Saint John's Gospel and his Apocalypse, as not written by him, but by *Cerinthus*, which is ridiculous, for *Cerinthus* denied Christ's Divinity, which Saint John asserteth, in writing, that the Word was God. These Hereticks were named also *Bevilliani* from *Berillus* a Bishop in *Arabia*, who taught that Christ was a man, and then became the Word of God. The first broacher of this Heresie is thought to be *Artemon*, a profane man, who lived about the time of *Severus* Emperour 167 years after Christ, from him they were called *Artemonites*.

See Epiphani-  
us, Austin,  
Theodoret, Is-  
dore &c.

Q. 19. *What was the Religion of the Adamians, Ecclesiens, and Theodocians?*

Adamians.

A. The *Adamians* or *Adamites*, so called, either from one *Adam* their author, or from *Adam* the first man, whose nakedness they imitate, sprung up shortly after the

the *Gnosticks*, and were called *Prodiciani* from one *Prodicus*, whom they followed. Of this Sect there be many extant at this day. They held it unlawful for men or women to wear cloaths in their Congregation and Assemblies, seeing their meetings were the onely Paradise on Earth, where they were to have life Eternal, and not in Heaven; as *Adam* then in his Paradise, so Christians in theirs should be naked, and not cloathed with the badges of their sin and shame. They rejected Marriages as diabolical, therefore they used promiscuous copulation in the dark; they rejected also all prayers to God, as needlesse, seeing he knew without us what we wanted. The *Elcesei*, so called from *Elcesa*, *Elcesians*. an Impostor; and *Sampsai* from a spotted kind of Serpent, which they represented in their changeable dispositions, were much addicted to judicial Astrology and Sooth-saying. They held two Priests, one below made of the Virgin, a meer man, and one above; they confound Christ with the Holy Ghost, and sometimes they call him Christs Sister, but in a masculine name, to both which persons they give longitude, latitude, and legality. To water they ascribe a Divinity, and so they did to two Whores, *Marthus* and *Marthana*, the dust of whose feet and spittle they worshipped as holy Reliques. They had a certain Apocrypha Book, the reading whereof procured remission of sins; and they held it no sin to deny Christ in time of Persecution. This Heresie began to spread, about 210 years after Christ, under *Gordiana* the Emperour. See *Origen* who writ against it. The *Theodocians* so called from one *Theodotus*, or *Theodotion*, who lived under *Severus* Emperour, 170 years after Christ. He was a *Bizantium* by birth, and a Tanner by profession, who taught that in times of Persecution we may deny Christ, and in so doing we deny not God, because Christ was meerly man, and that he was begotten of the seed of man. He also added too, and took from the writings of the Evangelists what he pleased. Of these Heresies see *Tertullian*, *Eusebius*, *Epiphanius*, *Austin*, *Theodoret*, &c.

Q. 20. What was the Religion of the Melchisedecians, Bardehanists, and Noctians?

A. The former were called *Melchisedecians*: for believing that *Melchisedech* was not a man, but a Divine power

Bardefanists.

power superior to Christ, whom they held to be a meer man. One *Theodotus*, Scholar to the former *Theolotus* the Tanner, was author of this Sect, who lived under *Severus*, about 174 years after Christ. The *Bardefanists*, were so called from one *Bardefanes* a Syrian, who lived under *Venus* the Emperour, 144 years after Christ. He taught that all things, even God himself were subject to Fate, or a Stoical necessity, so that he took away all liberty, both from God and man, and that virtue and vice depended on the Stars. He renewed also the whimsies of the *Ævres*, by which he overthrew Christs divinity, and denied the Resurrection of the flesh. The *Noctians*, so called from *Noctus* born in *Smyrna*, taught that there was but one Person in the Trinity, which was both mortal and immortal; in heaven God, and impatible; on earth Man, and patible. So they made a Trinity, not of Persons, but of Names and Functions. *Noctus* also taught, that he was *Moses*, and that his brother was *Aaron*. This Heretick was buried with the burial of an Ass, and his City *Smyrna* was overthrown eight years after he broached his Heresie. He lived about 140 years after Christ, under M. *Antoninus*, and L. *Venus* Emperours.

Noctians.

See the authors already named.

Q. 21. Of what Religion were the *Valefians*, the *Cathari*, *Angelici*, and *Apostolici*?

Valefians.

A. The *Valefians* so called from one *Valens*; an *Arabian*, who out of the doctrine of the *Gnosticks* or *Tatians* condemned Marriage and Procreation. Therefore his Scholars, after the example of *Origen*, gelded themselves, thinking none can enter into Heaven but Eunuchs. Whereas the Eunuch, Christ speaks of, be such as by continence subdue the lusts of the flesh. This Heresie springing under *Julianus Philippus*, Emperour, about the year of Christ 216. The *Cathari* <sup>2d</sup> *apoi*, so called by themselves, as if they were purer than other men, derived most of their Tenets from *Novatus*, hence they were named *Novatians*. This *Novatus* lived under *Decius* the Emperour, after Christ 220 years. He was an *African* born. This heresie lasted till the time of *Arcadius*, to wit, 148 years; they denied repentance to those who fell after Baptism; they bragged much of their sanctity and good works. They condemned second Marriages

Cathari.

as adulterous. They used rebaptization as the *Donatists* did afterward. They rejected also Oyle or *Chrism* in Baptism. The *Angelici* were also called from worshipping of Angels; it seems this Heresie was begun in the Apostles time, who condemneth it; but had its growth shortly after the *Melchisedecians*, about the year of Christ 180. The *Apostolici* were so called from imitating the holiness of the Apostles, these were the spawn of the *Encratites*, about the year of Christ 145. They rejected all married people as incapable of heaven, and held that the Apostles perpetually abstained from marriage. They had all things in common, holding those unfit for Heaven who had any thing peculiar to themselves. They denied repentance and reconciliation to those that fell after Baptism. In stead of the Evangelists, they used Apocrypha books, as the Gospel, according to the Egyptians; the acts of *Andrew* and *Thomas*. These Hereticks were called also *Aporastitæ* by the Latines, and by the Greeks *Ἀποστασιῖται* from renouncing of the world.

*Angelici.*

*Apostolici.*

See the authors above named.

Q. 22. *What was the Religion of the Sabellians, Originians, and Originists?*

A. The *Sabellians* were indeed all one in opinion with the *Noetians*, but this name grew more famous than the other; for *Sabellius*, an African by birth, was a better Scholar then *Noetus*. *Sabellianism* began to be known about the year of Christ 224. under the persecution of *Valerian*. They held there was but one person in the Trinity; whence it followeth that the Father suffered; therefore they were named *Patripassiani*. This one Person, or *ὑποστασις*, say they, is called by divers names as occasion serves. The *Originians* were so called from one *Origines* a Monk, who lived in *Egypt*, and was Disciple to *Antony*. These condemned marriage, extolled concubinat, and yet were enemies to propagation, committing the sin of *Onan*. They also reject such books of the old and new Testament, as seem to favour marriage. The *Origenists* or *Adamantians* were so called from that famous *Origen*, who for his constancy in times of Persecution, and for his inexhausted labours, was named *Adamantine*. His errors began to spread about the year of Christ 247. under *Aurelian* the Em-

*Sabellians.*

*Originians.*

*Origenists.*

Emperour, and continued above 334 years. They were condemned first in the Council of *Alexandria* 200 years after his death; and again in the fifth general Council of *Constantinople* under *Justinian* the first; they held *μετεμψυχοίαι*, or a revolution of souls from their estate and condition after death, into the bodies again, to converse in the world; and so denying the perpetuity of our future estate, either in heaven or hell, by consequence they denied the Resurrection of the flesh. They held also that the punishment of the Devils and Reprobates should last onely 1000 years, and then should be saved. They taught that Christ and the holy Ghost do no more see the Father, then we see the Angels; that the Son is coessential to the Father, but not coeternal; because, say they, the Father created him, as he did also the holy Spirit. That the souls were created long before this world, and for sinning in Heaven, were sent down into their bodies, as into prisons. They did also overthrow the whole historical truth of Scriptures by their allegories.

See *Eusebius*,  
*Epiphanius*,  
*Austin*, *Theodoret*, &c.

Q. 25. *What was the Religion of the Samosatarians, and Photinians?*

*Samosatarians.*

*A. Paulus Samosatenus* was so called from *Samosata*, where he was born, near *Euphrates*. His Scholars were called *Paulinians* and *Samosatarians*, and afterward *Photinians*, *Lucians*, and *Marcellians*, from these new teachers. Their belief was, that Christ was merely man, and had no being till his Incarnation. This Heresie was taught sixty years before *Samosatenus*, by *Antemon*, and was propagated afterward by *Photinus*, *Lucian*, and *Marcellus*, *Arrius*, and *Mahomet*. They held that the God-head dwelt not in Christ bodily, but as in the Prophets of old, by grace and efficacy, and that he was onely the external, not the internal Word of God. Therefore they did not baptize in his name; for which cause the Council of *Nice* rejected their baptism as none, and ordered they should be rebaptized, who were baptized by them. This Heresie under the name of *Samosatenus* brake out about 232 years after Christ; and hath continued in the Eastern parts ever since. The *Photinians*, so called from *Photinus*, born in the lesser *Galatia*, held the same Heresie with

*Photinians.*



*Samosatenus*, and began to propagate it about the year of Christ 323. at *Syrmiun*, where he was Bishop under *Constantinus* the Emperour; and before him *Marcellus* his master under *Constantine* the great, publicly taught it, affirming also that the Trinity was the extension of the Divinity, which is dilated into three, and contracted again into one, like wax being contracted, may be dilated by heat. This Heresie was much spread under *Valens* the *Arrian* Emperour 343 years after Christ.

See the foregoing Authors.

Q. 24. What was the Manichean Religion?

A. *Manes* a Persian by birth, and a Servant by condition, was Father of the *Manichean* Sect; which was the sink of almost all the former Heresies, for from the *Marcionites* they derived their opinion of two Principles, or gods, one good, the other bad. With the *Encratites* they condemned the eating of flesh, egges, and milk; they held also with the *Anthropomorphites*, that God had members, and that he was substantially in every thing, though never so base, as dung and dirt, but was separated from them by Christs coming, and by the Elect, *Manicheans* eating of the fruits of the Earth, whose intestins had in them a cleansing and separating verue. They condemned also the use of wine as being the gall of the Princes of darknesse. With *Marcion* also they rejected the Old Testament, and curtailed the New, by excluding Christs Genealogies; and said that he, who gave the Law, was not the true God. They babled also, that there was a great combat between the Princes of darknesse, and of light; in which, they who held for God, were taken captives, for whose redemption God laboureth still. With the *Ophites* they held that Christ was the Serpent which deceived our first Parents; and with divers of the precedent Hereticks, not onely did they deny Christs Divinity, but his Humanity also; affirming that he fained himself to suffer, die, and rise again; and that it was the Devil who truly was crucified. With *Valentinus* they taught that Christs body was fixed to the Stars, and that he redeemed onely our souls, not our bodies; With the former Hereticks, they denied the Resurrection, and with *Pythagoras*, held transanimation. With *Mortimus*, *Manes* held that he was the true Paraclet,

*Manichees.*

eler, or comforter, which Christ promised to send. With the Gentiles they worshipped the Sun, Moon, and some Idols, with *Anaxagoras*, they held the Sun and Moon to be Ships; and told that one *Schacka* made *Adam* and *Eve*. They make no scruple to swear by the creatures; they give to every man two contrary souls, which still struggle in him. With the Poets they held that the heaven was supported by the shoulders of one, whom they called, *Iaturamus*. They make the soul of man, and of a tree, the same in essence, as being both of them a part of God; with the former Hereticks also they condemned marriage, and permitted promiscuous copulation; and that not for procreation, but for pleasure. They rejected Baptisme as needlesse, and condemned alms-giving, or works of charity, they make our will to sin, natural, and not acquired by our fall; as for sin they make it a substance, communicated from Parents to Children; and not a quality, or affection. These wicked opinions raged in the world 340 years after *Manes* was excoriated alive for poysoning the Persian Kings Son; these Hereticks were three Sects, to wit, *Manichees*, *Catharists*, or *Puritans*, and *Macarii*, or blessed.

Of these see  
*Clem. Alexandr-  
drius, Epiphani-  
us, Theodoret,*  
and *Austin*, who  
had been him-  
self a *Manichee*.

Q. 25. What was the Religion of the Hierarchites, Meletians, and Arrians?

*Hierarchites.*

A. The *Hierarchites*, so called from *Hierarcha*, an Egyptian, and a Monk, who lived shortly after *Origen*, under *Gallicus*, 234 years after Christ, taught that married people could not enjoy Heaven, nor infants; because they cannot merit; they admitted none in their Church, but those that lived single. They denied that Paradise, in which man was created, had any earthly or visible being. They held *Melchisedeck* to be the Holy Ghost, and denied the Resurrection. The *Meletians* (so called from *Meletius*, a Theban Bishop in Egypt, who because he was deposed for offering to Idols, in spleen he taught the Novatian Heresie, in denying pardon of sins to those that fell, though they repented) rejected all from their communion, who in time of persecution fell from Christ, though they afterward repented. They used Pharisaical washings, and divers Judaical ceremonies, and in their humiliations to appease Gods anger with

*Meletians.*

with dancing, singing, and gingling of small bells. This Heresie began under *Constantine* the Emperour 286 years after Christ. The *Arrians* so called from *Arrius*, *Arrians*, a *Lybian* by birth, and a *Presbyter* of *Alexandria* by profession, were called also *Exocontii*, for saying that Christ was *ἐξ οὐκ ὄντος*, created of nothing. This Heresie brake out under *Constantine* 290 years after Christ, and over-run a great part of the Christian world. They held Christ to be a creature; and that he had a mans body, but no humane soul, the Divinity supplying the room thereof. They held also the Holy Ghost a creature, proceeding from a creature, to wit, Christ. The *Arrians* in their *Doxologies* gave glory not to the Father, and to the Son, and to the Holy Ghost, but to the Father by the Son in the Holy Ghost. They rebaptized the Orthodox Christian, and baptized onely the upper parts to the Navel, thinking the inferiour parts unworthy of baptism.

See *Epiphanius*, *Austin*, *Eusebius*, *Ruffinus*, *Socrates*, and *Theodoret*, in their Histories.

Q. 26. What was the Religion of the Audians, Semi-arrians, and Macedonians?

A. The *Audians*, so called from *Audens* a Syrian, who appeared under *Valentinian* the Emperour 338 years after Christ, were named afterwards *Anthropomorphyte*, for ascribing to God a humane body; these, as afterward the *Donatists*, forsook the Orthodox Church, because some wicked men were in it. They held darknesse, fire, and water eternal, and the Original of all things. They admitted to the Sacrament all sorts of Christians, even such as were profane and impenitent. The *Semi-arrians* were those who neither would have Christ to be *ὁμοούσιος*, of the same individual essence with the Father, as the Orthodox Church held; nor yet *ὁμογενής*, of a like essence; but *ὁμοεπίουσιος*, of a different Essence, but of a like Will: and so they taught, that Christ was not God in Essence, but in Will onely and Operation. This Heresie also held that the Holy Ghost was Christs creature. It began under *Constantinus* the Emperour 330 years after Christ. The chief author thereof was one-eyed *Acatius* Bishop of *Cesarea* *Palestina*, successor to *Eusebius*; hence they were called *Acatiani*. The *Macedonians*, so called from *Macedonius*, Bishop of *Constantinople*; held that the Holy Ghost was crea-

*Audians*.

*Semi-arrians*.

*Macedonians*.

See *Socrates*,  
*Sozomen*,  
*Theodoret*,  
*Isidor*, *Austin*,  
*Epiphanius*, &c.

a creature, and the servant of God, but not God himself; and withall that by the holy Spirit was meant onely a power created by God, and communicated to the creatures. Th's Heresie sprung up, or rather being sprung up long before, was stily maintained under *Constantius*, the son of *Constantine* 312 years after Christ; and was condemned in the second Oecumenical Council at *Constantinople* under *Theodosius* the great. These Hereticks were called *πνευματομαχοι*, fighters against the spirit.

Q. 27. Of what Religion were the *Ærians*, *Ætians*, or *Eunomians*, and *Apollinarists*?

*Ærians*.

A. The *Ærians*, so called from *Ærius* the Presbyter, who lived under *Valentinian* the first 340 years after Christ; held that there was no difference between a Bishop and a Presbyter, that Bishops could not ordain, that the dead were not to be prayed for; that there should be no set or anniversary fasts, and with the *Encratites*, or *Apotactites* admitted none to their communion, but such as were continent, and had renounced the world. They were called *Syllabici* also, as standing captiously upon Words and Syllables. They are said also to condemn the use of flesh: the *Ætians* were called so from *Ætius* a Deacon, whose successor was *Eunomius*, about the year of Christ 331. under the Emperor *Constantius*; he was Bishop of *Cyzicum*, whose Disciples were called *Eunomians* and *Anomei*, for holding that Christ was no way like the Father. They were called also *Eudoxiani*, *Theophrontiani*. When they were banished they lived in holes, and caves, and so were called *Troglodites* and *Gothici*, because this Heresie prevailed much among the *Goths*, by means of *Ulphilas* their Bishop. These Hereticks held that God could be perfectly here comprehended by us, that the Son was neither in power, essence, or will, like the Father; and that the Holy Ghost was created by the Son; that Christ also onely assumed mans body, but not his soul. They permitted all kind of licentiousness, saying, that faith without good works could save. The *Eunomians* did re-baptize the *Orthodox* professors, and baptized in the name of the Father uncreated, the Son created, and the Holy Ghost created by the Son. The *Apollinarists*

*Ætians*.

*Eunomians*.

so called from *Apollinaris* Prestbyter in *Laodicea*, divided Christs humanity, in affirming that he assumed mans body and a sensitive soul, but not the reasonable or intellectual soul of man, because that was supplied by the divinity; from this division they were named *Duplax* and *Dimorita*. In stead of the Trinity they acknowledge onely three distinct degrees of power in God: the greatest is the Father, the lesser is the Son, and the least of all the Holy Ghost. They held that Christs flesh was consubstantial with his divinity, and that he took not his flesh from the Virgin, but brought it from Heaven. They held that Christ had but one will, that mens souls did propagate other souls; that after the Resurrection the ceremonial Law should be kept as before. This heresie brake out 350 years after Christ, under *Valens* the Emperour. *Apollinarists.*

Q. 28. What did the *Antidicomarianites*, *Messalians*, and *Metangismonites* profess?

A. The former of these were so called, because they were *adversaries* *Mæius*, adversaries to *Maries* Virginity. Whence they were named *Antimarite*, and *Helvidians*, from *Helvidius* the Author, who lived under *Theodasius* the great, 355 years after Christ. These held that *Mary* did not continue Virgin after Christ was born but that she was known by *Joseph*, whereas she was indeed *a perpetual virgin*. The *Messalians* were so named from the *Caldaicks* word *Tsalah*, which signifieth to pray, therefore in *Greek* they were called *ευκαίτοι* from *ευκαί*, prayer, because they did pray continually; and *Martyrians* for worshipping as a Martyr one of their Sect who was killed by a Souldier. They were called also *Enthusiaste* from their pretended inspirations, and *Euphemite*, from *ευφημία*, praises or eulogies which they sung to God, and *Satanici* from worshipping of Satan, whom they held to be the governour of mankind. They held that nothing was required to salvation, but prayer; therefore they rejected faith, preaching, and sacraments; and taught that God was visible to our bodily eys, and that Satan was to be worshipped that he might do no hurt, they bragged that they could visibly expel Satan, whom they could see come out of the mouth like smoke, and in *Antidicomarianites.* *Messalians.*



in form of a Sow with her Pigs, into whose place the Holy Ghost did visibly succeed. They live idely, and hate working, so that they excommunicate any of their Sect that labour; they condemn all almes giving, except to those of their own Sect: They allow lying, perjury, and dissembling in Religion. They slighted the Sacraments, and held that Baptism was of no use, but onely for sins past. This Heresie prevailed under *Valentinian* and *Valens* Emperours, 341 years after Christ. The *Metangismonites* were so called from *μεταγνῶσις*, that is, transvasation, or putting one vessel, or *ἀγῶν*, in Greek, into another; for they held that the Son was in the Father, as a lesser vessel in a bigger; and so they make the Divine Essence bigger and lesser then itself, they held also that God was corporal.

*Metangismonites.*

See *Philaster*,  
*Austin*, *Damas-*  
*cen*, *Theodoret*,  
&c.

Q. 29. What was the Religion of the *Hermians*, *Proclianites*, and *Patricians*?

*Hermians.*

A. The *Hermians*, or *Hermogenians*, so called from *Hermius* or *Hermogenes*, an African under *Severus* the Emperor, 177 years after Christ, are by *St. Austin* reckoned the same with the *Seleucians*. These held that the Elements or matter of the World was coeternal with God. That the Angels were made of spirit and fire, and that they were the creators of mans souls. That evil was partly from God, partly from the matter, that Christ in his ascension left his body in the Sun; they denied that there was ever any visible Paradise; that there shall be any Resurrection, and that baptism by water was to be used. The *Proclianites* were so called from one *Proclus*, or *Proculus*, an obscure man, who held the *Hermogenian* opinions, and withal taught that Christ was not yet come into the flesh. The *Patricians* were so called from one *Patritius*, whom *Daneus* thinks lived under *Arcadius* the Emperour, 387 years after Christ. These held that not God, but Satan made mans flesh, and that therefore men may lawfully kill themselves to be rid of the flesh; they admit and reject what Books of the Old Testament they please.

*Proclianites.*

*Patricians.*

See *Austin*,  
*Isidor*, *Gratian*,  
and others.

Q. 30. What did the *Ascites*, *Pattalorinchites*, *Aquarii*, and *Coluthiani* profess?

*Ascites.*

A. The *Ascites* so named from *ἀσκή*, a Bottle, used

to carry about Bottles filled with Wine, and stopped, bragging that they were the new Evangelical Bottles filled with new Wine, and such they held necessary for all good Christians to carry about; in this they placed the main of their Religion. These and divers other heresies like *Jonas* his gourd were quickly up and quickly down. The *Pattalorinchita* were so named from *πάταλον* a staff, or stick, and *ῥιζή* the Nose, for they used to thrust their fingers into their Nose and Mouth, to hinder them from speaking; for they placed all their Religion in silence. Hence they were called *Silentiarii*. The *Aquarii* were so called, from *Aqua* water, because instead of pure Wine, they offered Water in the Sacrament. These were the spawn of the *Severians*, *Encratites*, and *Helcesaites*. The *Coluthiani* were so called from *Coluthus*, Presbyter of Alexandria, and cotanial with *Arrius*, under *Constantine*, 290 years after Christ. Their opinion was, that God could not be the author of punishment, because it is evil; whereas *Amos* the Prophet shews the contrary; that there is no evil in the City, which the Lord hath not done, *Amos* 3. 6. And in *Esay*, the Lord formeth the Light & Darknesse, making peace, and creating evil, *Isa.* 45. 7.

*Pattalorinchita.*

*Aquarii.*

*Coluthiani.*

See *Philaster*, *Austin*, *Theodoret*, *Isidor*, &c.

Q. 31. What were the Religious Tenets of the *Floriani*, *Aternales*, and *Nudipedales*?

A. The *Floriani* were so called from *Florinus*, or *Florianus* a Roman Presbyter, who lived under *Commodus* the Emperour, 153 years after Christ. These heretics were spawned by the *Valentinians*, whose Doctrines concerning the *Aones*, and other of their Tenets they maintained and withal, that God made evil and sin; whereas *Moses* tells us, that all things which he made were very good. They retained also the Jewish manner of keeping *Easter*, and their other ceremonies. *Aternales* from the opinion of the worlds eternity; for they held there should be no change after the Resurrection, but that the world should continue as it is now. This Heresie in *Philaster* and *Austin*, hath neither name nor author. The *Nudipedales* were those who placed all Religion in going bare-foot; because *Moses* and *Joshuah* are commanded to pull off their shoes, and *Isay* to walk bare-foot; whereas these were extraordinary, and peculiar

*Aternales.*

*Nudipedales.*

See Philaster,  
Austin, &c.

precepts and signs of particular things, not enjoyed to be imitated.

Donatists.

Q. 32. What was the Religion of the Donatists, Priscillianists, the Rhetorians, and the Feni?

A. The Donatists, so called from *Donatus* a Numidian, who because *Cecilian* was preferred before him to the Bishoprick of *Carthage*, accused him and all the Bishops that ordained him to be *Traditores*, that is, such as had delivered the Bibles to be burned by Idolaters under the persecution of *Maximinus*: though this accusation was found false, yet *Donatus* persisted obstinate, and separated himself, and congregation from all others, accounting that no Church where any spot or infirmity was to be found; and that such a pure Church was onely to be found among the Donatists, and yet they would have no man to be forced, or urged to a godly life, but must be left to himself, which was to open a Gap to all impurity; they did also slight the Magistracy, and would not suffer them to punish Hereticks. They held the efficacy of the Sacraments to depend upon the dignity of the Minister, and not on the Spirit of God; they rebaptized also the Orthodox Christians, as if their baptism had not been baptism. They held it no sin to kill themselves, rather then to fall into the hands of the Magistrate; and so they made no scruple to kill others that were not of their faith, when they found any advantage. They used certain magical purifications, and bragged much of Enthusiasms and Revelations. They also with the *Arrians* made the Son lesse than the Father, and the Holy Ghost than the Son. This Heresie was divided into divers Schisms, the chief whereof were the *Circumcellions*, so called from their cells and cottages in which they lived, to shew their austerity; these made no bones to murder all they met, that were not of their Religion, so that they were more dangerous than High-way Robbers. The Donatists were named also *Parmenianists*, from *Parmenianus* one of *Donatus* his Disciples. At *Rome*, they were named *Campates*, from the Camp, or Field; and *Montenses* from the hill where they use to hide themselves. The *Priscillianists* were so named from *Priscillianus* a Spaniard, who under *Gratian* the Emperour, spread his Heresie first

Priscillianists.

first in Spain, 348 years after Christ. From thence like a canker, it run through all the West : his Heresie was made up of former Heresies; for with the *Manichees* he held that the world was made by an evil god. With the *Sabellians* he confounded the persons of the Trinity. With the *Origenists* he taught that mens souls were made before their bodies in some receptacle of Heaven; and with the *Manichees*, that they were parcels of the Divine Essence. With *Astrologers* they held that all humane events depended on the Stars; and with the *Stoicks* that we sin necessarily, and co-actively. With the *Gnosticks* they condemned Marriage; with the *Encratites* the eating of flesh; with the *Audians* they allowed lying, and perjury in matters of Religion; and with the *Gnosticks* they rejected the ancient Prophets as fanatical and ignorant of the will of God. The *Rhetorians* so called from one *Rhetorius*, *Rhetorians*, held the same Tenets, which the *Mahometans* do at this day, namely, that every man shall be saved by the Religion he professeth, and that therefore no Religion should be forced, but men should be left to their own choice and will. The *Feri*, or wild Hereticks, were *Feri*, such as held it unlawfull to eat or converse with men; therefore they held none should be saved, but such as lived alone: They taught also that the Holy Ghost was a creature. See *Philaster*, *Austin*, *Isidor*, &c.

Q. 33. What were the *Theopaschitz*, *Tritheitz*, *Aquei*, *Melitonii*, *Ophei*, *Tertullii*, *Liberatores*, and *Nativitarii*?

A. The *Theopaschites* held that the Divinity of Christ *Theopaschite*, suffered as there had been in him but one nature, because one person. The *Tritheists* divided the Essence of God into three parts; the one they called the Father, *Tritheite*, the other the Son, and the third the Holy Ghost; as though either of the persons had not been perfectly God. The *Aquei* held that the water was not created, *Aquei*, but coeternall with God; this Heresie was culled out of the *Hermogenian* and *Audian* Tenets. The *Melitonii* so named from one *Melito*, taught that not the soul, but *Melitonii*, the body, or man, was made after Gods Image, and so with the *Anthropomorphites* they made God corporeal. The *Ophei*, so called from one *Opheus*, held there were *Ophei*, innumerable worlds. The *Tertullii*, from one *Tertullus*, *Tertullii*, taught

*Liberatores.*

*Nativitarii.*

Of which see  
*Philaster, Au-*  
*stin, Isidor, &c.*

*Luciferians.*

*Jovinianists.*

*Arabicks.*

See the above-  
named authors,  
and *Hierom*  
against *Jovini-*  
*an.*

taught that the souls of wicked men should be converted into Devils and savage Beasts. *Liberatores* are those who taught that Christ by his descending into hell, did set at liberty all wicked that then believed in him. *Nativitarii* were such as taught that Christs Divine Nativity had a beginning, because it is written, *Psal. 2.* [*Thou art my Son, this day have I begotten thee*] so they acknowledged the Eternity of his Essence, but not of his Filiation. These were but branches of former heresies, broached by obscure or unknown Authors, and of short continuance.

Q. 34. *what were the Luciferians, Jovinianists, and Arabicks?*

A. The *Luciferians*: so called from *Lucifer* Bishop of *Caralitanum* in *Sardinia*, who lived under *Julian* the Apostate, 333 yeares after Christ, taught with the *Cerinthians* and *Marcionites*, that this world was made by the Devil. That mens souls were corporeal, and had their being by propagation or traduction. They denied to the Clergy that fell, any place for repentance, or reconciliation; neither did they restore Bishops or inferior Clerks to their Dignities, if they fell into heresie, though they afterward repented. This was the Doctrine of the old *Novatians*, and *Meletians*, these *Luciferians* were named also *Homonymians*, for using the word *Flesh* ambiguously in their disputation. The *Jovinianists* were so called from *Jovinian* a Roman, who lived under *Jovian* the Emperour 335 yeares after Christ. These held with the *Stoicks* that all sins were equal; that after Baptism we could not sin: that fasting was needlesse, that Virginity was not better then the married life, and that the blessed Virgin in bearing Christ lost her Virginity. The *Arabicks* were so named from *Arabia*, the countrey where this Heresie was broached and maintained, under *Philip* the Emperour, 217 yeares after Christ, they held that mens souls died with their bodies, and that both in the last Day should rise again: From this Heresie they were called *ὑποψυχισται*, that is, mortall souls; not much different from them are the *Psychopannychistæ* of this age, who make the soul sleep in the Grave with the body till the Resurrection.



Q. 35. What were the Collyridians, Paterniani, Tertullianists, and Abelonitzæ?

A. The *Collyridians* were hatched also in *Arabia*, *Collyridians*. and so named from a kind of Cakes or Buns, which the Greeks call *κολλυρίδες*; these Cakes they presented every year with great ceremony to a certain Maid sitting in a chaire of State, and covered with a vail, in honour of the Virgin *Mary*: these flourished under *Theodosius* the great, 357 years after Christ. *Paterniani*, so *Paterniani*. called from one *Paternus*, an obscure fellow, were named also *Venusiani* from *Venus*, which by their venerable actions they honoured more than God. These held that all the lower parts of mans body, from the Navel downward, were made by the Devil; and therefore they gave themselves to all lasciviousness and uncleanness, therefore they were called *ἡ δροσπορνία*; deriders of good manners and honesty. The *Tertullianists*, *Tertullianists*. were so called from that famous Lawyer and Divine, *Tertullian*, who lived under *Severus* the Emperour, about 170 years after Christ. He being excommunicated by the Roman Clergy, for a *Mountainist*, fell unto these heretical opinions; to wit, that God was corporeal, but without delineation of members; that mens souls were not onely corporeal, but also distinguished into members, and had corporeal dimensions, and did encrease and decrease with the body; and that the soul had its Original by propagation or traduction. He held also that the souls of wicked men after death were converted into Devils; that the Virgin *Mary*, after Christs birth, did marry once, and with the *Catapbrygians*, he bragged much of the Paraclet or Spirit, which they said was poured on them in greater measure, then on the Apostles. He condemned all use of arms and wars among Christians; and with the *Mountainists* rejected second marriages, as no better then adultery. The *Abelonitzæ* were so called from *Abel*, *Adams* Son; *Abelonitzæ*. these taught that *Abel* was married, but had no carnall commerce with his Wife, because there is no mention made of his children, as there is of *Cain's* and *Seth's*. For this cause these *Abelites* did marry Wives, but not use them as Wives, for propagation, for fear of Original sin, whereof they would not be authors; therefore they

Of which see  
Austin.

condemned copulation, as a work of the flesh, and altogether Satanical. But for the conservation of their Sect, they used to adopt other mens Children. This Heresie sprung up under *Arcadius* the Emperour 370 years after Christ, in the Territories of *Hippo*, where Saint *Austin* was Bishop. This Heresie lasted not long.

Q. 36. What Tenets in Religion held the Pelagians, Prædestinati, and Timotheans?

Pelagians.

A. The Pelagians were so called from *Pelagius*, a Britain by birth, and a Monk at *Rome*, afterward a Presbyter under *Theodosius* the younger, 382 years after Christ. They were named also *Celestiani* from *Celestius* one of *Pelagius* his Scholars. These taught that death was not the wages of sin, but that *Adam* should have died, though he had not sinned. That *Adams* sin was hurtful onely to himself, and not to his posterity; that concupiscence was no sin, that Infants did not draw original sins from their Parents, that Infants might be saved without baptism; that they should have life eternal, but out of the Kingdom of God; that man after the fall had free will to do good, and ascribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace; they rejected the doctrine of predestination, perhaps because the Heretick, called Prædestinati, made Predestination a cloak for all wickedness, security and desperation; for they taught that the Predestinate might sinne securely, for he could not be damned; and that such as were not predestinate, should never be saved, though their life were never so holy. This Heresie was not long before Pelagianism, and is the same with that of the Libertines. The Timotheans, so called from *Timotheus Alurus*; (that is, the Cat, from his bad conditions) sprung up under *Zeno* the Greek Emperour, 447 years after Christ. These taught that the two natures of Christ were so mixed in the Virgins Womb, that they ceased to be what they were before, and became a third substance made up of both, as a mixed body is made up of the Elements, which lose their names and formes in the mixtion. These Hereticks afterward lost the

Prædestinati.

Timotheans.

name

name of *Timotheans* from *Timotheus* their Author, Bishop of *Alexandria*, and were called *Monothelites* and *Monophysites*, from ascribing onely one will, and one nature to Christ. Of the *Pelagians* see *Austin*, *Lombard*, *Eugenius*, and the other Fathers who have written against them.

Of the *Timotheans* see *Pet. Lombard*, *Eugenius*, and *Nicephorus*.

Q. 37. What was the Religion of the Nestorians, Eutyrians, and of those Sects which sprung out of them?

A. The Nestorians were so called from *Nestorius*, Nestorians, Patriarch of *Constantinople*, who broached his Heresie under *Theodosius* the younger, four hundred years after Christ. He taught that in Christ weretwo distinct persons, to wit, the Son of God, and the Son of Mary; that the Son of God in Christs baptism descended into the Son of Mary, and dwelt there, as a lodger doth in a house; therefore he did not call the Virgin Mary *Μήτηρ* the Mother, but *Χριστοβόρος*, the Mother of Christ. Beside he made the humanity of Christ equal with his Divinity, and so confounded their properties and operations. This Heresie was but the spawn of some former Heresies, chiefly of *Manichiesm*, and *Arrianism*. It was condemned in the Council of *Ephesus* under *Theodosius* the younger, in which *Cyril* Bishop of *Alexandria* was President, and the Author *Nestorius* was deposed and banished, where his blasphemous tongue was eat out with Worms, and his body with Core and his seditious complices swallowed up by the Earth. The Euty- Eutyrians, chians so named from *Eutyches* Archimandrite, or Abbot of *Constantinople*, who lived in the latter end of *Theodosius* the younger, held opinions quite contrary to *Nestorius*, to wit, that Christ before the Union, had two distinct natures, but after the Union onely one, to wit, the Divinity which swallowed up the Humanity, and so they confounded the property of the two Natures, affirming that the Divine nature suffered and died; and that God the Word, did not take from the Virgin humane nature. This Heresie was first condemned in a Provincial Synod at *Constantinople*; then it was set up again by *Dioscorus* Bishop of *Alexandria*, in the threeish Council

## A View of the Religions Sect. 7.

of *Ephesus* called, *Ancient*; and at last condemned by the general Council of *Chalcedon* under *Marcian* the Emperour. From the *Eutychians* sprung up the *Acephali*, or headlesse Hereticks, so called, because they had neither Bishop, Priest, nor Sacrament amongst them; these held that in Christ were two Natures, which notwithstanding they confounded, as they did also the Properties, saying that the Humanity lost it self and Properties, being swallowed up by the Divinity, as a drop of Vinegar is lost in the Sea, *Severus* Bishop of *Alexandria* was Author of this Sect, under *Anastatius* Emperour, 462 years after CHRIST. They were called also *Theodosians* from *Theodosius* their chief Patron, and Bishop of *Alexandria*. The *Monophysites* were all one with the *Eutychians*, differing onely in name.

3. The *Agnoſta*, so called from *Agnoſta* ignorance, because they held that the Divinity, which with them onely remained in the Union, was ignorant of the day of judgement, and where *Lazarus* after his death was laid. This Heresie was revived by *Theodosius* Bishop of *Alexandria*, under *Murritius* the Emperour, 572 years after Christ.

4. The *Jacobites* so called from *Jacobus* the Syrian, held the same opinions that the *Eutychians*; and scoffed the Christians with the name of *Melchites*, because they followed the Emperour in their Faith. These under *Phocas* the Emperour drew all *Syria* into their Heresie, 575 years after Christ.

5. The *Armenians*, so named from *Armenia*, infected with that Heresie, held that Christ took not a humane body from the Virgin, but that it was immortal from the first minute of its Conception; hence they were called *εμπερολαΐται* and *ομνολαΐται*; they again in scorn called the Orthodox Christians *Manicheans* and *Phantasiasts*; these held a Quaternity of Persons, and that the Divinity suffered; and kept their *EASTER* after the Jewish manner. They sprung up under *Phocas* the Emperour, 577 years after CHRIST.

6. The *Monothelites* in words held there were two natures in Christ, but in effect denied them, by giving him one Will onely.

onely. All these branches of *Eutychianisme* were condemned by the fifth General Council held at *Constantinople* under *Justinian* the first, who confirmed the Council of *Chalcedon*, to which these *διανομοι*, or doubting Hereticks (for so they called themselves) would not subscribe. At last sprung up *Mahometanism*, 589 years after Christ. Of which we have spoken already. Of all these see *Isidor*, *Theodoret*, *Evagrius*, *Nicephorus*, *Socrates*, *Sozomen*, and others.

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## The Contents of the Eighth Section.

Of the opinions in Religion held the seventh Century. 2. The opinions of the eighth Century. 3. The Tenets of the ninth & tenth Centuries. 4. The opinions of the eleventh and twelfth Centuries. 5. Of the Albigenſes and other Sects in the twelfth Century. 6. The Sects of the thirteenth Century. 7. The Sects of the fourteenth Century. 8. Of the Wicklevites. 9. The opinions of the fifteenth Century. 10. The opinions of the ſixteenth Century, to wit, of Luther, and others. 11. Of Sects ſprung out of Lutheraniſm. 12. Of Proteſtants. 13. Of the other opinions held this Century. 14. The chief heads of Calvin's Doctrin. 15. Of other opinions held this age. 16. Of divers other opinions in this age, and the cauſes of this variety, and confuſion in the Church.

### S E C T. VIII.

#### Queſt.

Hereas we have had a view of the different Heresies in Chriſtian Religion, the first 600 years after Chriſt; Now let us know what were the chief opinions and authors thereof in the ſeventh Century?

Hereticks of  
the ſeventh  
Century.

Ans<sup>r</sup>. The Heicite profeſſed a Monastiſcall life, but withal taught that the ſervice of God conſiſted in ho-ly dances and ſinging with the Nuns, after the example of Moſes and Miriam, Exod. 15. upon the overthrow of Pharaoh in the Red Sea. Gnoſimichi were haters and deſpiſers of all learning, or Book-knowledge; teaching that

that God required nothing from us, but a good life. Of these we have too many in this age. But Christ tells us, that life Eternal consists in knowledge: And God complaineth by the Prophet, that his people perish for want of knowledge; So Christ sheweth that destruction fell on Jerusalem, because she knew not her day; and the Lord complained that his people had lesse knowledge than the Ox or the Ass. Therefore God hath given lips to the Priest, to preserve knowledge; and Christ by his own knowledge hath justified many, saith the Prophet. The Armenii taught that the Holy Ghost proceeded onely from the Father, and not from the Son. That Christ rose from the dead on the Sabbath day; whereas the Scripture tells us plainly, that he arose the third day. They observed also the Jewish sacrifices. They used first to baptize the Crosse, then to worship it. They taught it was not man that sinned, but Satan by tempting him; and that man had not propagated by carnal Copulations, if he had not sinned. They denied Original sin, and held that 'all who died before Christ, were damned for Adam's sin. They ascribed no efficacy to the Sacraments, and yet held Baptism absolutely necessary. They placed the children or unbaptized Infants, if they were of faithful Parents, in earthly Paradise, if of unfaithful, in Hell. They never baptized without administering the Eucharist. They held Baptism without chrism ineffectual, they used rebaptization. They permitted the husband to dissolve Matrimony when he pleased, and denied prayers for the dead, and the eternity of hell fire. And that the souls were not in blisse till the Resurrection. And taught that then there should be no women at all, but that they should be converted into men. *Chazinzarii* were so called from *Chazus*, which in their language signifieth the Crosse: for they taught that the Crosse was onely to be worshipped; therefore they were named *Staurolatæ*, or Crosse-worshippers. They professed also *Nestorianism*. The *Thetopsychitæ* held that the souls died with the bodies. *Theocatagnostæ* were such as reprehended some of Gods actions and words. *Ethnophrones* were Paganising Christians, who with Christianity taught Gentile superstition. The *Lampetians* so called from *Lampetius*,  
their

See Damascen,  
Nicephorus,  
Sanders, Baro-  
nius, &c.

their author, taught that there should be no distinction of garments among religious men. They condemned all oaths Vows. The *Maronites*, so named from one *Maron*, held with *Eutyches*, *Dioscorus*, and the *Acephali*, that Christ had but one nature and will; these were afterward reconciled to the Church of Rome.

Q. 2. What opinions were held in Religion within the eighth Century?

Hereticks of the  
eighth Century.

A. The *Agonyclitæ* held that it was superstition in Prayer to bow the knees, or prostrate the body; therefore they used to pray standing. The *Iconoclastæ*, or *Iconomachi*, taught that it was idolatry to have Images in Temples. The *Aldebertins*, so called from *Aldebertus* a French-man, their Author, believed that he had holy reliques brought to him by an Angel from the farthest part of the world. They called him with the Apostles, and rejected Pilgrimages to Rome; they held that his hairs and nails were as well to be worshipped as the reliques of St. Peter; they believed that he knew their sins, and could forgive them without confession. The *Albanenses* held that all Oaths were unlawful, that there was no original sin, nor any efficacy in the Sacraments, nor any use of extream unction, nor of confession, nor of excommunication; that the Sacraments lost their efficacy, if given by wicked Priests; that there was no free-will; some write that they held transanimation and the eternity of the world, and that God did not foresee evil. That there should be no Resurrection, nor generall Judgement, nor Hell.

See Sanderus,  
Baronius, Gaul-  
terius, &c.

Q. 3. What were the opinions held in the ninth and tenth Centuries?

Hereticks of the  
ninth and tenth  
Centuries.

A. *Claudius*, Bishop of *Taurinum*, condemned Pilgrimages, Images, Invocation of Saints, and taught that Baptism without the sign of the Crosse, was no Baptism. One *Godescalcus*, whom some say was a French man, held the Heresie of the *Prædestinati*, and that God would not have all men to be saved; and consequently that Christ died not for all. *Photius*, a Grecian, denied the procession of the Holy Ghost from the Son, and held that there was no reward for the good or bad, till the general Judgement that there was no Purgatory; he condemned second marriages, and prayers for the dead;

he

he held it no sin to hurt an enemy, even with lying and perjury. Fornication with him was no sin, he dissolved Marriages at pleasure. He maintained Usury, Sacrilege, and Rebaptization, and taught that children were not to be baptized till the eighth day. He gave the Eucharist to Infants, the Cup to the Laity; denied extrean unction, and administred the Sacrament in Leavened Bread. *Johannes Scotus*, a Benedictine Monk, and Scholar of *Bede* (not *Duns Scotus subtilis*) held that in the Eucharist was onely the figure of Christs body. *Bertramus*, a Presbyter, taught that the body of Christ, which is in the Eucharist, was not the same who was bon of the Virgin. The same opinions were maintained by some in the tenth Century.

See the above-named authors.

Q. 4. What were the opinions of the eleventh and twelfth Centuries?

A. *Berengarius*, Archdeacon of *Anjou*, taught that Christs body was not corporally, but figuratiacly, in the Sacrament: *Horibert* and *Lisoins* in *France*, taught Manicheism. The *Simoniacks* held it lawfull to buy and sell Church-preferments. The *Reordinantes* would admit no *Simoniack* Priests till they were reordained. At *Millan* a new Sect of *Nicolaitans* brake out, teaching the necessity of promiscuous copulation. *Sabellianism* brake out also this age. In the twelfth Century *Marsilius* of *Padua* taught that the Pope was not Christs successor: that he was subject to the Emperour: that there was no difference between Bishops and Priests, and that Church-men should not enjoy temporal estates. The *Bongomilii*, whose author was one *Basil*, a Physician renewed the Heresies of *Arrius*, the *Anthropomorphites*, and the *Monichees*. They rejected the Books of *Moses*, made God with a humane shape, taught that the world was made by evil angels, and that *Michael* the Arch-angel was incarnate. They condemned Image-worship, and despised the Cross, because Christ died on it. They held the Churches Baptism to be the Baptism of *John*, but their own to be the true Baptism of Christ: they slighted the Church-liturgy, and taught there was no other Resurrection, but from sin by Repentance: they held also that men might dissemble in Religion. At *Antwerp* one *Taudenius*, or *Tanchelinus*, being

Hereticks of the eleventh and twelfth Centuries.

being a Lay-man undertook a Reformation; teaching that men were justified, and saved by faith onely; that there was no difference between Priests and Lay-men; that the Eucharist was of nouse; and that promiscuous copulation was lawfull. The *Petrobrussians* so called from *Peter de Bruis* of *Antwerp*, held that Baptism was needlesse to Infants; and likewise Churches were uselesse, that Crosses should be broken, that Christ was not really in the Eucharist, and that prayers for the dead were fruitlesse. One *Peter Abailard* taught that God was of a compounded Essence, that he was not the Author of all goodnesse; that he was not onely eternall; that the Angels helped him to create the world; that power was the property of the Father, wisdom of the Son, goodnesse of the holy Spirit. He denied that Christ took our flesh to save sinners, or that the fear of God was in him; he said that the Holy Ghost was the soul of the world, that man had no free will; that all things, even God himself, were subject to necessity, that the Saints do not see God, that in the life to come there should be no fear of God, and that we are in matters of faith to be directed by our reason. His chief Disciple was *Arnoldus Brixiensis*, who denied also temporalities to the Clergy. *Gilbert Porretanus* Bishop of *Poytiers*, taught that the Divine Essence was not God, that the Proprieties and Persons in the Trinity were not the same; that the Divinity was not incarnate in the Son. He rejected also merits, and lessened the efficacy of Baptism. The *Henricians* so called from one *Henry* of *Tholouse* a Monk, and fomented by *Henry* the Emperour, taught the same Doctrines, that *Peter de Bruis* did, and withall that the Church-musick was a mocking of God. The *Pataveni* taught also the same things. The *Apostolici* so named from saying they were Apostles immediately sent from God, despised Marriage; all meats made of Milk; the baptizing of Infants, Purgatory, Prayers for the dead, invocation of Saints, and all Oaths. They held themselves to be the onely true Church. One *Eudon* gave himself out to be the Judge of the quick and dead. The *Adamites* started up again in *Bohemia*. The *Waldenses* so called from *Waldo* of *Lions*, who having distributed his wealth, pro-  
fessed



felless poverty; he rejected Images, prayers to Saints, holy dayes, Churches, Oyl in Baptism, Confirmation, the Ave-Mary, auricular confession, indulgences, purgatory, prayers for the dead, obedience to the Prelates, distinction of Bishop and Priest; Church-canon, merit, Religious orders, extreame unction, miracles, Exorcisms, Church-musick, Canonical hours, and divers other Tenets of the Church of Rome. They held that Lay-men might preach, and consecrate the Bread, and that all ground was alike holy. They rejected all prayers except the Lords Prayer, and held that the Eucharist consecrated on the Friday, had more efficacy than on any other day. That Priests and Deacons falling into sin, lost their power in consecrating, and Magistrates in governing if they fell. That the Clergy should possess no temporalities; that the Church failed in Pope Sylvester's time. They rejected the Apostles Creed, and all Oaths; but permitted promiscuous copulation, and taught that no man ought to suffer death by the sentence of any Judge.

See Bayanus,  
Genebrard,  
Sanderus,  
Gualternus, &c.

Q. 5. *What were the Albigenses, and what other Sects were there in this twelfth Century?*

A. These not long after the Waldenses, swarmed in the Province of Tolouse, and were overthrown by Simon Earl of Montferrat; these taught that they were not bound to make profession of their Faith; they denied Purgatory, prayers for the Dead, the real presence, private confession, images, bells in Churches, and condemned the eating of flesh, eggs, and milk. The Romish Writers affirm that they held two Gods; that our bodies were made by Satan; that the Scriptures were erroneous, all Oaths unlawful, and Baptism needless. They rejected the old Testament and Marriage, and prayers in the Church; they held there were two Christs, a good born in an unknown Land, and a bad born in Bethlehem of Judea. That God had two Wives, of which he begot Sons and Daughters, and more such stuff, as may be seen in the above-named Authors. The *Corverii* held the *Petrobrussini* Tenets, and withal that the Virgin Mary was an Angel: that Christs body was not glorified in Heaven, but did putrifie as other dead bodies, and so should remain after the day of judgment.

They

See Baronius,  
Saxderus, Bel-  
larmin, Viegas,  
and the authors  
above named.

They taught also that the souls should not be glorified till the Resurrection. *Joachimus Abbas* taught, that in the Trinity, the Essence generated the Essence, which opinion was condemned in the general Council of *Lateran*, under *Innocent* the third: not long after started up *Petrus Johannis*, who maintained the error of *Joachimus*, and withal taught that the reasonable soul was not the form of man; that the Apostles preached the Gospel after the literal, not after the spiritual sense; that grace was not conferred in baptism; that Christs side was pierced with a Lance whilest he was yet alive, which is directly against the words of Saint John; therefore this opinion was condemned in the Council of *Vienna*, he held also *Rome* to be *Babylon*, and the Pope to be Anti-christ.

Q. 6. What opinions in Religion were professed the thirteenth Century?

Hereticks of  
the thirteenth  
Century.

A. *Almaricus* a Doctor in *Paris*, taught that if *Adam* had not sinned, there had been no procreation, nor distinction of Sex. This was condemned in the Council of *Lateran*, under *Innocent* the third. He held that the Saints do no wayes see God in himself, but in his creatures. He denied the Resurrection, *Paradise*, and *Hell*, also the real presence, invocation of Saints, Images, and Altars. He said that in the Divine minde might be created Ideas. He transformed the minde of a contemplative man, into the Essence of God; and taught that charity made sin to be no sin. *David Dinantius* taught that the first matter was God, which was to make God a part, and the meanest part of all his creatures. *Gulielmus de sancto amore*, taught that no Monks ought to live by alms, but by their own labours, and that voluntary poverty was unlawful; the same Doctrine was taught by *Desiderius Longobardus*, affirming it a pernicious opinion that men should leave all for Christ. *Raymundus Lullius* taught, that in God were different Essences, that God the Father was before the Son; that the holy Ghost was conceived of the Father & the Son; whereas the Doctrine of the Church is, that he proceedeth from the Father and the Son; not by way of Generation or Conception, but of Eternal and Spiritual dilection; he also taught that it was injustice to punish any man for opinions in Religion or

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Heretic. The *whippers* taught, that whipping of themselves with rods full of knots and sharp pricks, did more expiate and abolish sin, than confession; that this their voluntary whipping was before Martyrdom, which was inflicted by outward force: that now there was no use of the Gospel, nor of the Baptism of Water, sith the Baptism of Blood was better; that Holy water was needlesse; that no man could be saved, who did not scourge himself. They also held perjury lawful. The *Fraticelli*, whose Author was one *Hermanus Italus*, held community of Wives lawful, which Doctrine they put in practise, at their meetings to pray; then putting out their lights, they used promiscuous copulation: and the children born of such commixtion they put to death. They taught that all things amongst Christians should be in common; that Magistracy did not consist with Christianity, and that the Saints did not see God till the day of Judgement. *Gerardus Sagarellus* of Parma, whose Disciples were named *Pseudo-apostoli*, that is, false Apostles, because they bragged that they did imitate the Apostles poverty, therefore they would not take or keep money, or reserve any thing for the next day; he taught that to make Vows, or to swear at all, was unlawful; that Marriages might be dissolved by such as would embrace their Religion; and that they were the onely Christians; they were enemies to Tythes, and to Churches, which for prayer they accounted no better then Hog-*Styes*.

See the above-named authors.

Q. 7. What were the opinions in Religion the fourteenth Century?

A. The *Beguardi*, who professed a Monastical life, taught that we might attain to as much perfection and beatitude in this life, as in Heaven; that all intellectual natures were blessed in themselves, not in God; that it was a sin to kisse a Woman, but not to lie with her; because nature inclined to this, but not to that. That perfect and spiritual men were freed from obedience to superiours, from fasting, praying, and good works, and that such men could not sin, nor encrease in grace, being perfect already. They would have no reverence to be used in the Eucharist, nor at all to receive it, for that did argue imperfection. The *Beguinae* professed the

Hereticks of the fourteenth Century.

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same

same Tenets, and withall were against vows and voluntary poverty. The *Beguins* taught that wealth consisted not with Evangelical perfection; and therefore blamed Pope *John 22.* for permitting the *Franciscans* to have corn in their barns, and wine in their cellars. They held that the state of *Minorites* was more perfect than that of Bishops; that they were not bound to give an account of their Faith when they were demanded by the Inquisitors; and that the Pope had no power to dispense with Vows. The *Lollhards*, so called from *Walter Lollhard* their Author, held that *Lucifer* was injuriously thrust out of Heaven; that *Michael* and the blessed Angels should be punished eternally; that *Lucifer* should be saved; that the blessed Virgin lost her Virginity after Christ's birth; and that God did neither see, nor would punish sins committed under ground; therefore they gave themselves to all uncleanness in their vaults and caves. *Richardus Armacanus* taught that voluntary poverty was unlawful; and that Priests could bless, and confer Orders as well as Bishops. One *Janovesius* taught, that in the year 1360. on *Whitsunday*, Antichrist would come; who should pervert all *Christians*, and should mark them in their Hands and Fore-heads, and then should be damned eternally: And that all *Jews*, *Saracens*, and *Infidels*, who were seduced by Antichrist, should after his destruction be converted to Christ, but not the Christians that fell off from Christ. The *Turelupini* taught that we should not be ashamed of those members we have from nature; and so, like the *Cynicks*, they gave themselves openly to all uncleanness; they held also; that we were not to pray with our voice, but with the heart onely.

See the above-named Authors.

Wickliffe's opinions.

Q. 8. What were the Tenets of the Wicklevites who lived in this Century?

A. They were so called from *John Wickliffe* an *Englishman*, and taught that the substance of bread and wine remained in the Sacrament; that neither Priest nor Bishop, remaining in any mortal sin could consecrate, or ordain; that the Mass had no ground in Scripture; that outward confession was needless where there was true contrition; that a wicked Pope had no power over the faithful; that Clergy-men should have no

no possessions; that none should be excommunicated by the Church, but he who is first excommunicated by God; that the Prelate who excommunicates a Clerk appealing to the King, is a traitor; and so is he that being excommunicated, refuseth to hear, or to preach; that Deacons and Priests may preach without authority of the Bishop; that the King might invade the Churches Revenues; that the people may punish their Kings; that the Laity may detain or take away the Tithes; that special prayers for any man were of no more force then generall; that religious orders were unlawful, and that such should labour with their hands; that it was a sin in *Constantine*, and others, to enrich the Church; that the Church of *Rome* was Satans Synagogue; they rejected also the Popes election by Cardinals, Indulgences, decretal Epistles, the Popes excommunications, and his supremacy; they held also that *Austin*, *Benet*, and *Bernard*, were damned for instituting religious orders; that God ought to obey the Devil; that he who gives alms to Monasteries should be excommunicated; that they are *Simoniacks* who pray for their Parents or Benefactors: that Bishops reserved to themselves the power of ordination, confirmation, and consecration for lucre sake; that Universities, Degrees, and Schools of Learning were hurtful to the Church. These, and such like Tenets of *Wickliff*, are set down in the Council of *Constance*, where they were condemned. Other opinions are fathered upon him: to wit, that man had no free-will; that the sins of the Predestinate were venial, but of the Reprobate all mortal; that the Saints were not to be invocated, nor their reliques kept, nor the cross to be worshipped, nor images to be placed in Churches; they rejected also Vows, Canonical hours, Church musick, Fasting, baptizing of Infants, Benedictions, Crism, and Episcopacy. He held also that the brother and sister might marry, that every creature may be called God, because its perfection is in God.

Q. 9. What opinions were taught the fifteenth century?

A. *John Hus* of *Bohemia* publicly maintained the Doctrine of *Waldus* and *Wickliff*, and withall taught that Saint Peter was never head of the Church, that the Church is onely of the Predestinate; that Saint

See *Florimundus*, *Raymundus*, of the Original of Heresies, *Genebrard*, *Bellarminus*, *Prateolus*, *Gregory de Valentia*, and others.

Opinions and Heresies of the fifteenth Century.



Hierom of  
Prague.  
Hussites.

*Paul*, when he was a persecutor, was not a member of Satan; that the Divinity and the Humanity made up one Christ, "whereas the personal union consisted in-deed, not between the two Natures, but between the Person of the Word and the Humane Nature: That the Pope was subject to *Cesar*: that the Pope was not Head of the Church, nor Vicar of Christ, nor Successor of *Peter*: that Bishops were murderers, in delivering over to the secular power such as did not obey them; that canonicall obedience was a humane invention; that Priests, though excommunicated, ought to preach: that Excommunications, Suspensions, and Interdicts, were invented to mainrain the Clergies pride. These, and such like points, did he defend, for which he was condemned in the Council of *Constance*. These same opinions were maintained by *Hierom of Prague*, for which he was also by the same Council condemned the next year. One *Pickard*, of *Flanders*, renewed in *Bohemia* the Heresie of the *Adamites*. The *Hussites* divided themselves into three Sects, to wit, the *Pragen-ses*, the *Thaborites*, so called from mount *Thabor*, where Christ was transfigured; which name *Zisca* their Captain gave them, calling the castle where they used to meet, *Thabor*, as if they had seen there Christs transfiguration: The third Sect were called *Orphaus* after *Zisca's* death, as having lost their Father and Patron: all these used barbarous cruelty against Priests, Monks, Churches, Images, Reliques, and such as professed the Roman Catholick Religion. The *Muscovites*, or *Russians*, fell off to the Greek Religion, and held that the Pope was not the chief Pastor of the Church; that the Roman Church was not Head of the rest. They rejected also the Latine Fathers, the definitions, canons, and decrees of the general Councils, and used leavened bread in their Eucharist. One *Rissuich*, a *Hollander*, taught that the Angels were not created; that the soul perished with the body; that there was no Hell; that the matter of the Elements was coeternal with God. He blasphemed Christ as a Seducer, and not the Son of God. He held that *Moses* never saw God, nor received his Law from him; that the Scriptures were but Fables; that the Gospel was false; and such like blasphem-

mous stuff did he spme out, for which he was burned.

See the above

Q. 10. What opinions did the Sixteenth Century hold?

named Authors.

A. Martin Luther, an Augustin Frier, taught that Indulgences were unlawfull; that the Epistle to the Hebrews, the Epistle of James, the second of Peter, the two last of John, the Epistle of Jude, and the Apocalypse, were not canonical. He opposed invocation of Saints, Image-worship, Free-will, the Popes Supremacy, Excommunication, temporal possessions of the Clergy, merits of Works, possibility of fulfilling the Law, the Monastical life, cælibar, canonical obedience, distinction of Meats, Transubstantiation, communion under one kind, the Mass, articular confession, Absolution, Purgatory, extream Unction, and five of the Sacraments. He held also that general Councils might erre; that Antichrist was not a particular Person; that Faith onely justified; that a faithfull man may be assured of his salvation; that to the faithfull sin is not imputed; that the first motions are sin; that Sacraments did not confer grace. Divers other opinions are fathered upon him by his adversaries, as may be seen in the above named Authors. The Anabaptists, so called from Re-baptizing, had for their Author one Nicholas Stork, who pretended familiarity with God by an Angel, promising him a Kingdom if he would reform the Church, and destroy the Princes that should hinder him. His Scholar Muntzer raised an army of 4000 Bores and Tradesmen in Suevia and Franconia to main-  
tain his Masters dreams; but they were overthrown by Count Mansfield. John of Leyden, a Taylor, renewed the said dreams, and made himself King in Munster of the Anabaptists, whose Viceroy was Kaipperdoling; but this Phantastical Monarchy was soon destroyed, the Town taken after 11 moneths Siege, where the King and his Viceroy, with their chief Officers, were put to death. Their Tenets were that Christ was not the Son of Mary, nor true God; that we were righteous not by faith in Christ, but by our own merits, and sufferings. They rejected original sin, Baptism of Infants, communion with other Churches, Magistracy among Christians, Oaths, and punishments of Malefactors. They refused to swear allegiance to Princes;

Anabaptists.

Of these see  
the abovenamed  
Author, and be-  
sides, Pontanus  
Bullinger, Sle-  
idan, Osiander,  
and others.

Anabaptists of  
Moravia.

and held that a *Christian* may have many Wives, and that he may put away his Wife, if she be of another Religion, and marry another. That no man must possess any thing in proper, that re-baptization may be used; that before the day of Judgement the godly should enjoy a Monarchy here on Earth; that man had free-will in spiritual things; and that any man may preach, and give the Sacraments.

Q. 11. *What are the Anabaptists of Moravia?*

A. These at first called themselves Apostolical, because they did imitate the Apostles in going bare-foot, and in washing one anothers feet, in having also all things in common amongst them. But though this custom be now left, yet at this day in *Moravia* they have a common Steward, who doth distribute equally things necessary to all. They will admit none into their Society, but such as have some trade, and by their handy-work can get their livings. As they have a common Steward for their temporals, so they have a common Father for their spirituals, who instructs them in their Religion, and prayeth with them every morning before they go abroad to work. These public prayers are to them instead of Sermons. They have a generall governour, or head of their Church, whom none knoweth but themselves; for they are bound not to reveal him. They communicate twice in the year; the men and women sit promiscuously together. On the Lords day they walk two and two through the Towns and Villages, being clothed in black, and having staves in their hands. They are much given to silence; at a table, for a quarter of an hour before they eat, they sit and meditate, covering their faces with their hands: the like devotion they shew after meat. All the while their Governour stands by, to observe their gesture, that if any thing be unbecoming, he may tell them of it. when they come to any place, they discourse of the last Judgement, of the eternal pains of Hell, of the cruelty of Devils tormenting mens bodies and souls; that so they may afright simple people into their Religion; then they comfort them by shewing them a way to escape all those torments if they will be but rebaptized, and embrace their

their Religion. They observe no festival days, nor will they admit of any disputations.

Q. 12. What Sects are sprung out of Lutheranism?

A. Besides the Anabaptists already mentioned, there be *Adiaphorists*, of which *Melancthon* is thought to be author; these hold the customs and constitutions of the Church of Rome to be things indifferent, and that they may be professed or not professed without scruple. *Of these see Florimundus, Raymundus de Origine Hares.*

2. *Ubiquitaries*. These hold that Christs Humanity

as well as his Divinity is every where; even in Hell. *Brentius* is thought to be Father of this opinion.

“But if Christs humanity be every where, then we must

“deny the articles of his Resurrection, Ascension, and

“coming again to judge the quick and the dead; for

“what needs there such motions if he be every where.

3. *Majorists*, so called from one *George Major*, one of *Luther's* Disciples, who taught that no man, (nay not Infants) can be saved without good works. “But it's

“ridiculous to expect good works from Infants, who

“have not as yet the use of reason, nor organs fit for

operation. 4. *Osiandrist*s, so called from *Andrew Osiander*

a *Lutheran*, who taught that Christs body in the Sacra-

ment suffered, was corruptible, and died again, “direct-

“ly against Scripture, saying, that *Christ being risen from*

“the dead, dieth no more, death hath no more dominion

“over him. He taught also that we are not justified by

Faith or Works, but by the Essential righteousness of

Christ dwelling in us. “But the Essential righteouf-

“ness of Christ, is the righteoufness of his Divinity,

“which is not communicable, nor separable from him.

5. *Augustinians* in *Bohemia*, these taught that none went

to Heaven or to Hell, till the last judgement: where-

“as Christ tells the contrary to the good thief, *This*

“day thou shalt be with me in Paradise, and affirmeth

“that the soul of *Lazarus* was carried by Angels into

“*Abraham's* bosom, and *Dives* into Hell. Where-

“fore did Christ ascend to Heaven, but that we might

“be where he is. They make also *Dormice* or *Swal-*

“lows of mens Souls, saying, that they sleep till the re-

“surrection; if *St. Steven* when he was dying had known

“this Doctrine, he would not have called upon the Lord

“Jesus to receive his spirit. The story also of *Lazarus*

and *Dives* doth overthrow this conceit. They say also that Christs humane nature is not as yet ascended into Heaven, "which directly overthroweth our Creed in that Article; as likewise, the Scriptures, and withall the hope and comfort of a Christian. 6. *Stancarians*, so called from one *Francis Stancarus* a *Mantuan*, who taught that Christ justifieth us, and is our Mediator onely according to his humane nature; whereas our redemption is the work of the whole person, and not of one nature alone. 7. *Adamites*, so called from one *Adam* Author of the Sect; they use to be naked in their Stoves and Conventicles, after the example of *Adam* and *Eve* in Paradise. And therefore when they marry they stand under a Tree naked, having onely leaves of Trees upon their privities; they are admitted as brethren and sisters, who can without lust look upon each others nakedness; but if they cannot, they are rejected. 8. *Sabbatharians*, so called, because they reject the observation of the Lords day, as not being commanded in Scripture, and keep holy the Sabbath day onely, because God himself rested on that day, and commanded it to be kept. But they forget that Christ came to destroy the Ceremonial Law, whereof the Sabbath in respect of the seventh day was a branch; and therefore Christ himself brake it, when he commanded the sick man whom he cured, to carry home his bed on that very day. 9. *Clancularii* were those who professed no Religion with their mouth; thinking it sufficient to have it in their heart. They avoid all Churches and publick meetings to serve God, thinking their private houses to be better then Temples; whereas they should remember, that private prayers cannot be so effectual as publick; neither is it enough to believe with the heart, except we also confesse with the mouth; for he that is ashamed to confesse Christ before men, shall not be confessed by Christ before his Father and his holy Angels. 10. *Davidists*, so called from one *David George* a *Hollander*; He gave himself out to be the Messiah sent by the holy Spirit, to restore the house of *Israel*, that the Scriptures were imperfect, and that he was sent to bring the true Law and Doctrine; that the Soul was pure from sin, and that the body onely sinned; whereas indeed they both concur in the act of sinning, and therefore are



are both punishable, especially the Soul which is the chief Agent, the Body is but the Instrument. He taught also that a man may have many Wives to replenish spiritual Paradise. That it was no sinne to deny Christ with the mouth, so long as they believed on him in their heart. He rejected also the Books of Moses. 11. *Mennonists*, so called from one *Mennon* a *Frieslander*. These deny CHRIST to be born of MARY, affirming that he brought his flesh from Heaven; he called himself the Judge of men and Angels. 12. *Deists* and *Tritheists*, who taught there were three distinct GODS differing in degrees. One *George Paul* of *Cracovia* is held to be Author of this Sect. 13. *Antitrinitarians*, these being the spawn of the old *Arrians* and *Samosatenians*, deny the Trinity of Persons, and the two natures of Christ, their Author was *Michael Servetus* a Spaniard, who was burned at *Geneva*. 14. *Antimarians*, who denied *Maries* Virginity, affirming she had other children besides Christ, because there is mention made of Christs brethren in the Gospel; this is the old Heresie of *Cerinthus* and *Helvidius*; whereas they consider not that in Scripture those of the same kindred are called brothers. So is *Lot* called *Abrahams* brother; and *Laban*, *Jacob's* uncle is called his brother. 15. *Antinomians*, who reject the Law, affirming, there is nothing required of us but Faith; this is to open a wide gap for all Impiety. CHRIST came not (as he saith himself) to abolish the LAW, but to fulfill it. If there be no use of the LAW, then they must deny GODS justice; and that it is now an uselesse attribute of the Divinity. 16. *Infernales*; these held that Christ descended into no other Hell but into the grave onely, and that there is no other Hell but an evill conscience; whereas the Scripture speaketh of Hell Fire, prepared for the Devill and his Angels, and calls it the bottomlesse pit, &c. 17. *Boquinians*, so called from one *Boquinus* their Master; who taught that CHRIST did not die for the wicked, but onely for the faithful, and so they make him not to be the Saviour of mankind, and of the world, but a particular Saviour onely of some; whereas Saint *John* saith that Christ is  
 “ the

“the-reconciliation for our sins, and not for ours onely,  
 “but also for the sins of the whole world, 1 *John* 2. 2.  
 18. *Hutists* so called from one *John Hut* ; who take upon  
 them to prefix the very day of Christs coming to judge-  
 ment, “whereas of that day and hour knoweth no man,  
 “nay nor the Angels in heaven. 19. *Invisibles*, so  
 called, because they hold that the Church of Christ is  
 invisible ; “which if it be, in vain did he compare it to a  
 “City built upon a hill ; in vain also doth he counsel us  
 “to tell the Church, if our brother will not be reformed,  
 “in vain also doth the Apostle warn Bishops and Pres-  
 “byteries to look to their Flock, to rule the Church  
 “which Christ hath purchased with his blood, *Acts* 20.  
*How can he be called the shepherd of that flock which he*  
*never saw?* 20. *Quintinists*, so called from one *Quinti-*  
*nus* of Picardy a Tailor. He was author of the *Libertines*,  
 who admit of all Religions. Some of them mock at all  
 Religions, as that *Lucianists* who wrote a book of the  
 three Impostors. Some of them deny the souls immor-  
 tality, and doubt whether there be any other Deity ex-  
 cept Heaven and Earth. 21. The Family of Love,  
 whose Author was one *Henry Nicholas*, a *Hollander*. They  
 reject all Sacraments, and the three last Petitions of  
 the Lords Prayer. They say that Christ is onely the  
 image of God the Fathers right hand, and that mans  
 soul is a part of the Divine Essence. 22. *Effrontes*, so  
 called, from shaving their foreheads till they bleed, and  
 then anoint them with oyl, using no other Baptism but  
 this ; they say the Holy Ghost is but a bare motion inspi-  
 red by God into the mind ; and that he is not to be adored :  
 “all which is directly repugnant to Gods Word, which  
 “proves that the holy Ghost is true God. *Thou hast not*  
 “*lyed* (saith St. Peter) *unto man, but unto God*, mean-  
 “ing the holy Ghost. This Sect took up their station  
 “in *Transylvania*. 23. *Hofmanists*, these teach that God  
 took flesh of himself ; “whereas the Scripture saith that  
 “Christ was made of a Woman. They deny pardon to  
 those that relapse into sin ; “and so they abridge the  
 “grace of God, who wils us to repent, and thereupon re-  
 “ceives us into favour. 24. *Scherwenkfeldians*, so called  
 from one *Gaspar Scherwenkfeld* a *Silesian*, he taught that  
 the Scripture was needlesse to Salvation, and with the  
 old

old *Manichees* and *Valentinians* that Christ was not conceived by the Holy Ghost in the Virgins Womb, but that God created a man to redeem us, and joyned him to himself, and that this man became God, after he ascended into Heaven; they confound the Persons of Father and Son, and say, that God did not speak these words, *This is my beloved Son*. That Faith is the very essence and nature of God. That all Christians are the Sons of God by nature, procreated of the Divine Essence. That the Sacraments are useles; that Christs body is every where. Of these Sects, and many more of less note, see *Florimundus*, *Raymundus*; hence we may see what a dangerous Gap hath been made, since *Luther* began to oppose the Church of Rome, for the little Foxes to destroy Christs Vineyard; what multitudes of Tares have grown up amongst the good Corn in the Lords field; what troublesome Frogs, worse then those of Egypt, have crawled into most mens houses; what swarms of Locusts have darkned the Sun of Righteousness, whilst he was shining in the Firmament of his Church.

Q. 13. What other opinion in Religion were maintained this age?

A. *Carlostadius*, Arch-Deacon of *Witeberg*, and *Oecolampadius*, Monk of the Order of *S. Bridget*, opposed *Luthers* Doctrine in the point of the real presence, shewing that Christ was in the Bread onely Sacramentally, or significatively. The *Libertins*, whose author was one *Quintinus*, a Taylor of *Picardy*, taught that whatsoever good or evil we did, was not done by us, but by Gods Spirit in us; that sin was nothing but an opinion; that in reproving of sinners, we reproved God himself; that he onely was regenerate, who had no remorse of conscience; that he onely repented who confessed he had committed no evil: that man in this life may be perfect and innocent; that the knowledge we have of Christ, and of our Resurrection, is but opinion; that we may dissemble in Religion, which is now the opinion of *Master Hobbs*.; and lastly, they slight the Scriptures, relying on their own inspirations; and they slight the Pen-men of the Holy Ghost, calling *Saint John* a foolish young man, *Saint Matthew* a Publican, *Saint Paul* a broken vessel, and *Saint Peter* a denier of his Master. *Zuinglius*, Canon of *Constance*,  
held

held the doctrine of *Carlostadius* against *Luther*, concerning the real presence. *David George*, a *Glasier* in *Gaunt*, taught that he was God Almighty's Nephew, born of the Spirit, not of the flesh, the true *Messiah*, and third *David* that was to reign on Earth; that Heaven was void of Inhabitants: and that therefore he was sent to adopt Sons for that Heavenly Kingdom. He denied Spirits, the Resurrection, and the last Judgement, and Life eternal. He held promiscuous copulation with the *Adamites*; and with the *Manichees*, that the soul was not polluted with sin; that the souls of Infidels shall be saved, and the bodies of the Apostles, as well as those of Infidels, shall be burned in Hell-fire; and that it was no sin to deny Christ before men; therefore they condemned the Martyrs of folly, for shedding their blood for Christ. *Melancthon* was a *Lutheran*, but not altogether so rigid; so was *Bucer*, except in the point of Christ's real presence; *Westphalus* also, but he denied original sin, and the Holy Ghosts procession from the Son; and that Christ did not institute the Lent Fast, nor was any man tied to keep it.

See *Prateolus*,  
*Sanderus*, *Ge-*  
*nebrard*, *Co-*  
*chleus*, *Gualte-*  
*rus*, &c.

Q. 14. What were the chief heads of *Calvins* doctrine?

*Calvins* Do-  
ctrine.

A. That in this life our faith is not without some doubtings and incredulity; that the Scriptures are sufficient without traditions, that an implicate faith is no faith; that the Books of *Tobias*, *Judith*, a part of *Hester*, *The wisdom of Solomon*, *Ecclesiasticus*, *Baruch*, *The History of Bell and the Dragon*, and the Books of *Miccha-bees*, are no parts of the Canonical Scripture; that the Hebrew Text of the old Testament is onely authentical, and so the Greek of the new Testament; that the Scripture in Fundamentals is clear of it self, and is a sufficient Judge of controversies; that the Elect have saving faith onely, which can never totally and finally be lost; that predestination to life or death dependeth not on mans fore-seen merits or demerits, but on Gods free will and pleasure; that no sin comes to pass without the will of God; that the Son of God received not his Essence of the Father, nor is he God of God, but God of himself; that Christ, in respect of his humanity, was ignorant of some things; that the Virgin *Mary* was obnoxious to divers sins and

and infirmities; that Christ is our Mediator in respect of both natures; that Christ was in the state of damnation when he suffered for us, but did not continue in it; that Christ by his suffering merited nothing for himself: that he descended not truly into Hell, but by suffering the pains of Hell on the cross; that there is no *Limbus Patrum*, nor Purgatory; that our prayers avail not to the dead; that the torments of the evil angels were deferred till the day of Judgement; that Christ came not out of the grave whilst it was shut; that the true Church of God consisteth onely of the Elect, and that it is not visible to men; that the Church may erre; that Saint Peter was not Bishop of Rome, nor the Pope his Successor, but that he is Antichrist; that the Church and Magistrate cannot make Lawes to bind the conscience; that celibat and the monastical life is unlawfull, and consequently the vows of chastity, poverty, and obedience; that man hath not free will to goodnesse; that concupiscence, or the first motions, before the will consents, are sins; that all sins are mortal, and none in themselves venial; that in this life our sins are still inherent in us, though they be not imputed to us; that we are justified by faith without works, and that faith is never without charity: that the best of our works deserve damnation; that here we may be assured of our justification and salvation; that the Church Liturgy ought not to be read in Latine, but in the vulgar tongue: that faith is a more excellent vertue then charity; that there is no merit in us: that in this life we cannot possibly fulfill the Law: that to invoke the Saints, to worship Images and Reliques, or the Cross, is Idolatry: that usury is not altogether unlawful: that Lent, and other set Fasts, are not to be kept: that there be onely two Sacraments, Baptism and the Lords Supper: and that the Sacraments cannot justifie or confer grace: that the Baptism of Water is not of absolute necessity, nor depends the efficacy of it from the intention of the Minister, nor ought it to be administred by private Men or Women, in private houses. That Christ is not corporally in the Eucharist: that in the want of Bread and Wine, other materials may be used, and that Wine alone without Water is to be used; that there is no  
Trans;



See *Calvins own works*, *Beza*, and others that have followed *Calvins Tenets*.

Transubstantiation, nor ought to be any adoration of the Bread, that the Cup should be administred to all, that extreame Unction was onely temporary in the Church: that the Clergy ought to marry. He rejected also the Church Hierarchy, and Ceremonies, and Exorcisms, penance, and confirmation, Orders, Matrimony, and extreame Unction from being Sacraments.

Q. 15, *What other opinions in Religion were held this age?*

A. *Servetus* a Spaniard, who was burned at Geneva, taught with the *Sabellians*, that there was but one Person in God, and that there was in Christ but one nature with *Eutyches*; he denied the Holy Ghost, and Baptism to Infants, which he would have to be deferred till the thirtieth year of their age. He held also that God was essentiall in every creature. *Brentius*, a Lutheran, taught that Christs body after its ascension is every where, whence sprung up the *ubiquitaries*. *Castellio*, a School-master in Geneva, held that the Canticles was not Scripture, but a Love-ballad between *Solomon* and one of his Concubines. One *Postellus* taught that men of all Sects and Professions should be saved by Christ. *Ofander* held that we were iustified not by faith, but by the essentiall righteousness of God, which he said was the formal cause of our justification. One *Stancarins*, a Mantuan, taught that Christ justified us, not as he was God, but as he was man. *Amsdorpius* wrote a Book, to prove that good works were pernicious to salvation. One *George Maior* taught that Infants could not be justified for want of good works. *John Agrycola* affirmed that the Law was altogether needless, and that Christians were not tied to the observation thereof. Hence sprung up the *Antinomians*. One *Steunbergerus* in Moravia denied the Trinity, the Divinity of Christ, the Holy Ghost, and Virginitie of *Mary*; he rejected also Baptism and the Lords day, affirming we had no command in Scripture to keep that, but the Sabbath onely. One *Okinus* taught that Polygamie or multiplicity of Wives was lawful: One *Valentinus Gentilis* of Naples, denied the Trinity, and rejected the Creed of *Athanasius*. One *Paulus* of Cracovia, in Poland, denied also the Tripity and Unity of Essence, and taught that neither

neither the Second nor Third Person were God ; that Sat in was created evil ; that mans intellect is eternal ; that our free will was a passive power moved necessarily by the appetite ; that God was the author of sin , and that the will of man in sinning was conformable to the will of GOD ; that it was no adultery to lie with another mans Wife ; that we must believe nothing but what is evident to sense or reason ; that the same body which dieth , riseth not again ; that the soul perished with the body ; that there should be no care had of burial ; that separated souls could not suffer corporal fire , and that God being a Spirit , should not be invoked by our mouth , but by our heart. One *Swenfeldius* taught , that the Scripture was not the Word of God ; nor that our faith depended on it , but it rather on our faith. That Christ brought his body with him from Heaven. That Christs humanity became God after his ascension ; that every man was endowed with the same essential vertues of justice, wisdom, &c. which were in God. That the power and efficacy of Gods word preached , was the very Son of God. In *Moravia* there started up some Professors called *Nudipedales*, because they went bare-footed ; these in imitation of the Apostles forsook houses, lands, business, and children, and lived together in common , avoiding the society of other people. Another Sect sprung up, which called themselves *Free-Men* ; teaching that they were freed from obedience to Magistrates , from Taxes , Tythes , and other duties ; that after Baptism they could not sin. That they were not onely like God, but already deified. And that it was lawful among themselves ( but no where else ) to have Women in common.

Of these see  
*Patricolus, Ge-  
nebrard, Ray-  
mundus, Sande-  
rus, Gualterus,  
and others.*

Q. 16. Were there no other opinions held this Century ?

A. Yes ; many more : so vain and luxuriant are the wits of men, in finding out many inventions , and shaping to themselves forms and *Ideas* of Religions, every one esteeming his own the best , and as much in love with his own imaginations , as *Narcissus* was with his shadow in the water , or *Democriton* with his own picture. Some reject Scriptures , others admit no other writings but Scriptures. Some say the Devils shall be saved, others

*Christian Reli-  
gion pestered  
with diversity  
of opinions.*

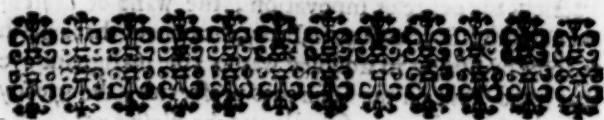
others that they shall be damned; others that there are no Devils at all. Some hold that it is lawful to dissemble in Religion, others the contrary. Some say that Antichrist is come, some say not; others that he is a particular man, others, that he is not a man, but the Devil; and others, that by Antichrist is meant a succession of men; some will have him to be *Nero*, some *Caligula*, some *Mahomet*, some the *Pope*, some *Luther*, some the *Turk*, some of the *Tribe of Dan*; and so each man according to his fancy will make an *Antichrist*. Some onely will observe the *Lords day*, some onely the *Sabbath*, some both, and some neither. Some will have all things in common, some not. Some will have *Christs body* onely in *Heaven*, some every where; some in the *Bread*, others with the *Bread*, others about the *Bread*, others under the *Bread*, and others that *Christs Body* is the *Bread*, or the *Bread* his *Body*. And others again, that his *Body* is transformed into his *Divinity*: Some will have the *Eucharist* administred in both kinds, some in one, some not at all. Some will have *Christ* descend to *Hell* in respect of his *Soul*, some onely in his *Power*, some in his *Divinity*, some in his *body*, some not at all: Some by *Hell* understand the place of the damned, some *Limbus Patrum*, others the wrath of *God*, others the grave. Some will make *Christ* two *Persons*, some give him but one *Nature* and one *Will*; some affirming him to be onely *God*, some onely *Man*, some made up of both, some altogether deny him: Some will have his body come from *Heaven*, some from the *Virgin*, some from the *Elements*; some will have our *Souls* *Mortal*, some *Immortal*, some bring it into the body by *infusion*, some by *traduction*; some will have the *soul* created before the world, some after: some will have them created altogether, others severally: some will have them *corporeal*, some *incorporeal*: some of the substance of *God*, some of the substance of the body: So infinitely are mens conceits distracted with variety of opinions, whereas there is but one *Truth*, which every man aims at, but few attain it; every man thinks he hath it, and yet few enjoy it. The main causes of these distractions are *pride*, *self-love*, *ambition*, *contempt of Church*, and *Scripture*, the *Humor of Contradiction*, the *Spirit of Faction*.

Faction, the desire of Innovation, the want of preferment in high Spirits, Anger, Envy, the benefit that ariseth to some by fishing in troubled waters; the malignant eye that some have on the Churches prosperity, the greedy appetite others have to Quails and the Flesh-pots of *Egypt*, rather then to *Manna*, though sent from Heaven; the want or contempt of Authority, Discipline, and order in the Church; which like Bulwarks, Walls, or Hedges keep out the wild Boars of the Forrest from rooting up the Lords Vineyard, and the little Foxes from eating up the Grapes thereof. Therefore wise Governours were forced to authorize Bishops, Moderators, or Superintendents (call them what you will) for regulating, curbing, and punishing such luxurious wits, as disturbed the peace of the Church, and consequently of the State; by their fantastical inventions, knowing that too much liberty was no less dangerous than Tyranny, too much mercy as pernicious as cruelty: and a general permission in a Kingdom or State, no less hazardous to the publick tranquillity, than a general restriction.

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## The Contents of the Ninth Section.

*The first original of the Monastical life. 2. The first Eremites or Anchorites. 3. The manner of their living. 4. Their Excesses in Religion. 5. The preheminance of the Sociable life to the Solitary. 6. The first Monks after Anthony. 7. The Rules of St. Basil. 8. St. Hierom's order. 9. St. Austin's order. 10. If Saint Austin instituted his Eremites to beg. 11. Of St. Austin's Leather Girdle used at this day. 12. The institutions and exercises of the first Monks. 13. Why Religious persons cut their Hair & Beards. 14. Whence came that custome of Shaving. 15. Of the Primitive Nuns. 16. Of what account Monks are at this day in the Roman Church. 17. How the Monks & Nuns of old were consecrated. 18. The Benedictine order. 19. Of the orders proceeding from them. 20. Of St. Benner's rules to his Monks. 21. The Benedictines Habit and Dyet. 22. Rules prescribed by the Council of Aix to the Monks. 23. The Rites and Institutions of the Monks of Cassinum. 24. The manner of electing their Abbots. 25. The Benedictine Nuns and their rule. 26. Of the Laws and Priviledges of Monasteries.*

### SECT. IX.

#### Quest. I.



**H**AVING taken a view of the Opinions in Christian Religion for 1600. years, it remains that we now take notice of the strictest observers thereof: Therefore tell us who they were that separated themselves from other Christians; not so much in opinion, as in place and strictnesse of living; and what



what was the first Original of this separation.

A. When the Christian Religion in the beginning *Eremites, or Anchorites,* was opposed by persecutors, many holy men and women to avoid the fury of their persecutors, retired into desert places, where they gave themselves to fasting, prayer, and meditation in the Scriptures. These were called *Eremites* from the Desert where they lived; and *Monachi* from their single or sollicitary life; and *Anchorites* from living a part by themselves. Such were Paul the Eremit, Anthony, Hilarion, Basil, Hierom and others. Afterward the *Eremites* growing weary of the Deserts, and Persecution at an end, betook themselves into Towns and Cities, where they lived together, and had all things in common within one building which they called *Monastery, Covent, or Cloyster*. These Monks were called *δουλοῦνται* Worshippers, *ἀσκηταὶ* Exercisers or Wrestlers in Christianity; *Clerici* also, as being the Lords inheritance; and *Philosophers* from their study and contemplation of Divine and Humane things. Their houses were called *Cenobia*, because they held all things among them in common, and *Claustri* or *Cloysters*, because there they were inclosed from the rest of the World. *σχολαῖα* Schools of cares and discipline, and *ἀσκητήρια* places of exercise. As the men had their peculiar Houses or Cloysters, so had the women; who were willing to separate themselves from the world; these were called *Nonne*, or *Nuns* from the Egyptian word *Nonnus*, for there were the first Monasteries; from their solitary life they are named *Moniales*; and from their holiness *Sacrimoniales*; and from the Roman phrase *Virgines Vestales*; now, because these holy men and women lived at first in caves and subterranean holes, they were named *Mandrita*; for *Mandya* signifies caves or holes; and *Trogloditæ*, from those *Ethiopians* in Arabia near the Red Sea, who lived on Serpents flesh and Roots, whose skins were hardened with the night's cold, and tanned with the Sun's heat. They were so called *ἀνδρῶν τρεῦλας* from their caves where they dwell.

Q. 2. who were the first *Eremites*, or *Anchorites*?

A. If we take *Eremites* for such as have lived in Deserts for a while; to avoid persecution; then we may

say that *Eliab*, *John Baptist*, and *Christ* himself, were *Eremites*. For they were forced sometimes to live an *Eremitical* or solitary life in desarts. But if by *Eremites* we understand such as wholly addicted themselves to an *Eremitical* or solitary life from the world and worldly affairs, that they might the more freely give themselves to fasting, prayer, and contemplation, then the first *Eremit* we read of since *Christ* was *Paul the Theban*: who having lost, in the persecution under *Decius*, both his Parents, and fearing to be betrayed by his Sisters Husband, betook himself to a Cave at the foot of a Rocky Hill, about the year of *Christ* 260. and there continued all his life, to wit, from fifteen years of age till he died, which was the one hundred and thirteenth year of his life. All which time he saw no body but *Antonius*, who being ninety years old, by divine instinct came to *Paul* on the day he died. This *Antonius* instituted this *Eremitical* life in *Egypt*. Being twenty years old he sold his Estate, and bestowed it on the poor; then in remote places he lived alone, but that sometimes he would visit his Disciples. At 35 years he betook himself to the Desert, till he was 55. Then he returned to the Cities and preached *Christ* there. Afterward he returned again to the Desert, where he spent the remainder of his life, and died the 105 year of his age, and after *Christ* 361. To him succeeded *Hilarion*, the first *Eremit* in *Palestina* and *Syria*. Then *Paul*, surnamed the Simple, *Amon* an *Egyptian*, with divers others.

See *Hierom* in the life of *Paul* and *Anthony*, & in his Chronicle.

See also *Mir-cellus*, *Sozomen*, *Sabellicus*, in their Histories, & others.

Q. 3. How did these first *Eremites* live?

*Eremites*, their first manner of living.

A. They spent their time in working, sometimes in preaching, praying, fasting, and meditating, and sometimes in composing differences between Christians, in visiting the sick, and in such holy exercises did they place their Religion. *Paul the Theban* was content with a Cave instead of a Palace; with a piece of dry bread brought to him, by a Raven, every day, instead of delicate cheer, with water instead of wine; and with the leaves of *Palmes* instead of rich apparel: And to avoid idleness, he would work sometimes with his hands. *Anthony* contented himself with bread, salt, and water; his dinner-time was at Sun-setting;

setting; he used to fast sometimes two days together, and to watch and pray whole nights; he lay on the bare ground, disputed oftentimes with the *Arrians* and *Melchians*, in defence of *Athanasius*, did intercede many times with the Emperour *Constantine* for distressed Christians, and was always ready to compose their quarrels. *Hilarion* was content to live in a little hovel, which he made himself, of shells, twigs, and bulrushes, four foot broad, and five foot high, spending his time in praying, fasting, curing of diseases, casting out Devils. His garment was sackcloth, which he never put off; his food roots, and herbs, which he never tasted before Sun-set; six ounces of Barley bread contented him from 30 years till 35. from that time till 63. he used oyle to repair his decayed strength. From 64 till 80 he abstained from bread. That he might not be idle, he made him baskets of bulrushes, and used to lie on the ground. Thus did these Primitive *Eremites* spend their time; Not in chambering and wantonness, surfeiting and drunkenness; but in temperance, sobriety, continence, hunger, thirst, heat and cold, reading, praying, preaching, and fasting, not placing Religion in saying, but in suffering, not in good words, but in good works; not in talking of Scripture, but in walking by Scripture.

See Hierom, Sozomen, Nicephorus, and others, describing their lives: And *Athanasius* in the life of *Anthony*, if that Book be genuine.

Q. 4. wherein did some *Eremites* exceed in their Religious or rather, superstitious kind of living?

A. As Jealousie is too much Love, so is Superstition too much Religion; but too much of one thing (as we say) is good for nothing: Ne quid nimis should be in all our actions. God will have mercy, and not sacrifice; He will say, who required these things at your hands? Such kind of bodily exercise, as the Apostle saith, availeth little; It is not a torn skin, nor a macerated body, nor a pinched belly that God requires, but a broken & contrite spirit, a renting of the heart and not of the garment; and therefore the excess of *Eremitical* penance is *id. S. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

Their too great rigour.

nothing to be rejected; which is received with thanksgiving. Altogether to abandon the society of Christians, is contrary to Saint Pauls counsel, Heb. 10. Let us consider one another to provoke unto love and to good works; not forsaking the fellowship that we have among our selves, as the manner of some is; under pretence of forsaking the world, to go abandon all care of Friends and Family, is condemned by the Apostle, 1 Tim. 5. If any man hath not a care of his Family, he hath denied the Faith, and is worse then an Infidel. They that willingly deprive themselves of the means of doing good to their neighbours, transgress the Law of God, which commands us to love our neighbours as our selves. These subsequent examples will shew how far some men have exceeded the bounds of Christianity, and out-run Religion, by too much superstitious devotions and excessive penance. One *Asepsina* lived sixty years together in a Closet, all which time he never was seen of any, nor did he speak to any. The like is recorded of one *Didymus*, who lived ninety years by himself. One *Barthem* an *Eremit* of *Calosyria*, fasted so long, till Worms crawled out of his teeth. One *Martinus* tyed his leg with an Iron chain to a great stone, that he might not remove thence. One *Alas* never tasted bread in eighty years together. *John Soreman* the Egyptian stood praying within the Cliff of a certain Rock three years together, so long till his legs and feet, with continual standing, swelled with putrified matter, which at last broke the skin and run out. One *Dominicus* an *Eremit* wore continually, next his skin, an Iron coat of Mail, and almost every day used to scourge himself with whips in both hands. Some have killed themselves with hunger, some with thirst, some with exposing themselves to excessive heat have been stifled; others by extremity of cold have been frozen to death; as if God took delight in self-murder, which in him to effect were cruelty, and in any to act, were the greatest impiety. Some again not content with ordinary ways of *Eremitism*, have spent their dayes with'in hollow pillars, whence they were named *Stylitæ*, neither admitt'g the speech nor sight of any man or woman. *O curas humanum! O quantum est in rebus inane!* What needed all this toil? Christ saith, that this Yoke is easie, and his Burthen

Burthen light; but these men laid heavy burthens on They that will themselves, which God never required; he made man read the super-Animal politicum, a sociable creature; therefore said, It stitious suffer- was not good for man to be alone, Wo to him that is alone, ings of these saith Solomon. Besides no place, though never so remote men above- & solitary, can privilege a man from sin. Lot was righ- named, and of reous among the wicked Sodomites, and yet in the solita- others, let them ry cave committed Incest with his two Daughters; what look in Samp- place could be more retired than Paradise, and more se- men, Theodoret, cure than Heaven? yet Adam fell in Paradise, and the Socrates, Nice- Angels fell in Heaven? phorus, Evagri-

Q. 5. Whether is the solitary life in a Desert, or the so- us, &c.  
ciable life in a Convent to be preferred?

A. 1. The sociable life, because the end of our crea- Sociable life  
tion was not to live a part, like wild beasts, but together preferred to the  
like men. 2. Because we are bound to help each other, solitary.  
by Counsel, Instruction, Admonition, Exhortation, to  
bear one anothers burthens, to comfort the comfortless,  
to support the weak, to cloath the naked, to feed the hun-  
gry: for as the Orator said, we are not born for our selves,  
but our Parents, Country, and Friends challenge a share  
in us. 3. Because he that liveth alone, as he sins against  
his creation, and humane society: so he sins against him-  
self, in that he debars himself of those comforts & aid,  
both spiritual and corporal, which he hath in a sociable  
life. 4. Because God is more present with many, then with  
one. Therefore his Church, which he promiseth to be with  
till the end of the world; and on which he hath bestowed  
the Spirit of Truth; to conduct her into all Truth, and  
which he hath built upon the Rock, so that Hell Gates  
shall not prevail against her; his Church I say, is a con-  
gregation, and consisteth not of one, but of many; and  
Christ hath promised, that where two or three are ga-  
thered together in his Name, he will be in the midst  
of them. 5. Because God is better praised, and more  
honoured of many together, than by one alone; therefore  
David will praise God, and declare his name in the great  
Congregation. Christ will have our light to shine before  
men, that they seeing our good works, may glorifie our  
Father which is in Heaven. This cannot be done  
by him that lives amongst wild beasts in a Desert, How  
can he honour God by the exercise of Justice, mer-



cy, charity, humility, and other vertues, chiefly of his patience in suffering injuries, and of his obedience to superiors? How shall he find out his own infirmities and failings, seeing self-love is in every man, and no man can so well pry into himself, as another; and the heart of man is deceitful above all things. 6. and lastly, No man alone can be so secure from danger of enemies, as when he is in company; and therefore *Satan* is more ready to assault man by temptations when he is alone, than when he is in the company and society of others. So he set not upon Christ when he was in *Jerusalem*, but when he was led by the Spirit into the Desert; therefore, woe to him that is alone, for when he falls, there is not a second to help him up. As then in the body natural, God did not separate one member from another, but united them all in one bulk, under one head, to be animated by one heart or soul, that they might help each other; so hath he done in the body Politick of mankind.

Q. 6. Who were the first Monks after Anthony?

Monks, who were the first.

A. The *Thabennesi*, so called from *Thabenna*, an Island in the Province of *Thebais*. In this one *Pachomius* an *Eremit*, about the time of *Constantius*, *Constantines* Son, assembled divers Monks together; and by the advice of an Angel (so goeth the story) prescribed them these rules; to wit, that they should live together in one House, distinguished into divers Cells, and in each Cell should remain three Monks, but should all eat in one Hall. No man must be forbid to eat or fast; they must sleep not lying on beds, but sitting in their chairs: They must wear Goats skins, which they must never put off but when they communicate; then they must come onely with their hood, with which their heads must be covered when they eat, that they may not be seen to eat; for in eating they must neither cast their eyes off from the Table, nor must they speak. No Stranger must be admitted without three years tryal. They must pray twelve times in the day time, likewise in the evening, and in the night a Psalm preceding each prayer. The Monks were divided into 24 Orders, according to the number of the Greek letters.

See *Sozomen*,  
*Nicephorus*, and  
*Vincentius* in  
his *Spec. hist.*

Q. 7. What were the Religious rules that *Saint Basil* prescribed to his Monks?

A. *Saint*

A. Saint Basil, Presbyter of *Cæsarea* in *Cappadocia*, being molested by *Eusebius*, Bishop there, to avoid trouble and disturbing of the Church, retired to a Monastery in *Pontus*, where he preached to the Monks of that place; and departing thence, travelled about the country of *Pontus*, and perswaded the *Eremites*, who lived a part in caves and cells of the Desarts, to unite themselves in Monasteries, and wicah prescribes to them these 95 subsequent rules, which were embraced by most of the Eastern Monks. The Rules were these. 1. To love God with all their heart, soul, and strength, and their neighbours as themselves. 2. To ground this love of God upon his power, glory, and excellency, as he is in himself; and on his goodnesse, mercy, and bounty toward us. 3. That the love of our neighbour be grounded on the command and will of God, and on his love towards us his enemies; for if God hath so highly loved us that were his enemies, shall not we when he commands us, love our neighbours? 4. That they should not live any longer asunder, but together, because of the mutual helps, comforts, instructions, exercise of vertues, efficacy of prayers, security from dangers which are in the sociable, not in the solitary life. 5. That they should forsake the delights and vanities of the World, and with the Apostle, *to crucifie it, and to be crucified to it*. 6. That they should dispense their wealth to the poor and indigent. 7. That none be admitted into their Fraternity without probation. 8. That Infants be also admitted, but not without the consent of their Parents. 9. That they study to be continent and sober in their diet and behaviour. 10. Is set down the measure of their eating and drinking, and simplicity of food. 11. That there be no affectation or contention for superiority of place at the Table, but that all things be done there with order and decency. 12. That their apparel be plain, simple, and homely; and that they wear a girdle, after the example of *John Baptist*, and the Apostles. 13. That they walk not after their own sense and pleasure, but as they are directed by Gods Word. 14. That they be obedient to their Superiours, but chiefly to God. 15. That they should serve God with the same affection as *David* did,

Monks of St. Basil, and their rules.

When

when he said, *As the Hart brayeth for the Rivers of water, so doeth my soul after thee O God.* 16. That he who is their Governour should consider whose Minister he is; and that he should be as tender of his charge, as a Nurse over her child. 17. That he reprove at first gently, and in the spirit of meekness; but that he esteem of the obstinate as Heathens and Publicans. 18. That he suffer not the least offence to go unproved, seeing the least is a breach of Gods Law. 19. That repentance be in sincerity. 20. That it be accompanied with good works. 21. And with confession. 22. That if a man relapse into sin, he may use more sincerity in his repentance than before; for it seems the disease was not perfectly cured. 23. Let him that reproveth be as a Father or a Physician; and he who is reprov'd, as a Son and a Patient. 24. That no man defend or excuse himself in his evil courses. 25. That among them all things be in common. 26. That men of Estate bestow on their Kindred what is their due, and the remainder on the poor. 27. That none return to their Parents houses, except it be to instruct them, and by their Superiors leave. 28. That none give way through idleness for their minds to waver, or wander up and down. 29. That to avoid idle and sinful dreams in the night, let every one be diligent in meditating on the Law and the Word of God by day. 30. That with the same affection which Christ shewed in washing his Disciples feet, should the strong and whole serve the sick and infirm. 31. That they should love one another, as Christ hath loved us. 32. That their speech be not idle, but *seasoned with salt, and edifying.* 33. That they should abstain from upbraiding or defaming words. 34. That they who either defame, or patiently hear their brother defamed, be excommunicated. 35. That they give not place or scope to anger. 36. That they *set their affections on Heavenly, not on Earthly things.* 37. That they neither sorrow nor rejoyce, but when they see God honoured or dishonoured. 38. That they take heed of worldly cares and too much security. 39. That *what ever they do, may be done to the glory of God.* 40. That they beware of pride. 41. That by a mean esteem of themselves, they may learn humility. 42. That every one be

obc-

obedient to another, as servants are to their Masters, or as Christ was obedient to his Father. 43. That no man give occasion of scandall or offence to his brothers, that every one do his duty with cheerfulnesse, without grudging, that reconciliation may be made where there is any difference. 44. That they judge not, lest they be judged. 45. That they be truly zealous against sin. 46. That no man do his own will, nor undertake any thing without leave, seeing Christ came not to do his own will, but the will of him that sent him. 47. That they be thankfull to God, who hath made them partakers with the Saints in light. 48. That they instruct novices in their duties. 49. That they debar not any man from entering into their Covent upon triall; and withall, that they give them no offence. 50. That in their fasting they use moderation and devotion. 51. That no man scorn to wear an old garment when it is given him. 52. That every man observe the hour appointed for eating. 53. That they give their alms with due consideration, and according to the discretion of the Superiour. 54. That a younger brother, instructing his elder, do it with reverence; and that no man disturb the Orders settled in the Monastery. 55. That great care be had of the Utensils belonging to the Monastery. 56. If any be necessarily detained from publick prayer and singing, that then he pray and praise God in his heart. 57. That they be reverent in their prayers, and not suffer their mindes to wander, seeing the eyes of God are upon them. 58. That the Steward, and other Officers of the Covent be prudent and faithfull in their dispensation. 59. That there be diversity of rewards, according to the diversity of works. 60. That he who returns to God by repentance, must weep, and be sorry for his former life, and hate his former actions. 61. That they should not be dismayed, who have not wealth to give to the poor, seeing they have forsaken all for Christ. 62. That they take heed of affected ignorance, and consenting to other mens sins. 63. That they must not be silent, or connive at their Brothers offences, but must reprove him. 64. That they should never be without compunction and care, by reason of the remainders

ders of sin in them. 65. That they endeavour to be *poor in spirit*, which is to forsake all for the love of God. 66. That they persevere in doing good till the end of their life. 67. That though in respect of themselves, they must not care what they eat, or what they drink; yet, that they may be helpful to others, they must labour with their hands. 68. That to think of meat and drink out of season, is a sin. 69. That sackcloth be worn for humiliation, other garments for necessity; that in speaking they neither be too loud nor too low. 70. That the Eucharist be received with fear, reverence, and faith. 71. They observe when it is fit to speak, when to be silent. 72. That they have *alwayes the fear of God before them*; That they avoid the broad way, and strive to enter in at the narrow gate. 73. That they beware of covetousnesse, vain-glory, and vanity in apparell, to please men. 74. That they abstain from all defilement of the flesh, and endeavour to be pure in heart. 75. That they hate sin, and take delight in Gods Law. 76. That they try their love to God, by their thankfulness to him, by obedience to his commands, and by denying themselves. Their love to their neighbour, by fellow-feeling and sympathy in his prosperity and adversity. 77. That they should imitate God and Christ, in loving their enemies. 78. That they should be angry, but sinne not; that they give place to anger, and not resist evil, but being persecuted, either to suffer, or flie. 79. That they strive for the peace of conscience; and like new born babes, receive the sincere milk of Gods Word, without resisting. 80. That no man be puffed up with a conceit of his own worth, nor brag thereof, or glory therein. 81. That they beg true wisdom from God, and acknowledge him the Author of all good. 82. That they may know what it is, to be holy, to be just, not to cast pearls before Swine, and to be content with their daily bread. 83. That no Brother alone visit a Sister but in company, and that by permission, and for edification, to avoid offence. 84. That reproof be joyned with gentlenesse; and that none rely on his own judgement. 85. That they bear one anothers infirmities. 86. That they pray against tentations. 87. That they doe not speak



Speak, or act any thing rashly, but advisedly. 88. That in giving, they should chiefly have regard to those of the household of faith; and that every one must not be a dispenser, but he onely to whom that charge is committed. 89. That they labour not for faith, as some do, without charity; and that they hide not their Talent in a Napkin. 90. They must distinguish between fury, which is alwayes evil; and just indignation against sin in their brother. 91. That Satan is not the cause of sin in any man, but as he consents to it; therefore the more watchfull should every man be over his own heart. 92. If any man, being in debt, enter into the Monastery, he ought to pay his debts, if he be able. 93. That when a Sister confesseth, the Priest-Confessor do nothing but by order and decency, and in the presence of the Mother or Abates. 94. If Satan strive to hinder any good action, they must not leave off their holy purpose and resolution. 95. That no man be wise in his own eyes, nor trust in his own strength, but in the Lord.

These Canons we may read more fully in Saint Basil's Works. Rufinus translated them into Latine; And here we may see that such a Monasticall life is not to be condemned: for these Monks were not to be idle, but to work with their hands; therefore their Monasteries were called *Asyntriaz*, places of Exercise, and the Monks *Asyntriazis*, Exercisers, which signifieth not onely the exercise of their hands, but also of their mindes; as *Hospinian* observes out of *Budæus*. These Monks were tied to wear a white garment.

Q. 8. What Religious Order did Saint Hierome erect?

A. Saint Hierom, who was coetaneal with Saint Basil, being offended at the Heathenish lives of Christians in Rome, betook himself, with some others, into Syria, where he lived in the Desart for a time, giving himself to study, prayers, and meditation; afterward returning to Rome, was so hated there by the Clergy, whose vices he sharply reprov'd, that he betook himself again to his Monastical life in Syria, where Paula, a noble Roman Matron, erected four Monasteries, three for

Saint Hierom.

Monks of S.  
Hierom.

See Sabellicus  
Polydor, Virgil,  
Baronius, Eras-  
mus on the life  
of S. Hierom,  
and in his An-  
tidote to Ru-  
sticus the  
Monk.

for Women; and one for Men, in Bethlehem, neere the stable where Christ was born. In this Covent Saint Hierom lived many years with divers of his friends, spending his time in devotion, writing, and meditating on the Bible, and educating also of divers noble youths; to whom he read Rhetorick, and the Poets: And thus he ended his dayes the 91 year of his life, and of Christ 421. The Monks of his Order are called Hieronymianis, whose garments are of swart or brown colour: Over their coat they weare a plated cloak divided; they gird their coat with a leather girdle, and wear wooden shoes. There is also an Order of Eremites of Saint Hierom, set up by Charles Granelius a Florentin, about the year of Christ 1385. These Hieromites flourished most in Italy and Spain, and have large revenues.

Q. 9. What Religious Order is Saint Augustine held to be author?

Monks of S.  
Austin.

A. Of those who are called Canon Regulars, bearing Saint Augustines name, and of the Eremites of Saint Augustine. Which of these two Orders was first instituted by that great Light and Doctor of the Church, is not yet certain; we finde that this holy man was at first a Manichee, till he was 31 yeares of age, and professed Rhetorick at Rome and Milan; but by the perswasion of Simplicianus, and reading the life of Antony the Monk, he became a convert, and in a Garden with his friend Alipius, as he was bewailing his former life, he heard a voice accompanied with the Musick of children, saying to him, Tolle, lege, Tolle, lege, that is, Take up and Read; looking about, and seeing no body, he took this for a divine admonition, and so taking up the Bible, the first passage he lighted on was this: [Not in Surfeiting and Drunkenesse, not in Chambering and Wantonnesse, but put you on the Lord Jesus, &c.] Upon this resolving to become a Christian, he went with Alipius to Milan, where they were both baptized with his Son, by Saint Ambrose Bishop there. After this having spent a few yeares in fasting, prayer, and study in the holy Scripture, he was called to Hippo in Africa; where he was at first Presbyter, and then Bishop. He built a Monastery within the Church  
of

of Hippo, where he lived with other learned men as in a Colledge, and from thence sent abroad divers Divines to be Clergy-men in Hippo, and Bishops to other places. Now whereas Saint Austin was first an *Eremit*, and lived in the Desert, before he erected a Collegiate life in Hippo, it is likely that the *Eremites* of his Order are more ancient than his Monks or Canons. But some doubt, whether either of these Orders were instituted by him, as divers other Orders who profess to live after his rule; as the *Scopettrini*, instituted by Steven and James of Sena, and confirmed by Gregory 11. about the year 1408. The *Frisanarii*, called also *Lateranenses*; these sprung up in the Territory of Luca in *Hetruria*, which *Eugenius* 4. ratified. The Order of Saint George in *Alga*, instituted at Venice by *Laurentius Justinianus*, Anno 1407. and confirmed by Pope John 22. These wear a Blew habit. The *Dominicans* also, *Brigidians*, *Jesuiti*, Servants of the blessed Virgin *M A R Y*, *Hieromites*, *Antonians*, *Trinitaries*, Brothers of Saint John of Jerusalem, *Cruciferi*, Brothers of Saint Peter the Confessor, Brothers of the Lords Sepulchre, *Eremites* of Saint Paul, with divers others. The habit of the Canons regular is a white cloath Coat, open before, and down to their feet. This is girded to their body, and over it they wear a Linnen Surplesse to their knees, and over that a short black Cloak to their Elbows, with a Hood fastned to it; their crowns are shaven like other *Friers*; and when they go abroad, they wear a broad hat, or a black corner'd cap. But Saint *Austins* *Eremites* wear a black coat, with a hood of the same colour; Underneath there is a white little coat. Their Girdle is of Leather, with a Buckle of Horn. After the example of these Monastical Canons, there were Ecclesiastical Canons erected, who in stead of an Abbot, had the Bishop for their Governour; these were seated near the Cathedral Church, which sometimes was called *Monastery*, and corruptedly *Minster*: these Canons whilst they lived strictly according to their rule, were named *Regular*: but when they fell off from their strict way of living, and medled with worldly businesse, they received a new name of *Canons Secular*.

With him see  
Sabellicus, Pol.  
Virgil, Crant-  
zius, Balaeus,  
Alphonfus,  
Alvarez de  
Guivarra, &c.

Monks of Saint  
Austin are not  
to beg. |

*Secular.* Volaterran reckoned 4555 Monasteries of Canons in Europe. 700 in Italy, whereas now are scarce 60. Popes, 36. Cardinals 300. of Canonised Saints 7500.

Q. 10. Did Saint Austin institute his Eremites to beg?

A. It is not likely, for St. Austin never begged himself, but did live by his learned and pious labours; Christ and his Apostles did not live idly, and by begging; Saint Paul laboured working with his own hands, and said 1 Cor. 4. That he who will not work, should not eat. And 2 Thes. 3. That it is a more blessed thing to give then to receive. A beggar was not to be suffered in Israel, and amongst Gods people it was held a curse to beg; therefore David wished that his Enemies might beg their Bread, and sheweth that the children of the righteous shall never be driven to beg. Besides, they that are able to work, and will not, but live upon the alms of such as are sick and impotent, are robbers of the poor and weak. I deny not, but Christ undertook voluntary poverty, because he confesseth, Luke 6. That the Son of man had not whereon to lay his head: and Luke 8. 3. That the women did minister to him of their goods; and elsewhere, That he had neither, House of his own to be born in, nor a Chamber of his owne to eat his Last Supper in, nor an Asse of his owne to ride on, nor a Grave of his owne to lie in. Yet we do not read that he begged, or lived idly; for he went about preaching, working miracles, and doing good, therefore he needed not to beg; for he that will thus employ his life, shall not want, nor need to beg. And so if the Monks would take pains in praying and preaching, they needed not to be Mendicants; For the labourer is worthy of his wages. No man goeth a Warfare on his owne charges; he that serveth at the Altar, must live by the Altar; and he that soweth Spiritual things, should reap temporal. I deny not also, but there were Lazarus, the two bliade men in the Gospel, the criples in the Acts, who did beg; but then the Jewish government was much altered from its first purity, and their Laws much neglected or corrupted, by their subjection to the Romans. Again, that Christ  
and

and his Disciples needed not to beg, is plain, by the common purse among them; whereof Judas was the carrier. Now Christ assumed voluntary poverty, though he did not begge; to shew that he came to suffer want, and that his Kingdome was not of this world; and to sanctifie our poverty to us, and to teach the rich of this world, that they trust not in uncertain riches; and that the poor should not be dejected, seeing CHRIST himself was poor. God also to humble us, doth suffer us sometimes to be in want. So he dealt with *Elias*, when he asked bread of the Widow; and *David*, when he desired bread of *Abimelech*; and *Lazarus*, when he begged at the rich mans door: but this is seldom, and to let us see, that on earth we have not true happiness. Again, I deny not but a single man, who hath no charge of Wife, Children, and Family, may renounce his wealth, that he may be the lesse burthened with the cares of this life, and the more apt for prayer and contemplation; but this is not lawful in him who hath the charge of Wife and Family, for whom he ought to provide, *If he be not worse than an Infidel*. To be brief, these Monks, who can work or preach, and will not, ought not to beg; for wages are due to those that work, not so much out of charity, as out of justice.

Q. II. *Was that Leathern Girdle ever Worn by S. Austin, with which the Monks of this Order used to cure Diseases, and ease Pains in the body?*

A. 1. That Saint Austin ever wore this Girdle, is not known to me, nor can it be proved but by their own traditions. 2. That this Girdle hath miraculously cured Diseases, and asswaged Pains, is believed by divers Lay-people, even by some Princes, who have for this end, wore the same. 3. That wonderful cures have been wrought by this Girdle, is assevered by divers, but how truly, I know not. 4. GOD sometimes by weak means produceth strange cures; as by *Christs Spittle*, *Saint Peters Shadow*, *Saint Paul's Handkerchieff*, the *Hem of Christs Garment*. 5. God permits Satan sometimes to do strange things, that they who will not believe the truth, may



be deluded. 6. Many strange cures are to be ascribed to the force of imagination, rather than to such weak outward means. 7. To deny all miracles which have been written, is too much temerity; and to believe all, is too much credulity. 8. We read of Miracles not only done by *Moses, Christ, and his Apostles*, but also by the Sorcerers of *Egypt, Simon Magus, Antichrist, Apollonius*, and others. 9. As Scriptures at first were proved by miracles, so Miracles are now to be proved by Scriptures; for such miracles as are not consonant to Gods Word, are not true. 10. Divers of the *Roman Church* doubt the truth of many of their miracles; *Canus Loc. lib. 11. c. 6.* calls the Author of the *Golden Legend* a man of a *Brazen Face*, and a *Leaden Heart*. *Espencens* upon *2 Tim. 4.* saith, That the Legends are full of Fables. *Cajetan Digr. 21. Opusc. de concep. Virg. c. 1.* tells us, That it cannot be known infallibly, that the miracles which the Church groundeth the Canonisation of Saints be true, because the credit thereof depends on mens reports, who may deceive others, and be deceived themselves.

Q. 12. What were the Institutions and Exercises of the first Monks?

Monks their  
first Institutions  
and Exercises.

A. At first they used to work, when occasion served, to eat and drink soberly, to go decent in their Apparel, to fast and pray often, to possess all things in common; to Read, Meditate, Preach, and hear the Word of God, to study Temperance, Continency, Modesty, Obedience, Silence, and other Vertues. They were divided into tens, and hundreds; every nine had their *Decurio*, or tenth man to overlook them, and every hundred had their *Centurio*, to whom the ten *Decurions* were subject, they had their distinct beds; at the ninth hour they met to sing and hear Sermons; At Table they sit silent, and content themselves with Bread, Herbs, and Salt; the old men onely drink Wine; In the night they had their hours of prayer; in the Summer they dine, but sup not: Their chief Governour they called Father, in *Syriack* Abbot, who for his learning was eminent, and for his life exemplary. These ancient Monks used to wear Hoods and Girdles; they went also with slaves,  
and

and scrips of Goats skins. But in *ÆGYP T* they wore no shoes, because of the heat of that Country. The affairs of the Covent was committed to some Brother, till he grew weary of it; but in *Mesopotamia*, *Palestine*, and *Cappadocia*, the Brothers did serve by turns weekly, at the end of the week, the servant did wash the feet of his Brothers, and so resigned up his office to the next. In most places they observed the third, sixth, and ninth hours for prayer; none were admitted into the Monastery till they were first tried by waiting ten dayes together without the Gates, and patiently enduring all the opprobrious speeches that should be uttered against them; then did the Abbot receive them with a long exhortation, admonishing them of their duties, and chiefly exhorting them to Mortification, Humility, Silence, Obedience, Meeknesse, Patience, Sobriety, Submission, Confession of their infirmities, and such like duties. Then are these Probationers stript of their owne Garments, and cloathed in Monks habit, and are tried one whole year under strict discipline; if there be dislike on either side, they receive their owne Cloathes again from the Steward, and are dismissed the Monastery. Small offences among these Monks were punished with publick humiliation and acknowledgement, the offender lying flat on the ground, till the Abbot bid him rise; but great faults were punished with stripes, or expulsion: during their sitting at Table, they were to hearken to what was read out of the Scripture, to the end, they might be taken off from idle talk, and that their minds might be fed as well as their bodies, seeing not by bread alone man doth live, but by every word that cometh out of the mouth of *G O D*. These primitive Monasteries also were subject to the Bishops of the Diocess, without whose leave they were not to go abroad from their Covents. I do not finde that in these Primitive Monasteries they were tied to set Fasts, to the three Vowes of Chastity, Poverty, and Obedience, or to different cloathes and colours; or to stay longer in the Monastery, then their own liking.

See Cassianus,  
Hieron, Erasmus,  
Vadianus  
&c.

Q. 13. *Why did Religious Persons cut their Hair and Beards?*

*Why they cut  
their hair and  
beard.*

A. Because long Hair was abused among the Gentiles to Pride, Luxury, and Superstition. It did argue also Effeminateness, Childishness, or Slavishness; for in some places Slaves used to wear long hair, which when they were made free, they layed aside; so children, when they came to years of puberty, cut their Hairs, and offered them to *Apollo*, who by the Poets is called *Crinitus*, and *κρότος*, the nourisher of Hair; the Gentiles gave long Hairs to their gods; So *Jupiter*, *Apollo*, *Bacchus*, *Neptune*, *Asculapius*, are described with long Hair. Nature gave the Woman long Hair, to distinguish her from the Man; therefore men with long hair were noted for Effeminate, and in derision called *τεχονλάται*, Hair-trimmers. The Apostle reproves it in men; therefore the Clergy by the Canons of Councils and Decretals, are forbid to nourish their Hairs, but to cut them; yet I do not finde that they used in those times to shave, or were enjoined to do so; but rather the contrary: therefore *Optatus Milevitanus*, L. Cont. *Parmen*, reproves the *Donatists* for shaving the Catholic Priests: and *Clemens Alexandrinus*, Lib. 3. *Pædag.* c. 11. saith, that the Hairs are to be clipt with Scissors, not shaved with a Razor. And the reason why shaving was then prohibited among the Christians, was because it was used by the Gentile Priests in honour of their Idols; for in the time of the Primitive Christians, were the Priests of *Isis* yet extant, who used to shave their Heads; for this cause God would not have the Jewish Priests to shave, seeing he would not have them to be like the Idolatrous Priests; nor would he have them to shave in Funerals, *Levit.* 21. Now the reasons why Monks and Clerks were shaved among Christians, and that onely on the top of their Head, so that their hairs hanging about their Ears, represented a Crown, were these.

1. To resemble the Crown of Thorns which Christ wore.
2. To shew that Christs Priests are also spiritual Kings.
3. They shave off their Hairs, to shew that they should lay aside all superfluities of the flesh,

flesh, and sinful lusts; but the crown of the Head must be bare, to shew that the minde must be free for contemplation. 4. Their naked and bare Crowns, were to shew the nakedness, purity, and simplicity of their lives. 5. To shew their repentance and conversion; for such were *Com, Agath,* commanded to cut their Hairs, before they were admitted again into the Church. 6. To discriminate the *can. 11. Tolet.* Christian Monks from the Jewish *Nazarites*, who wore long Hair, as *Moses* did a Vail, to shew that the mystery of redemption was not as yet revealed. 7. They cut or shave to avoid the uncleanness and inconveniences that accompany long Hair. 8. To shew their contempt of the World, and of those vain Effeminate men, who pride themselves in their long Hair. 9. They shave their Beards that they may look sooth like Children and Angels, who are alwayes painted young, by this shewing, they should be Children in malice, and Angels in innocency. *3. can. 12.*

See *Platina,*  
*Balcanus,* Pol.  
*Virgil, Bellar-*  
*min,* and o-  
thers.

Q. 14. *Whence came the custome of shaving, or cutting the Hair of Head and Beard among Religious persons?*

A. Some will have Saint Peter to be the first Christian that was shaved on the Crown, at *Antioch*, by the Gentiles, in derision. Others ascribe this custome of *Anicetus*, who lived about 165. years after Christ; but this is rejected by *Bellarmino*. Others again will have the Fourth Council of *Toledo*, about the year of Christ 611. to enjoin this shaving of the Crown; and in the Council of *Aquisgran*, *An. Christi* 816. the *Monks* are enjoined to shave in *Easter week*. But shaving of the Beard is not so ancient; for it came in with the Doctrine of Transubstantiation, taught by *Peter Lombard Anno* 1165. and established by *Innocent 3.* In the Council of *Lateran*, in the year 1200 The reason of this shaving was, lest any hairs of the beard might touch the body or blood of Christ; or lest any crumb of the bread, or drop of the wine might fall upon, or stick to the beard. In the time of *Epiphanius*, about 400. years after Christ, it was not the custome among *Monks* to cut their beards for he inveighs against the *Monks* of *Mesopotamia*, for wearing long hairs like Women, and cut-

Their shaving,  
whence it  
came.

ting their beards, which also was the custom of the *Messalian* Hereticks. But that this custom of cutting the beard was not generally received by the Clergy, appears in the *French Story*; for *Francis* the first caused the Church men with a great sum of money to redeem their beards which he threatened to cut; but indeed the custom of shaving was used among the *Gentile* Priests; for which reason God would not have his Priests to shave, that they might not seem to follow the wayes of Idolaters. The *Aegyptian* Priests, by shaving off all their hairs, did signifie that the Priests should be pure and clean, and free from all pollution. They used also in Mourning and Funerals to cut their hairs; so *Satius* saith, *l. 6. Theb. Tergoque & pectore fuscam Cæsariem minuit*, and to cut the hairs of the dead, which they laid on the Tomb, or cast into the fire, as a sacrifice to *Pluto* and *Proserpina*, as may be seen in *Euripides* and *Homer*. Of this custom speaketh *Virgil*, in the death of Queen *Dido*.

*Nondum illi flavum Proserpina vertice crinem  
Abstulerat, Stygioque caput damnaverat Orco, &c.  
Sic ait, & dextra crinem secat, &c.*

They used also to spread their cut hair upon the Coffin, as *Heliodor l. 6.* sheweth ἑτάλλε τὰς τρίχας ἐπὶ καλὴν ἐνὶ βαλλοῖ. And as they offered the hairs of the dead to *Orcus*; so they did of children to the Rivers, from whence they held all things had their Originall, or else to *Apollo* and *Hercules*, that is, the Sun; for by the heat of the Sun, and the moisture of Water, hairs are procreated. But in their marriage Solemnities they used to offer their hairs to *Diana* or *Juno*, *cui vincla jugalia curæ*; for she was held the Goddess of marriage. Childrens hairs were cut with ceremony in the Temples, and preserved in boxes or cases of Gold and Silver. Sea-men in danger of shipwrack used to cut their hairs; thinking thereby to appease the angry Sea gods. Among some *Gentiles* the hairs were cut in sign of liberty; among others in token of servitude; It was a punishment to cut



cut the hair among the Germans, as *Tacitus de mor. Ger.* sheweth of the women there, who for Adultery had their hair cut : *Accisis crinibus nudatam domo expellat maritus* ; Such also as stood guilty of capital crimes were shaved ; as *Nicholaus Damascenus* sheweth, and *Philostratus* in the life of *Apollonius*. But sometimes again guilty persons wore long hair, and were forbid to shave ; to be half shaved was the badge of a slave ; *Frontes literati, & capillum semirasi, & pedes annulati*, saith *Apuleius*, lib. 9. Slaves were stigmatized on the fore-head, half shaved, and had rings about their feet. *Dauids servants were sent back by the Ammonites half shaved*. Sometimes shaving was a note of Effeminateness, sometimes of Craft, sometimes of Foolishness, sometimes of Liberty, and sometimes (as is said) of Slavery. But however it was used among the Gentiles, it is expressly forbid to the Jewes, and threatned as a punishment. Yet among Christians it is indifferently used, but among the Monks and Priests it is used as a mark of distinction ; and to shew as that dead men were shaved among the Gentiles, so that our Monks are dead to the world ; and as the Gentiles thought by cutting their hair to pacifie their angry GODS, so the Monks, by laying aside all fleshly superfluities, strive to avoid Gods wrath. This I should like well, if they were as careful about the thing signified, as they are about the signe ; And as shaving was sometimes a sign of Liberty, so I wish it were among them, who as they pretend, they are free from the world, so they were free also from the Devil, and the Flesh, and from those sins that enslave them ; for he that committeth sinne is the servant of sinne ; yea a servant of servants, whatsoever badges of liberty he pretend.

Quest. 15. Were there any Religious WOMEN, which we call NUNS, in the Primitive times of the Church ?

Ans. Yes : for we read of *Mircella*, *Sophronia*, *Principia*, *Paula*, *Eustochium*, and others, who did profess chastity, and contempt of the world, and an earnest desire of Heavenly things. This retired life they undertook of their own accord, and not by force :

*Levit. 19,*  
*Isa. 7. 20.*  
and *Is. 2.*  
*Jer. 48. 37.*

See *Hadrian*,  
*Joanis*, *Pol.*  
*V. egil*, *Hospit-*  
*nian*, *Schedius*,  
*Bellarmin*, &c.

Nuns in the  
Primitive times.

for every one is not capable of perpetual Virginity, nor were they tied to it by vow : For the Apostle saith, *That if a Virgin marry, she sinneth not*. Indeed such Virgins as had dedicated, themselves to God and a single life, if afterward finding their own inability to persevere, did marry, these marriages were thought scandalous, yet lawful ; *For it is better to marry then to burn* ; therefore they were not rescinded ; and the parties so marrying were evill reported of for their inconstancy ; for this cause Penance was enjoyned them. And afterward *Jovinian* made it capital for any man to marry, or to sollicite a Nun, because the *Donatists* of his time deflowered divers NUNS. Such married couples were Excommunicated by the Church, perpetually imprisoned, or put to death, by the Civil Magistrate, and the marriage absolutely disannulled as incestuous. Before *Constantines* time, I do not read of any Monasteries or Nunneries erected for Women, by reason of frequent persecutions, and the uncertain condition of Christians then : But after that peace was established in the Church, Houses were built for Virgins, but yet with liberty to be elsewhere, for *Eustochium* the Virgin lived with her own Parents, and so did the Virgin *Demetrias* ; and we finde in *Cyprian*, *Hierom*, and *Austin*, that such Virgins had liberty to go abroad, to hear Sermons in the Church, and to receive the Eucharist with the rest of GODS people ; they were enjoyned to be modest and frugal in their cloathes and diet ; not to converse with men ; not to walke alone ; not to bathe, except their hands and feet ; to fast and pray often ; to be veiled ; to abstain from Wine ; to wash the Saints feet ; not to be idle, but either to sing, pray, hear, or be working with the needle. And seeing Hair was given to the Woman as an ornament and badge of distinction, and for modesty ; therefore Nunnes of old were not shaven, as now, but were prohibited by the Council of *Constance*, *Can. 17.* to shave at all. Yet in the Syrian and Egyptian Monasteries, Nunnes at their admission used to offer their hairs to the Abbateffe, because it was not lawfull for them to wash or anoint their  
their

their heads : therefore to keep their heads the cleaner from filth and Vermine , they cut their hair. It's likely they learned this custome from the vestal Virgins at *ROME* , who used to cut their hair , and offer it on the Tree *Lotos* , called *Capitata* , as *Pliny* sheweth.

*Q. 16. In what account are Monks at this day in the Roman Church?*

*A.* They are of that high esteem , that their very Garments are counted sacred ; and that there is power in them to cure diseases , to work miracles , to drive away evil spirits , to further them towards Heaven , so that some Kings and Princes have desired to dye in a *Franciscan Hood*. 2. They count this the state of perfection , the Angelical life , the life that *Eliab* , and Saint *John Baptist* , *CHRIST* and his Apostles did embrace , and a life meritorious of Heaven. 3. Whereas in the beginning Monks were altogether Lay-men , and not to meddle with any other employment but what was proper to their profession , to wit , prayer , fasting , virginity , poverty , and obedience : Now they are admitted into , and privileged with all Ecclesiastick Dignities , from the Door-keeper even to the *Papacy*. 4. The married life , amongst many of them , is accounted pollution , compared with the Monastickal ; Notwithstanding the Apostle tells us , that marriage is honourable , and Christ honoured it himself with his presence and first miracle ; and would be born of a Virgin , but after she was espoused to a Husband. 5. Such is the respect they give to this life , that they prefer it to all natural affection and duty between Parents and Children , to which not onely we are tyed by nature , but also by speciall command from *GOD*. *Hierom* commends *Paula* in her Epitaph for abandoning Brother , Kindred , and her owne Children , whose teares she slighted , preferring this kinde of Life to them all ; but this preposterous zeale is condemned by the Council of *Gangra* , *Can. 15. 6.* So likewise they prefer it to the mutual duty and stipulation that is between Man and Wife ,

They that will read more fully what is written of the Primitive Nuns , let them read *Basil* , *Atbanasius* , *Cyprian* , *Hierom* , *Austin* , &c. who have written largely of this subject.

*Monks, in what account at Rome at this day.*

per-

permitting, yea teaching that they may forsake each other, and enter into a Monastery; which is to put asunder those whom GOD hath joyned together; to defraud one another of due benevolence, and by this means occasion Adultery. The Apostles counsel is, that the married couple should not defraud one another, except it be for a time, by consent, to give themselves to prayer, seeing the man hath not power over his owne body, but the woman; and so the man hath power over the woman. 7. They will not permit Monks and Nunnes ever to marry, though they have not the gift of continency, accounting all such Marriages Sacriledge; whereas the first Monks were left to their owne freedome, and not constrained to stay longer than their conveniences would permit: And in the Primitive times of the CHURCH, Marriages contracted after the vow of continency made, were not dissolved, but held lawful; onely the parties for their inconstancy were enjoyned penance, and the man made incapable of Ecclesiastical employment: Neither were their Monks forced to vow chastity, seeing every one is not capable thereof, and much mischief hath proceeded from this constrained Vow: but men were left to their own freedom. Neither was it at that time counted a more hainous sinne for a Monk to marry a Nunne, then to keep a Concubine. 8. The modern Monks are permitted to wear Rings, to converse in Kings and Princes Courts; and such is the opinion they have of Monasteries, that they think a man cannot sufficiently repent him of his sinnes, or be truly mortified, except he be shut up in a Convent.

*Q. 17. How were the Monks and Nunnes of old consecrated?*

*How consecrated anciently.*

*Nuns, how consecrated anciently.*

*Ans.* The Monks, after Prayers and Exhortation made by the Priest, is by the same signed with the signe of the Crosse, and shaved or polled rather; then is his old Garment taken off, and he is cloathed in a Monastical habit, and with other holy men present, is made partaker of the Divine Mysteries. The Nunnes were consecrated either by the Bishops

or

*See Erasmus,  
Polyd. Virgil,  
Hospius,  
Baronius, Bel-  
larmine, &c.*

or the Priest, and by them covered with a Vail; if the Abbatelle presumed to do this, she was excommunicated: Twenty five years of age was then held a fit time for Virgins to be Vailed, but now they may at twelve, or before; the dayes of the year for receiving their Vail, and Consecration, were the Epiphany, Easter-eve, and the festivall dayes of the Apostles, except in case of death. The Virgin to be consecrated was presented to the Bishop in her Nunnes habit; then before the Altar with Musick and burning Tapers, the Priest before he puts on her Vail, thus saith, *Behold Daugbter, and Forget thy people and thy Fathers House, that the King may take pleasure in thy beauty*: To this the people cryed *Amen*, and so the Vail is cast over her, and all the Religious Matrons present do kisse her, after the Priest hath blessed and prayed for her: in this Vail is placed as much Sanctity, as in Baptism; and that such Virgins as depart out of this World without it, are in danger of damnation.

Q. 18. *What was the Religious Order of the Benedictines?*

A. *Benedict* or *Benet* in *Umbria*, a countrey of Italy, being weary of the warres and tumults there, retired himself into a Desart place, after the manner of *Anthony* the *Theban*, to whom did flock multitudes of people; from thence he goeth to *Cassinum*, an ancient Town; where he settled, and prescribed Laws to his Monks, after the manner of *Saint Basil*. He is said to found twelve Monasteries, over which he placed twelve Abbots, that were his Disciples. His chief Monastery, *Cassinum*, was richly endowed by *Tertullus*, a Roman Patritian, who bestowed on it, Castles, Villages, Lands, and large possessions. *Equitius*, a Senator followed his example, and conferred large revenues on it, and so did divers others after him. This Order did quickly spread through *France*, *Germany*, *Sicily*, *Spain*, *England*, and other places. By the means of *Maurus*, his Disciple, who was Son to *Equitius* the Roman Senator, near *Orleans*, the first Monastery of *Benedictines*

See *Ambrose*,  
*Tertullian*,  
*Hierom*, *Austin*,  
and *Dionysius*  
the *Arepagite*,  
in his *Hierarchie*, if that  
Book be his.

*Benedictine*  
*Monks*.



is founded, consisting of one hundred and fourty Brothers, which number was not to be altered. By *Placidus*, Son to *Tertullus*, the Roman Patrician, *Benet* set up a Monastery in *Sicily*. By *Leobardus*, he erected a Monastery in *Alsatia*, four miles from *Strasburg*; he planted also a Monastery at *Rome*, neer the *Lateran Church*, in the time of *Pelagius*. By *Donatus*, a *Benedictine* Covent, is erected in *Spain* about the year of Christ 590. By *Austin*, Archbishop of *Canterbury*, the *Benedictines* got footing in *England*, Anno 596. and so by degrees they spread through other places; chiefly in *Germany*, by *Boniface* the German Apostle, and Bishop of *Mentz*, Anno 545. These *Benedictines* were afterward divided into divers Sects; namely, the *Cluniacenses*, instituted in *Burgundy*, by one *Otho* an Abbot, to whom *William*, surnamed the Godly, D. of *Aquitain* gave a Village called *Mastick*, Anno 916. The *Camaldunenses* were erected by one *Romoaldus*, a *Benedictine*, on the top of the *Appenin Hills*. The *Vallisumbrenses*, so called from *Vallis Umbrosa*, on the side of the *Appenins* were erected by one *Gaulbertus* a *Florentine*, Anno 1060. the *Montelivetenses* were set up by one *Bernard Ptolomens* at *Sienna* in *Tuscany*, Anno 1047. The *Grandimontenses* about the same time were instituted by one *Steven*, a Noble man in *France*. The *Cisterrians*, so called from *Cistercium* in *Burgundy*, about the same time were erected by one *Robert*, Abbot of *Molismenia*. *Saint Bernard* was of this Order, who about the year of Christ, 1098. was made Abbot of *Clavavallis*, whose Monks were called from his name *Bernardines*, who are all one with the *Cisterrians*, saving that the *Cisterrians* weare all white; but the *Bernardines* a black Gown over a white Coat. The *Celestini*, so called from Pope *Celestinus* the fifth, their Founder, whose former name was *Peter Moroneus*. This Order was confirmed by *Gregory* the tenth, in the Council of *Lyons*. All these were branches of *Benedictines*. The *Camaldunenses*, *Montelivetenses*, and *Cisterrians*, weare white; the Monks of the Shadowy Valley Purple; the *Celestines*, skie colour, or blew. The *Grandimontenses* wear a Coat of Maile, and a black Cloak thereon.

See *Antoninus*, *Sabellicus*, *Bruschius*, of the German Monasteries, *Baleus* in his Centuries, &c.

Q. 19. *What other Orders proceeded from the Benedictines?*

A. *Benet* may be called the Founder and Author of all the Religious Orders that were in the West, for six hundred sixty six years together, that is, till the times of the *Dominicans* and *Mendicants*; so that there were of *Benedictine* Monks reckoned by *Trithemius*; l. 1. c. 4. above fifteen thousand Abbies; out of which proceeded multitudes of *Cardinals*, *Arch-Bishops*, *Bishops*, *Abbots*, and other eminent men, besides *Popes*. The *Gregorian* Order was a branch of the *Benedictine*. *Gregory* the great, afterward *Pope*, was at first a Monk; who, after his Fathers death, erected on his own charges six Monasteries, in *Sicily*, and at *Rome* converted his Fathers house into a Monastery, and dedicated it to Saint *ANDREW*; to these Monks he prescribed the rule of Saint *BENET*, and assigned to them a large, dark, or brown coloured Cloak to be worn, on which was woven a red cross on the breast; these did not shave their beards. The Monks called *Gerundinenses* were after the Order of *Benet* instituted by *John*, Bishop of the *Gerundinenses* in *Portugal*, about the year of Christ 610. He was warned in a dream to build a Monastery, which he did, and had it ratified by the *Pope*. He gave them a white Garment to wear, with his owne Arms on the breast thereof; they were ordered to wear four Ribbands, to wit, two red, and two green. This Order was erected under *Pope Boniface* the Fourth. The rule which *Benet* prescribed to his Monks, was written out by *Pope Gregory* the great, and confirmed by *Pope Eugenius* the Second.

Benedictines,  
Authors of other  
Orders.

Q. 20. *What were the Rules which St. Benet prescribed to his Monks?*

A. He first sheweth what the duty of the Abbot is, namely to be careful of his charge, to be holy, just, wise, and charitable in his deeds; and to be powerful in his words, to exhort, correct, reprove, to beware of partiality, and dissimulation, and chiefly of covetousnesse, and pride, not to do any thing of himself without advice of the Covent; he enjoyneth all to be obedient, silent, humble, to be watchful to prayer

Of these passages see *Platina*, *Francus* in his *Chronicles*, *Sabellicus*, *Volaterran*, *Trithemius*, &c.

Benedictines,  
their rules pre-  
scribed by Saint  
Benet.

Prayer in the night ; he prescribes what Psalms they are to sing every day and night ; and what Psalms in their Canonical hours. That *Hallelujah* should be said continually between *EASTER* and *PENTECOST*, that they should praise God with *DAVID*, seven times a day ; to wit, in the morning, at the first, third, sixth, and ninth hours ; in the evening, and completery, and at midnight. Particular Psalms are appointed for each of these Canonical hours ; that they must pray with all reverence. That there be Deans chosen in each Monastery to ease the Abbot ; That every Monk have his own bed to sleep in, that a candle burn by them till the morning ; That they sleep in their cloaths girt, that at the ringing of the Bell they may be the more ready for prayer ; divers degrees of Penance are enjoined according to the degrees of offences ; That the Abbot use all the means he can to reclaim the excommunicate persons, that the lost Sheep may be brought home with joy ; That if no correction will prevail, the obstinate person be expelled the *Covent*, who upon repentance may be received three times, but never after the third time ; That the Steward of the Monastery be a man of discretion, government, and trust ; That the Abbot keep an Inventory of all Utensils belonging to the *Covent* ; That all things be common among the Brothers ; That there be no grudging or murmuring ; That every one serve in the *Kitching*, and in other places when his turn is ; That a special care be had of the sick and infirm, so likewise of the aged and children ; That there be chosen a weekly Reader, to read in time of refection ; That each man be content with a pound of bread for a day, and that onely the sick be permitted to eat flesh ; That Wine be drunk sparingly ; That from *Easter* to *Pentecost* the Brothers may have their refection at the sixth hour, and their supper in the evening ; in the Summer let them fast every fourth and sixth day in the week, till the ninth hour. The other dayes let them dine at the sixth hour ; From the midst of *September* till *Lent*, let them have their Refection at the ninth hour ; but in the *Lent* time at the evening, so it be by day light ; That after the

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Comptory there be no speaking at all ; if any come late to prayers , or to the Table, he is to stand a part by himself , and to be last served , and shortned in his victuals . If any for some great offence be excommunicated out of the Oratory , he shall make satisfaction by prostrating himself before the Oratory ; that they shall not onely give themselves to prayer and meditation , at the appointed hours , but shall also labour some part of the day with their hands , to keep them from idlenesse ; That they observe Lent with all strictness ; that they use strangers with all reverence and cheerfulness , and that the Abbot salute them with a holy kisse , and wash their feet ; that none receive letters or tokens from their Parents without the Abbots leave ; That the Abbot cloath his Monks as he findeth the seasons of the year requireth ; That no Novice be admitted into the Monastery , without sufficient trial of his constancy , and patience ; That if a Priest desireth to enter into a Monastery , he submit himself to the Lawes thereof , and that he have the next place to the Abbot ; That Noble-men , who offer their Children to GOD in the Monastery , swear they will never give them any part of their Estate , but that it be conferred on the Covent ; That if a stranger Monk desire to continue in the Monastery , he be not denyed , so his life be not scandalous ; If the Abbot desire to have a Priest or Deacon ordained , let him choose one of his own Covent ; That he shall be Abbot whom the whole Covent , or the greater and better part shall choose ; That the Provost or Præpositus be chosen by the Abbot , to whom he must be subject ; That the Porter be an ancient and discreet man , who may receive and give answers , and that the Monastery be provided with Water , and a Mill , and other necessities within it self , lest the Brothers should wander abroad ; If the Abbot enjoyn to any Monk impossibilities , he must with reverence and submission , excuse his inability ; if the Abbot urge it , he must obey , and trust to Gods assistance ; That in the Monastery none presume to defend , or strike , or excommunicate another : But that they be obedient and loving to each other ; That they be zealous for Gods Glory,

These Rules are set down at large in *Hospinian*, out of Gregory, and contracted by *Isidor Hispantensis*. Their Habit and Dyet.

Glory, and when they are working, to be still singing of Psalms.

Q. 21. What habit and diet do the Benedictines use?

A. Their habit is a round coat, a hood called *Cuculla*, *Cappa*, and *Melos* from *Melis*; a brock, gray, or badger, because it was wont to be made anciently of the skin of that beast. *Scapulare* is so called from *Scapulis* the shoulders, which this covereth. In Winter their hoods are lined. They were not wont to wear breeches but when they travelled into the Countrey. The colour of their upper garment is black, under which they wear a white woollen coat with sack-cloth, and they go booted. The ancient Benedictines were wont, after they were Bishops, to wear the habit of their former profession: and to this they were enjoined by the eighth General Council held at *CONSTANTINOPLE*; they were also tied by their rule to lie in their coats and hoods, and to weare coarse cloath; but now the case is altered, and so it was in Saint Bernard's time, who complains against the Monks luxury in apparel wearing: *Non quod utilius, sed quod subtilius: Silke garments to shew their pride, but not of cloath to keep them warm.* Their simple and coarse Dyet, as it was prescribed by Benet, is changed into dainty fare; they now eate flesh, and drink Wine plentifully; of this *Hugo de Sancto Vi-*  
*ctore* complaineth.

Q. 22. What Religious Rules did the Second Council of Aquisgran or Aix prescribe to be observed by the Monks?

A. This Council, being held the eighth hundred and sixteenth year after CHRIST, ordered that no Lay-man or Secular Priest be received into a Monastery, except he become a Monk; that the Monks do not swear, that in the *Paroisse* they use nothing but Bread and Water. That before they go to sleep, the PRIOR besprinkle them with holy Water; that the tenth part of their Alms be given to the poor; That they bathe not without the Priors leave; That particular Psalms be sung for the dead; That they bow not their knees in Whitsun-week,  
nor

Of the Benedictines habit & dyet, see more in *Polyd. Virgil, Hospinian, Sabellicus, Antoninus, Tarrecremata, &c.*

Rules prescribed to the Monks by the Council of Aix.



not fast : but they must fast the Ember-weeks , and on the Eves of the Apostles ; that in case of necessity the Brothers walk with staves ; that in uncertain theft, there be a suspending from Supper, till the guilty party confesse ; that at Christmasse and Easter for eight dayes together, they that will, may eat the flesh of Birds ; that all Monks, if they can, learn their Rules by heart ; that in the Kitchen, Mill, and other such places, they work with their owne hands ; that the Delinquent cast himselfe on the ground before his Abbot, or Prior ; that they kisse no Women ; that in LENT they wash each others feet. At the Lords Supper let the Abbot wash and kisse the feet of his Brethren. In Easter and Whitfun-week, and on Christmass, and other Festival Dayes, let there be no speaking in the Cloyster, but hearing Gods Word read. That the Abbot exceed not the proportion of his Monks in eating, drinking, cloathing, sleeping, and working ; and that he be not given to gadding abroad ; that the Servants, after the refection of the Brothers, eat by themselves ; and that the same Lessons be read unto them, which were read to the Brothers ; that *Hallelujah* be omitted in the Septuagesima. The Novice must neither be shaved nor clothed with a Monks garment, till his time of probation be expired, and promise made by him of Obedience, according to *Saint Benets Rule*. That none be set over Monks, but he that is a Monk. That in Lent the Brothers do work till the ninth hour, then repast to Mass ; and in the Evening let them take their refection. " These are the chief Duties, to which *Saint Benets* Monks are enjoyned by the aforesaid Synod. And " whereas at first the Monks were Lay-men, and had " no Priest, but such as came from abroad ; at last " they were permitted to have Priests of their own, and " that they should receive Tythes, First-fruits, Oblations, and Donations, as well as other Priests, by Gregory the Great, Boniface, and other Popes, as may be " seen in *Gratian*.

Q. 23. *What were the Rites and Institutions of the Monks of Cassinur?*

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Monks of Cassi-  
num.

A. This was the first Monastery of *Benedictines*, where divers Rites were observed, which are not in *Benets* Rule. The chief are these. Fourteen dayes before *Easter* all the Altars are stript from their Ornaments, and covered with black; the Images are veiled; *Gloria Patri* is not sung. Three nights immediately before *Easter*, the Night Service continueth till the Morning, and is joyned to the *Mattins*; no bells are rung; the Lights are put out; the Abbot washeth the Monks feet. In the *Parasceve* lake, a little bread and water is taken. On *Easter* Eve in the night-time the Tapers are kindled. On *Easter* Day, before *Massè*, there is a Procession with Burning Tapers, and Holy Water, the Priests singing and praying. The two next dayes after, *Crosses*, Holy Water, and Reliques are carried about with the Gospel, and burning Tapers, with singing and saluting each other with holy kisses, the Priests being in their rich Copes. Six several times in the year they enter into the *Refectory* singing; namely, on *Chrismasse* day; on the *Epiphany*; on *Palm-Sunday*; on the *Holy Sabbath*; on *Easter-day*, and the third day in *Easter* week. Every *Lords* day they have twelve Lectures, and so many on their chief Festivals, namely, *Christs Nativity*, the *Epiphany*, the *Purification* of *Mary*, the two *Martyrs*, *Faustinus* and *Juletta*, *St. Scholastica*, *St. Benet*, *Ascension* day, the Festivals of the Apostles, *Saint Laurence*, *Saint Mary*, *Saint German*, *Saint Andrew*; on these Eves they fast, they do not kneel, nor work; but on the lesser Festivals they read but eight Lessons, and afterwards they work. Their meat and drink is measured to them, according to the discretion of the Abbot. When they receive new Garments, which is about *St. Martins* day, they march singing with Tapers burning in their hands, into the Vestry, or Wardrobe, where this Gospel is read [ *Be not carefull what you shall eat, nor what you shall drink; nor for your bodie, with what they shall be cloathed* ] Then having prayed, they lay down their old garments, and receive new. They begin their Lent on *Quinquagesima* Sunday; and a few dayes before they receive wax for lights, with which they are to read in the night time. They confesse

fesse to one another twice a day; in the morning of These Rites, their failings by night; in the evening of their failings besides their by day. They must not walk either within or without Ceeemonies; a- the Covent with a staffe, except they be weak. What bout the dead, work soever they are about in the Kitchin, or elsewhere, are Recorded they sing Psalms. They are shaven all together on cer- by *Theodorus*, rain dayes, namely, at *Easter*, *Ascension* day, the first the twelfth Ab- of *August*, the first of *September*, and the first of *Octo-* ber of that Mo- nastery, & out fall out late, they are shaved a litle before *Septuagesima*, of him set and in the *Quinquagesima*. down by *Hospi-*

Q. 24. What is the manner of chesling their Ab- *aiian de Orig-*  
botts? *Monachus.*

A. Each Monastery is to choose an Abbot from *Abbots, how*  
among themselves; either by general consent, or of *Elected,*  
the better part: If there be none among them fit for  
that place, then they may choose out of some other  
Monastery; when he is chosen, it is not in their  
power to depose him. If a Clergy-man be chosen  
Abbot, he must leave off his former Function. Two  
Abbots must not be chosen for one Monastery; nor  
must one Abbot be over two Monasteries; they must  
not meddle with secular affairs. If an ABBOT  
do not punish grievous Enormities, he is to be  
sent to another Covent, where he is to do pen-  
nance, but not in his own; because of the strict sub-  
jection and obedience; by which the Monks are tyed  
to their Abbots. If the Covent choose an unfit man  
for their Abbot, the Bishop of the Diocesse, with  
the neighbouring Abbots, or the PRINCE of  
the place, may depose him, and choose another.  
Now Princes ordinarily choose such as they please, and  
impose them upon the Monks: but the Abbot, when  
he is chosen, must be consecrated by the Bishop of  
the Diocesse, who hath power to visit the Mona-  
steries within his jurisdiction, and to correct what  
is amiss. If the Abbot shall refuse to submit to the  
Bishop, he is suspended from the Communion till he  
repent. Neither must he alienate any thing that  
belongs to the Covent without the Bishops consent,  
if he do otherwise, he must be degraded; and the  
things alienated restored again by the Bishops com-  
mand.

mand. What is conferred by Devout persons on the Monastery, must not be converted by the Abbot to his owne particular use. No man must erect a Monastery without the Bishops consent; nor must the Abbot travel into a forreign Countrey without leave from his Diocesan, who must not do any thing that may tend to the prejudice of the Monastery; which if he do, he is to be excommunicated; neither must he, without the consent of the other Abbots, depose an Abbot, or alienate the things belonging to the Monastery, for the Abbots offence. In case of injury, the Abbot may appeal from the Bishop to the Prince, or to a Council; and some Abbots there are, who, with their Monasteries, are onely subject to the Pope, as *Cassinum*. The Monastery of Saint *Maximinus*, near *Trevers*, is subject onely to the Emperour in Temporals, and to the Pope in Spirituals. Anciently the Election of the Abbot was ratified by the Emperour, or Prince, in whose Dominion the Monastery was; but afterwards the Pope extorted this power from the Emperour, and drew all Investitures to himself, to whom the Abbots swear Allegiance and Fealty. The Ceremony used by the Emperour in the Abbots confirmation, was the delivering of a Staff and Ferula into his hand, to put him in mind of his pastoral Office.

Of these passages see *Bruschius* in his *German Monasteries*, *Balaus* in his *Centuries*, *Hospinian*, and others.

Q. 25. What were the Nuns of this Order, and what were their Rules?

Nuns of Saint Benets Order, and their Rules.

A. *Scholastica*, Sister to *Benet*, erected the Order of Nuns, after *Benets* Rule. They are not permitted to be Godmothers in Baptism, nor to go abroad except in case of great necessity, and that with some ancient Women. They must give themselves to singing, prayer, and meditation, and must observe the Canonical hours. They must not speak with any man, except in publique before witnesses. None must be admitted into the Nunnery without one years probation at least. If any be found unchast, after three whippings, she is fed with bread and water for one whole year in prison. None must wear Silks; they are consecrated and veiled by the Bishop alone. When the Nun is clothed with her sacred Vestiments,

ments, she approacheth to the altar, holding in each hand burning Tapers; there she kneeleth, and having heard the Gospel read, the Bishop prayeth for her perseverance in patience, chastity, sobriety, obedience, and other virtues. The Abbatesse ought to be a woman of discretion, gravity, and religion; who should be carefull and vigilant over her charge; who must not suffer any man to speak either with her self, or with her Nuns, after Sun-set, till the morning, and that before witnesses. She must not go abroad without the Bishops leave, and upon urgent necessity, and must leave in the interim a Deputy to look to her charge; neither must she go abroad without some Nunnes to accompany her. No young woman must be chosen Abbatesse, nor any under sixty years of age. No woman must be suffered to come into the Monks Covent, nor must men be permitted to enter the Nunnery, except the Priest to officiate, who must stay no longer then whilest he is officiating. The Monasteries of men and women must be built apart, to prevent scandall, and the temptations of the Devil. The Abbatesse must not presume to impose Hands, to ordaine Priests, or to vaile the Virgins.

*Q. 26. What Lawes were prescribed for Monasteries?*

*A. 1.* That they should be built in such places, where all conveniences may be had, that the Brothers may not have occasion to gad abroad. *2.* That they may not, being once dedicated, be converted to Secular uses; but if the Monks live disorderly, they may be thrust out, and Secular Canons be put in their place. So likewise the Houses of Secular Canons may be converted into Monasteries. *3.* That in Synods, or other publick meetings, the Abbot of *Cassinum* take the place before all other Abbots, because of the antiquity and dignity of that Monastery, being the Mother of all other Monasteries in the West. *4.* They were exempted from all Civil Exactions, and Secular Affaires, that they might the more freely serve God. *5.* Every Monastery was permitted to have an Advocate, who was a Lawyer,

Of these things see *Gregory*, & the Councils, chiefly of *Tours*, *Forojulium*, the sixth of *Constantinople* of *Paris*, under *Ludovicus*, and *Lotharius*, &c.

*Monasteries, and their Lawes.*



to maintain the Priviledges, Lands and Revenues of the Covent; for the ease of the Monks, who were not to meddle with secular affaires; but the Advocate was to doe nothing without the consent of the Abbot and his Monks, nor they without him in secular businesse. 6. Most Monasteries were erected not onely to be houses of devotion, but also Schools of good learning; in which the learned Languages and liberall Sciences were professed. For this cause *Oswald*. King of the Angels, as *Beda*, l. 3. cap. 3. witnesseth in his History, gave large Possessions and Territories for building of Monasteries, in which the youth might be educated; and so *Gregory* the Great employed divers Monasteries in *England*, for extirpating of the Pelagian Heretic. *Baleus* cen. 13. *Mudulfus Scotus* the Philosopher erected the Monastery of *Malmesbury*, in which he set up a School for the Greek and Latine Tongue, where he read the Arts himself, as *Baleus* Cent. 14. cap. 16. sheweth. For the same end were the Monasteries of *Saint Dennis* in *Paris*, of *Milan*, of *Rhemes*, of *Saint Gall*, of *Tours*, of *Treviers*, and many more erected; so were the Canons houses, neer Cathedrals, built for this end, that youth might there, as in Colledges and Schools, be taught and educated; that from thence able Divines might be sent abroad to preach the Gospel. Therefore the Canons were enjoyned to maintain Professors of Divinity, and to assigne Prebendaries for their substance. 7. Though in the beginning Monks were Lay-men, and lived not up-n Tythes, but on their Lands and Rents, or on their own labours, yet afterward when they were admitted into the Priesthood, and permitted to preach, and administer the Sacraments, they were invested with Tythes, Oblations, First-fruits, and other Ecclesiastical Duties. *Paschalis* the second, about the yeare of Christ 1100. ordained that no Monks should pay Tythes of their own labours. And afterward Pope *Adrian* exempted from paying of Tythes, the *Cisterians*, *Saint Johns* Knights of *Jerusalem*, and the *Templars*. 8. Monasteries had the same priviledge that Lords have over their Vassals; namely, to demand

demand mortuaries, which was the chiefe Horse or other Beast belonging to the party deceased. 9. Great men and Princes thought no Prison so sure as a Monastery; therefore the Greek Emperours used to shut up in Monasteries their rebellious Children, and potent Subjects, whom they suspected, either of greatnesse or ambition. So *Ludovicus Pius* was shut up in a Monastery by his Sonne *LUDOVICUS* the Second: divers other examples are extant upon Record. 10. Princes had such a conceit of the sanctity of Monasteries, that they thought they could not make sufficient satisfaction to God for their sinnes, except they had for some time shut themselves up in Monasteries. 11. The *Benedictine* Monks by the rule of their Founder, were not to eat flesh, except Birds at Christmas and Easter; yet they may drink Wine, except in Lent: But children, aged, and sick people were dispensed to eat flesh. 12. When children by their Parents are shut up in Monasteries, though afterwards, when they come to yeares of discretion, they should desire to remove, yet they may not by the Lawes of the Covent; because (say they) who are once dedicated to GOD, may not return to the World again: for this they alledge the example of *Samuel*, who in the Temple, being dedicated by *Hannah* his Mother to the service of GOD, persisted therein. But this was not the custome of the first Monasteries, which left men to their own liberty; and the Pope hath power to dispense with Monastical Vows; so he did, when he dismissed out of the Monastery *Casimer* of *Polonia*, whom the people chose for their KING; in memory whereof, the *Polonians* were enjoined by *Clement* 2. to shave their crowns like Monks, and the Knights at certain Festivals to wear white Surplices, like Priests, in time of Divine Service. 13. Of Monks and Lay-men were instituted *Fraternities*. For many devout Seculars, not being able to use the habit, or be subject to the rigid rule of the Monks, were notwithstanding willing to partake of their prayers, and merit of their order; so

*Fraternities.*

that at certain times they had their meetings for relieving of the poor, for prayers and publique supplications, in which they had their processions in sackcloth, and their faces covered with linnen, whipping their naked backs in sign of Repentance. Of these *Fraternities* were divers Families, to wit, of *St. Sebastian*, *St. Roch*, *St. Ann*, *St. Anthony*, *St. Dominic*, *St. Martin* of the *Rosary*, and divers others. Of these passages see *Bruschiu*, *Baleus*, *Pol. Virgil*, *Surius* in the *Lives* of the *Saints*, the *Centuries* of *Magdeburg*, *Isidor*, and divers others.

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The

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## The Contents of the Tenth Section.

*Of new religious Orders sprung out of the Benedictines ; and first of the Cluniacenses. 2. Of the Camaldulenses and Monks of the Shadowy Valley. 3. The Sylvestrini, Grandimontenses, and Carthusians. 4. The Monks of Saint Anthony of Vienna, the Cisterrians, Bernardines, and Humiliati. 5. The Præmonstratenses, and Gilbertines. 6. The Cruciferi, Hospitalarii, Trinitarians, and Bethlehemites. 7. The Johannites, or first Religious Knights in Christendome. 8. The Templars. 9. The Teutonici, or Mariani. 10. The Knights of St. Lazarus, Calatrava, and St. James. 11. The Orders of the Mendicant Fryers, and first of the Augustinians. 12. Of the Carmelites. 13. Of the Dominicans. 14. Of the Franciscans. 15. Of things chiefly remarkable in the Franciscan Order. 16. Of the Knights of the holy Sepulchre, and Gladiatores. 17. Of the Knights of Saint Mary of Redemption, of the Montefians, of the Order of Vallis Scholarium, and Canons Regular, of Saint Mark. 18. Of Saint Clara, St. Pauls Eremites, and Boni-homines. 19. The Servants of St. Mary, Celestini, and Jesuati. 20. The Order of St. Bridger. 21. The Order of S. Katherine, and S. Justina. 22. The Eremites of St. Hierom, St. Savinour, Albati, Fratricelli, Turlupini, and Montolivetenses. 23. The Canons of St. George, the Mendicants of St. Hierom, the Canons of Lateran, the Order of the Holy Ghost, and of St. Ambrose and Nemus, and of the Minimi, of Jesu Maria. 24. The Order of Knighthood, from the year 1400. namely, of the Annunciada, of Saint Maurice, of the Golden*

Golden Fleece, of the Moon, of St. Michael, of St. Stephen, of the holy Spirit, &c.

## S E C T. X.

## Quest. I.



Had new Religious Orders did there spring up in the West, upon the decay of the Benedictines, and what were the Cluniacenses?

Monks, or Cluniacenses.

An. After the Benedictines had flourished in the West about 400. years, namely from the time of Justinian, till Conradus the first, about the 900 year of Christ; out of this root sprung up new branches, who being offended at the loose lives of the Benedictines, and that they had fallen off from their Founders rule, resolved to retain the old rule of *Benet*, but to adde some new statutes thereto, and to underprop the old decaying house, with new posts. The first that began this reformation was *Berno*, who built a Monastery near *Cluniacum*, over which, when he was dying, he placed one *Odo* to be Abbot thereof; which *Odo*, was the first indeed, that revived *Benets* rule, and inforced it with new additions, and so from the places his Monks were called *Cluniacenses*, and not *Benedictines*; by their rule, the Abbot must eat with his Brothers, and not alwayes with Strangers, a revolting Monk may be received again above three times, fearing lest the wandering Sheep should become a prey to the Wolf. They renewed the custome of dipping the consecrated Bread into the Cup; which was used in case of necessity to children and the sick; and afterward was promiscuously used by all at the Communion, till it was condemned by Pope *Julius*, 340 years after Christ, but this custom revived again Anno 580. and was condemned again by the third Synod of *Bracava*: at last, Anno 920. it was revived by these MONKS of *Cluniacum*. When any is to be admitted into their Order, they are brought to the Monastery, there they are clipped, shaved,



shaved, washed, and stript of their old cloathes : and then being new cloathed, are admitted. These Monks at first were very strict, but afterward became more loose.

Of them see Bernard, and Peter Cluniceffs, Sabellius, Anonius, Cassander, &c.

Q. 2. What were the Camaldulenses and Monks of the Shadowy Valley?

A. About the year of Christ 1030. according to Sabellius, one Romualdus of Ravenna, perceiving how the rule of Beuet was neglected, began to lay the foundation of a new Order in the Field Camaldulum; whence he gave the name of Camaldulenses to his Monks. He erected, as we said before, a Monastery upon the top of the Appennins; having obtained a place from one Modulus, who dreamed he had seen in his sleep Ladders, reaching from that place to Heaven, on which saw Mortals cloathed in white, mounting upward; whereupon Romualdus procureth the place, buildeth a Convent, and gave his Monks white hoods to wear. He joynd them also to silence, except in time of divine service; and yet some to keep their rule of silence the more strictly, will not joyn with the rest, but pray by themselves; two dayes every week they feed on bread and water, which is their fast, and sit bare footed on the ground. About half a mile from thence are wooden crosses, which women must not go beyond, under pain of the Popes curse. The order of Vallis Umbrosa, or the Shadowy Valley, was instituted, Ann. 1060. by one John Gaulbert, a Florentine, as is said: this John having forgiven his enemy, who had killed his brother (for which mercy shewed to his enemy, in a certain Abbey Church, whither he went for devotion, he was thanked (so the story goeth) by a Crucifix there, which bowed its head to him) resolved to renounce the world, came to the Shadowy Valley, where there were two Monks living. In that place he makes up a like house of boards; but his fame grew so great, that many, both Clergy and Laymen, flockt to him; And the Lady of the soyl, being Abbateffe, bestowed the ground upon him, with other large possessions. So he being made Abbot, by the consent of the Monks, who were gathered together there, proposed Saint Benets Rule to be observed; which he enlarged by causing

Monks, or Camaldulenses.

Monks of the Shadowy Valley.

See *Surinus de  
Vitis Sancto-  
rum, Volatte-  
ran, Pol. Virgul,  
Antoninus, Sa-  
bellicus, &c.*

causing Lights to burn still in the night, both in their Chappel and Dormitory; and ordering that they should wear no other cloth, but what they made of the wooll of their own sheep. He reformed divers Monasteries, and placed over them Provosts of his owne choosing: he built also divers in Lombardy, and elsewhere; for which he was Canonized, and by *Alexander* 2, and *Gregory* 7. Popes; his Order was ratified. Their habit was of a purple, or, as others write, of an ash-colour.

Q. 3. *What were the Sylvestrini, Grandimontenses, and Carthusians?*

Monks, or Syl-  
vestrini.

A. The *Sylvestrini* were so named from one *Sylvester*, who instituted this Order after the Rule and Habit of the Monks of *Vallis umbrosa*. This Order was begun in the Marquisate of *Ancona* in *Italy*. The *Grandimontenses* were so called from the Voice that three times uttered these words in *Grandi Mont*, that is, in the Great Hill, where one *Peter* was advised by the same Voice to build his Monastery. This *Peter* was Disciple and Successor to one *Ste-el*, who in the year 1076. erected this Order in *Gascony*, where, on the Hill *Muretum*, he built him a Cottage, after he had wandered through many Desarts. He prescribes a Rule to his Disciples, patched up of *Bennets* Rule, and of the Rites of the *Canons Regular*, of *Saint Austins* Monks, and of his *Eremites*. He, as we said before, wore on his naked body a coat of Maile, his bed was a hard board, without either straw or coverlet; with often kneeling, kissing of the ground, and beating it with his forehead and nose, he made his hands and knees hard like a *Callus*, or Corn, and his nose crooked. This Order, at first, was ruled by a Prior; afterward Pope *John* 22. gave them an Abbot. The *Carthusians*, or *Charter-Friars*, were instituted by *Bruno*, born in *Collen*, and Professor of Philosophy in *Paris*, about the year of Christ 1080. upon this occasion; being present at the singing of the Office for his fellow-Professor now dead (a man highly reputed for his holy life) the dead corps suddenly sitteth up in the Bier, and crieth out, [ *I am in Gods just judge-*  
*ments*

Monk, or  
Grandimonten-  
ses.

*Carthusians.*

ments condemned] these words uttered three severall dayes : at which *BRUNO* was so affrighted, that a man held so pious, was damned ; what would become of himself and many more ? therefore concluded there was no safety for him, but by forsaking the world : Hereupon he with six of his Scholars betook themselves to a hideous place for dark Woods, high Hills, Rocks, and wilde Beasts, in the Province of *Dolphins* near *Grenoble* ; the place was called *Carthusia* ; whence his Monks took their name, and there built a Monastery, having obtained the Ground of *Hugo*, Bishop of *Grenoble*, who also became a Monk of that Order. By their Rule, these Monks should weare sack-cloth, or a hair shirt next their skin, a long white cloth coat loose, with a hood, and a black cloak over, when they walk abroad. The Lay-Brothers wear a short coat to their knees. They eat no flesh at all, they buy no fish, but eat them when offered ; they eat branny Bread, and drink Wine mingled with water. On the Lords Day, and fifth Day of the Week, they feed onely upon Cheese and Egges. On the third day, or Saturday, on pulse, or pot-herbs ; on the second, fourth, and sixth, upon bread and water onely. Every one dresseth his owne meat ; they eat apart, and but once a day. Yet on the chief Feastivals of *Christmas*, *Easter*, *Whitsunide*, *Epiphany*, *Purification*, the twelve *Apostles*, *John Baptist*, *Michael*, *Martin*, and *All-Saints*, they eat twice a day, and together at one Table, and then may talk together ; at other times, they must keep silence. Every one hath his owne cell, wherein they pray, read, meditate, and write books ; but in these Cells they observe the Canonical hours ; but their Martins and Vespers they keep in their Churches, and have Masse on these Dayes, wherein they eat twice. They are not suffered to go abroad, except the Prior and Procurator, and that upon the affairs of the Covent. They are limited to enjoy a certain quantity of Land, a certain number of sheep, goats, and asses, which they must not exceed. They must admit no Women into their Churches, nor were they to have in one Covent above twelve Religious men, besides the Prior, and eighteen Converts,

or

See *Baleus*,  
*Surius*, *Pannini* in his  
*Chronicles*,  
*Genebrard*,  
*Pol. Virgil*,  
*Vincentius*, &c.

St. Anthony's  
Monks of Vi-  
enna.

Monks, or  
Cisterrians.

or Lay-Brothers, with a few servants, who are not to come into the Quire where the Prior and his Brothers sit, but these are in a lower Quire by themselves. They never admit any again into their society, who once leaves them. "These were the ancient Rules, to which they were tyed, but in some things are fallen off now. The Monks of this Order have a meeting or Chapter yearly at *Carthusia*, about their own affairs; hither two Monks out of every Cloister do repair, where they stay fourteen dayes; this Order was confirmed by Pope Alexander the third, Anno 1178. they came into England, Anno 1180. and seated themselves at *Witham*, near Bath.

Q. 4. What were the Monks of St. Anthony of Vienna, the Cisterrians, Bernardines, and Humiliati?

A. About the year of Christ 1095. Saint Anthony's Monks of Vienna, were set up by *Gastho* and *Geronius*, two Noblemen of that place, and were to live according to Saint *AUSTINS* Rule; of which we have already said. The Cisterrians began about the year 1098. by one Robert, Abbot of *Molismenia*, who, as we have said, taking offence at the loose lives of the *Benedictines*, by the perswasion of *Steven Harding*, an Englishman, forsook that society; and being accompanied with one and twenty other Monks, came to Cistercium in Burgundy, where they erected their Covent. Here they resolved to stick close to the Rule of Saint *Benet*, and to cut off all the superfluities of Apparel and Dyet, introduced by the loose Monks of that Order. And because they did not finde that Saint *Benet* ever possessed Churches, Altars, Oblations, Tythes, and Sepultures; or that he had Mills, Farmes, or that he ever suffered Women to enter into his Covent, or that he buried there any, except his owne Sister; therefore they meant to abandon all these things, and to profess poverty with Christ: they would not suffer their Monks to meddle with Husbandry, or any Secular affairs; and with Saint *Benet* they ordered, that their Monastery should consist but of twelve Monks and an Abbot. They must keep silence, except it be to the Abbot or Prior. If any Monk run away from his Monastery, he must be forced

forced back again by the Bishop. The *Cisterrians* must be contented with two coats, and two hoods; they must work with their hands, and observe strictly their Fasts; they must salute strangers, by bowing their head and body; and in imitation of Christ, must wash their feet. No Fugitive is to be received into the Covent, after the third time. The Abbots table must be furnished for Strangers. This Order was confirmed by Pope *Urban* the second; *Anno* 1100, and came into England, *Anno* 1132. Their colour was gray, whence in the beginning they were named *Grisei*. The *Bernardines*; so called from Saint Bernard, Abbot of *Clairvaux*, were the same with the *Cisterrians*, but that, as we said before, they wear a black coat over a white cloak; Yet on Festivals they wear the *Cisterrian* habit, to shew whence they came. The *Bernardines* and *Cisterrians* are not subject to Advocates or Bishops. And Pope Alexander the third, ordered, that if the Bishop refused to bless the Abbot, he might receive Benediction from his own Monks. The *Humiliati* arose in Germany about the year of Christ 1164. in the time of Frederick Barbarossa, who in his Wars against Lombardy, brought captive thence into Germany multitudes of men, with their wives and children; these growing weary of their long exile, cloath themselves in white, and approaching to the Emperour, fall down at his feet, begging pardon for their Delinquency; from this posture they were called *Humiliati*; the Emperour being moved with their tears and habit, gave them leave to return home into their Country: who being returned, resolved to live a Monastical life; therefore they built Monasteries, in which they gave themselves to Prayer, Fasting, Meditation, and making of Cloth. Innocent the third, did first ratifie this Order, and then their succeeding Popes. They wear a plain coat, a *Scapular*, and a white cloak over it; they follow *Benets* rule in some part.

Monks, or Bernardines.

Monks, or Humiliati.

Of these Orders see Polydor, Sabellicus, Antoninus, Volaterran, Balanus, Trithemius, Crantzins, and others.

Q. 5. what were the *Præmonstratenses* and *Gilbertines*?

Ans. One Robert of Lorrain, or Nobeys, as others write, Archbishop of Magdeburg, to which Church he procured the title of Primate of Germany



Monks, or  
Præmonstra-  
tenses.

many from the Pope ; This NOBERT, I say, being offended at the dissolute lives of the Monks , be- took himself into a Desert , in the Diocess of Liege, with thirteen others. He went about bare-footed in the midst of Winter, preaching Repentance, about the Year of Christ 1119. These Monks live after the Rule of Saint *Austin*, which they say, was delivered to them in golden Letters, from himself in a Vision. They were named *Præmonstratenses*, from the place where they first settled in the Diocess of *Landunum*, called *Præmonstratum*; or because this place in a Vision, was *Præmonstratus*, or foreshewed to them. Their habit is a white coat, with a linnen Surplice, under a white cloak. *Calixtus* the second confirmed this Order, and gave them the Title of *Canons Regular exempt*; their Abbot by their Rule must not wear a Mitre and Gloves; whereas other Abbots wear both, with Rings also on their fingers, and Staves in their hands. All the Abbots of this Order, or their Deputies, are to meet once a year at *Præmonstratum*, to consult about the affairs of their Order. If any one of stubbornness refuse to come, a penalty may be inflicted on him, by the other Abbots, which neither Bishop, nor Archbishop can take off, but the Pope alone. The Abbots also have power of Excommunication and Absolution, in reference to the Monks under their power: If Differences arise, they must compose them among themselves, and not appeal to Secular Courts. They must not keep or feed Deer, Dogs, Hawks, Swine, or any such thing as may bring scandal upon their Order. If their Diocesan refuse to give them Ordination, they may receive it of any other Bishop; they were exempted from the Bishops Jurisdiction. These and many other Priviledges Pope *Innocent* the third bestowed on them; they had no Schools among them for Education of the Youth: they came into ENGLAND about the year 1145, and seated themselves in *Lincolnshire*. They had liberty from the Pope to have Nunneries close to their Monasteries. The *Gilbertines* were so called from one *Gilbert* of *Lincolnshire*, who in the Year 1148. instituted this Order, and erected in a short time thirteen

Monks, or Gil-  
bertines.

thirteen Monasteries; to which he prescribed Statutes, collected out of the rules of *Austin* and *Benet*. This order was confirmed by Pope *Eugenius* the third. *Gilberts* chief Cloyster was at *Sempringham* in *Lincolshire*, where he was born, in which were 700. Friars, and 1100. Nuns.

See *Balaus*, *Capgrave*, and *Scrope* in *Chron.* *Mathaus Paris*, *Cratzius*, *Trithemius*, *Sigberts Continuator*, &c.

Q. 6. What were the *Cruciferi*, *Hospitarii*, *Trinitarians*, and *Bethlemites*?

Ans. These *Cruciferi*, *Crucigeri*, or as we call them, *Cruched Friars*, came into England, Anno 1244. and had their first Monastery at *Colchester*; but were instituted, as the story goeth, by *Cyriacus* Bishop of *Jerusalem*, in memory of the Cross which *Helena* found by his direction. These were to carry a Cross in their hand stil when they went abroad; afterward in the year 1215. they were restored or confirmed by Pope *Innocent* the third, or rather newly instituted, because the great commotion raised in *Rome* by the *Albigenses*, was suppressed by the *Crossados*, or Army of Christians, whose badge on their garments was a Cross, these were then going for *Syria* against the Infidels. This order was ratified by Pope *Innocent* the 4th, and *Alexander* the third; They wear a sky-coloured habit by the appointment of Pope *Pius* the second. *Polydor* takes the *Crucigeri* for another order, because they wear a black cloak, and carry not in their hands, but on their breast a white and red Cross, and observe Saint *Austins* rule. The *Hospitales* of the holy Ghost had their beginning at *Rome*, about the year 1201. and were confirmed by Pope *Innocent* the third; they had the same rule and priviledges that other Monks had before them. Their chief office was to take care of, and lodge the sick and poor, and to bury them when they were dead. The *Trinitarians*, or order of the Trinity, began Anno 1211. by *John Miltre*, and *Felix Anchoreta*. These two were warned in a dream to repair to Pope *Innocent* the third, to obtain of him a place for their order, he likewise being warned in a dream to entertain them, confirms their Order, cloaths them both in white cloaks, with a red and sky-coloured Crosse wrought on the breast of the same, and calls them *Brothers of the holy Trinity*, and

Monks, or *Cruciferi*.

Monks, or *Crucigeri*.

Monks, or *Hospitarii*.

Monks, or *Trinitarians*.

Monks of the redemption of Captives, for their charge was to gather money for redeeming captive Christians from the Infidels. This order came into England, Anno 1357. Two parts of all their Revenues they were to reserve for their own maintenance, the third was for the Captives. By their Rule, three Clergy, and three Lay-brothers may cohabit with one Procurator, who was not to be called by this name, but by the name Minister. Their garments must be of white cloath; they must lye in woollen, and must not put off their breeches when they go to bed. They may ride on Asses, but not on Horse-back. They are to fast, as other orders do, and to eat flesh upon Sundays onely, from Easter till Advent Sunday, and from Christmas till Septuagesima Sunday: Likewise on the Nativity, Epiphany, Ascension, and on the Assumption, and Purification of Mary, and on All-Saints dayes. They are to labour with their hands; to hold a Chapter or meeting every Sunday for regulating of their Covent: And a general Chapter is to be kept every year, on the Octaves of Pentecost. Their Minister must be chosen by common consent of the Brothers, he must be a Priest, every Covent must have his Minister; and over these must be a great Minister. None must be admitted into this Order, till he be past twenty years of age. They must shave, but the Lay-Brothers may permit their Beards to grow. At certain times of the year the faithfull that are dead must be absolved in the Church-yard. Their Rules concerning love, sobriety, continency, and other Christian virtues, are the same that we have mentioned before in the rules of Basil, Austin, Benet, &c. The Bethlemits about the year 1257. had their first residence in Cambridge. They were apparelled like the Dominicans or Prædicants, but on their breasts they wore a red Star, like a Comet, in memory of that Star, which appeared at Christs Nativity.

Q. 7. Who were the first Religious Knights in Christendome?

Ans. The Johannites, or Knight-Hospitallers of Saint John Baptist, who got leave of the Calypha of Egypt to build a Monastery in Jerusalem, which they dedicated

Monks or Bethlemites.

See Balens, Pe-lydor, Sabellicus Volaterranus, Paninius, Genubrard, Mat. Westminister, &c.

Knights, Hospitallers of Saint John.

cated to the Virgin Mary: The first Abbot and Monks of this Convent were sent thither from *Amalphia* in *Italy*. The same *Amalphitans* built also at *Jerusalem* a Nunnery, for such women as came on Pilgrimage thither. The first Abbess hereof was Saint *Agnes*, a noble Matron; these Monks of *Jerusalem*, for the greater ease of poor Pilgrims, built an Hospitall to receive them in, and withall a Chappel or Oratory to the honour of Saint *John Baptist*; or, as some think, to *John Eleemosynarius*, so called from his bountious almes to the poor; he, in the time of *Phocas*, was Patriarch of *Alexandria*; this Hospital was maintained by the *Amalphitans*. The Hospitallers, Anno 1099. when *Jerusalem* was taken by the Christians, began to grow rich, potent, and in great esteem, both with King *Godefrid*, and his Successor *Baldwin*; their Order was confirmed by Pope *Honorius* the second; so having obtained much wealth, they bind themselves, by Vowes, to be Hospitable to all the *Latine* Pilgrims, and to defend, with their armes, Christianity against all Infidels. They follow the rule of Saint *Austin*, and instead of Canonick hours, say so many *Pater-Nosters*: They go armed, having a belt with a white crosse: over which they weare a black cloak with a white crosse: many of them in time of peace weare a black crosse, but in time of war a red one: they have a Master over them, whom they choose themselves. Their first Master was *Gerard*, the next *Raymundus de Pudio*, a *Florentine*, chosen in the yeare 1103. In every Province they have also a Prior. Every one that enters into this order, voweth to God, the Virgin Mary, and Saint *John Baptist*, Obedience, Poverty, and Chastity: they are tyed three times yearly, to wit, at Christmasse, Easter, and Whitsontide, to receive the Eucharist; they must not use merchandizing, nor be Usurers, nor make Wills, or make any their Heires, or alienate any thing without consent of their Masters; none borne of Infidels, *Jewes*, *Savacens*, *Arabians*, and *Turks*, must be admitt'd into this order; nor murderers, nor married men, nor bastards, except they be of Earles or Princes: they must have special care of strangers, and of the sick, to lodge them; they must admit onely such as are sound and strong of body,

*Knights Hospit-  
alers of  
Rhodes.*

nobly descended, and at least eighteen yeares old. They are distinguished into three ranks, to wit, Priests or Chaplaines. 2. Serving-men. 3. Knights: these last must be of noble extraction. When Christian Princes fall at variance, these Knights must side with neither, but stand neutrals, and endeavour to reconcile them. Pope *Hadrian* the fourth exempted them from paying of Tithes to the Patriarch of *Jerusalem*, who claimed them as his due. Pope *Alexander* the third, for their brave exploits against the Infidels, exempted them also from Tythes, and the jurisdiction of Bishops. At length, about the year 1299. when the Western Princes by reason of their domestick Wars, could afford these Knights no help, they were forced by the Governour of *Damascus*, called *Capcapus*, to quit all their Castles, Lands, and Garrisons they had in *Syria*, and totally to abandon that Countrey, in the year 1300. after almost 300. years possession; and so having got a Fleet of Ships, they invade, to take the Isle of *Rhodes* from the *Turks*, Anno 1308. and possessed it, against all opposition, 214. years: From this they were called the Knights of *Rhodes*: and had eight severall Families, and eight Provinces of Europe; to wit, in *Gallia*, *Avernia*, *Francia*, *Italy*, *Aragon*, *England*, *Germany*, and *Castile*. Each of these Provinces hath a Prior, these Priors chose the great Master; they have also their Marshall, Hospitaller, Bailly, Treasurer, and Chancellor; these send out of their Provinces, to the great Master, young men nobly born, who gives them their oath to be chaste, poor, and obedient, and to promote the welfare of Christendome against the Infidels; and so he is admitted Knight of the Order. Here they stay five yeares, and have fifty ducats yearly pension for their service; then they are sent home into their Countrey, and by the great Master are set over some house. If in the election of the great Master there be equal suffrages, one chief Knight is chosen for Umpire, who by his suffrage ends the controversie. The great Master in spiritualities is onely subject to the Pope, in his temporalities, to secular Princes. After these Knights had possessed *Rhodes* 212 yeares and had endured a siege of  
six



six moneths, for want of help from the Western Princes, were forced to deliver up the Island to the Turk, Anno 1523. From thence they sailed to Candy, where they were entertained a while by the Venetians; at last they resolved to' sear their great Master in Nicea, a Town under Charles Duke of Savoy, upon the Ligustick Sea, in Province between Marsiles and Genua, being a fit place to descry and suppress the Pirates. But when Buda, in Hungary, was taken by the Turk, fearing least Solymán would assault Italy, they fortified Nicea, and from thence remove to Syracuse in Sicily, which then, with the Kingdome of Naples, belonged to Charles the Emperour; there they stoutly defended the Christian coasts from Turks and Pirates; but Charles the Emperour perceiving they might do more good, if they were seated in Malta, gives them that Island, which they accept, Anno 1529. promising to defend Tripolis, to suppress the Pirates, and to acknowledge the Kings of Spain and both Sicilies for their Protectors, to whom every year they should present a Falcon. This Island they stoutly defended against Solymán for five moneths, Anno 1565. who was forced to leave it. The great Masters Revenue is ten thousand Duckats yearly, besides some thousands of Crownes out of the common Treasury, & the tenth of all goods taken at Sea. They have, for the most part, six Gallies, every one being able to containe five hundred men, and sixteene great Canons.

Knights of Malta.

See Cramuzius, Polydor, Jacobus de virriaco in his History of Jerusalem, Volaterran, Amilins the French Historian, Hospinian, &c.

Q. 8. What were the Templars?

A. About the year of Christ 1123, not long after the institution of the *Johannites* or *Hospitallers*, Hugo de Paganis, and Gaufrid de S. Aldemaro, with seven other prime men, vowed to secure the High ways, and to defend from Robbers all Pilgrims that came to visit the holy Sepulchre. And because these had no habitation, Baldwin, King of Jerusalem, assigned them a place in his owne Palace near the Temple to dwell in; whence they were called *Templarii*: they lived after the manner of the *Canon Regulars*, possessing nothing in propriety: but were sustained by the bounty

bounty of the Patriarch, and Christian Pilgrims. Thus they continued nine yeares, till the year 1122. then did *Honorius* the second, Bishop of *Rome*, with the Patriarch, erect them into an Order, assigning a white cloak to be worne by them; afterward Pope *Eugenius* added a red Crosse: These, in few years, by their valour, and care of Pilgrims, grew mighty numerous, and rich; so that sometimes in publick meetings, three hundred Knights have been together, besides infinite numbers of brothers; they had above nine thousand manours in Christendome, whereas the *Hospitallers* had but nineteen. They had the same rule prescribed them, that other Monks had, to wit, Obedience, Poverty, Chastity, Gravity, Piety, Charity, Patience, Vigilance, Fortitude, Devotion, and such like Virtues. When any of them were taken prisoners by the Infidels, they were to be redeemed onely with a Girdle and a Knife. They were exempted from the Bishops jurisdiction by Pope *Calixtus* the second, in the Council of *Rhemes*, Anno 1119. and from Tythes by Pope *Alexander* the third. It was Excommunication to lay violent hands on any *Templar*. At last this Order, with their Pride and Luxury, became so odious, that having continued two hundred years, they were utterly rooted out of *France* by King *Philip* the faire, and likewise out of other Kingdomes, by the instigation of Pope *Clement* 5. In *France* they were put to death, and their Estates confiscate to the Pope and King. But in *Germany* their lives were spared, and their estates bestowed on the *Hospitallers*, and the *Tutonick* Knights of Saint Mary. Some think they were put to death for worshipping Images covered with mens skins, for sacrificing men, for burning a child begot of a *Templar* and a Nun; with the fat of which child they anoynted their Image, and for divers other crimes, yet doubtfull whether true or false.

See *Mattheus Paris*, *Aulonius*, *Volaterran*, *Sabellicus*, *Pol. Virgil*, *Peucezus*, *Crantzius*, *Bilens*, *Hospitalian*, *P. Amelius*, &c.

Q. 9. what were the *Tutonici*, or *Mariani*?

*Teutonicks*, or *Marians*, and their install-  
ment.

Ans. These were a mixt Order of *Johannites* and *Templars*, for they both used Hospitality to Pilgrims, and defended them in the High-ways from Robbers. They were called *Tutonici* from their Countrey, for they were *Germanus* that undertook this Order, who

who living in *Jerusalem*, bestowed all their wealths on the maintenance of Pilgrims, and by the Patriarchs leave, assigned to them our Ladies Chappel, from this Chappel of Saint *Mary*, they were named *Mariani*. The chief promoters of this order, were the *Lubikers* and *Bremers*, with *Adolphus* Earl of *Holstein*, who, with a Fleet of Ships, assisted the Christians, besieging *Ptolemais*, and provided Tents, with all necessities for the sick and maimed Souldiers. This order was erected before *Accona* or *Ptolemais* by the King of *Jerusalem*, the Patriarch, divers Arch-Bishops, Bishops, and Princes of *Germany* then present, and was confirmed by the Emperour *Henry* the sixth, and Pope *Celestine* the third, who assigned them a white cloak, with a black Crosse; and added a white target with a black Cross also, and gave them leave to wear their beards, and granted Indulgences, with other acts of graces, to those that should undertake or promote the order; they had power to bestow Knight-hood on such as deserved, and are enjoined to follow the rule of Saint *Austin*: But none must be admitted into this order, except he be a *Teutonic* born, and nobly descended. Their charge was to be ready on all occasions, to oppose the enemies of the Crosse; and are tyed to say two hundred *Pater-Nosters*, *Creeds*, and *Ave-Maries* in twenty four hours. When the holy land was lost these Knights came into *Germany*, on whom the Pope and Emperour *Frederick* the second, Anno 1226. bestowed the Country of *Prussia*, conditionally that they subdue the Infidels there, which they did in the space of fifty three years, and so got the full possession thereof. Upon the River *Vistula*, where they had raised a fort against the enemy; they built their chief City, and called it *Marienburg*: they set up three great Masters, the one in *Germany*, the second in *Livonia*, and the third in *Prussia*; this was over the other two: they aided the *Polonians* against the *Lituanians*, much of whose Country they subdued, which caused great Wars between these *Teutonicks* and the *Polonians*, after that *Poland* and *Lituania* were united under one Prince. After many bickerings, at last the *Polonians* forced the great Master to swear Fealty to him, to admit in-

to this order as well *Polonians* as *Germans*, and make them capable of offices, that what land soever the *Teutonicks* obtain, they should hold the same in fee of the King. This occasioned a War between *Albert Marquess of Brandenburg*, and the *Polander King Sigismund*, to whom for want of help from the Emperour, being then employed in Wars against *France*, and the *Turk in Hungary*, he was fain to submit, and to acknowledge the King for his Lord. Then he obtains *Prussia*, but changed his title from Master, to Duke of *Prussia*, Anno 1393. *Veneslaus King of the Romans and Bohemians*, drove all the *Teutonick Knights* out of *Bohemia*, and seized on their estates. The Knights are thus installed. The *Commendator* placeth him that is to be Knighted in the midst of the Knights, then asketh every one of them, if they finde any exception against him, either for his body, minde, or parentage, the same is demanded of the party to be Knighted, and withal if he be skilful in any useful Art, if in debt, if married, or if he have any bodily infirmity, if he hath, he must not enter into that order: then he is commanded to kneel, and by laying his hand on the Gospel, and rule of the order, to vow and promise obedience, chastity, poverty, care of the sick, and perpetual Warre with the Infidels; which done, the *Commendator* promiseth to him sufficient bread and water, and course cloath for his life-time; then he riseth, and having kissed the Master, and each one of the Brothers, he sitteth down in the place appointed for him. Then the Master or *Commendator* exhorts the Brothers to observe their rule carefully: after this, he is inaugurated, his kindred attend on him to the Church with a Torch burning before him, in which are fastned thirty pieces of silver and a Gold Ring. Then he kneels before the Altar, and riseth again behind the offertory, and so are delivered to him a Sword, Target, Spurs, and a Cloak, which were all consecrated before; then the *Commendator* draweth his Sword, with which he is girt, and with it strikes his Target twice, saying, *Knight-hood is better then service*, and with the same Sword striking him on the back, saith, *Take this blow patiently,*  
but

but no more hereafter; then the *Responsory* being sung, the rest of the day is spent in feasting and drinking.

Q. 10. What were the Knights of St. Lazarus, of Calatrava, of St. James and divers others?

A. The order of Saint Lazarus was instituted about the year of Christ 1119. and being almost extinct, was renewed by Pope Pius 4. they wear a dark-coloured garment with a red Cross before their breast. This order is highly esteemed by the Dukes of Savoy, who also were instituted the Knights of the *Annunciada*, in memory of the Annunciation of Mary; he ordained fourteen of the prime Nobility to be of this Colledge, on each of whom he bestowed a Golden Collar, with the Virgins Picture hanging at it; within the Links of the Collar are engraven these four Letter, F. E. R. T. which was the Motto of Amadeus the great, who took Rhodes. The meaning is, *Fortitudo Ejus Rhodum Tenuit*; the annual solemnity is held on our Lady-day in the Castle of Saint Peter in Turin. But this is scarce to be reckoned among the Religious Orders. The Knights of Calatrava, are so called from that Province in Spain; they were instituted Anno 1121. or as some say 1160. by Sanctus (others write) by Alphonfus King of Spain, in the Countrey of Toledo, where the Templars had a Monastery, who not being able to resist the Saracens, were forced to give place to these new Knights, who were of the Cistercian Order. They wear a black Garment with a red Crosse; the Revenues of their Master is forty thousand Crowns yearly; they are enjoyned by their rule to sleep in their cloaths girded; to be silent in the Chappel, Hall, Kirchin, and Dormitory; to eat flesh but on Sundays, Tuesdays, and Thursdays, and but of one kinde, and but once a day, and must fast Mondays, Wednesdays, and Fridays, for the exaltation of the Crosse till Easter, if they be at home; if any lay violent hands on them, they shal be excommunicated. In the lands that they shall acquire from the Saracens, it shall not be lawful for any to build Churches, or Chapels without leave from the Knights; who also may choose their own Clergy; other Immunities and priviledges they

See Polidor;  
Crantzius,  
Functius, Tri-  
themius, P.  
Amilius, Pen-  
cerus, Sleidamus  
uspergens,  
Sebastian  
Frank, Hospi-  
nian, &c.

Knights of St.  
Lazarus.

Of Calatrava.



Of St. James.

Divers orders  
of Knight-hood.

Who would see  
more of the Re-  
ligious orders of  
Knight-hood,  
may read Seba-  
stian Frank in  
his Chronicle,  
Panvinus in his  
Appendix to  
Platina, and in  
his Chronicle,  
Polydor, Hof-  
pinian, and  
others.

they have, as may be seen in the Confirmation, or Bull of Pope Innocent the third, which is extant in the Second Book of his Decretal Epistles. The Knights of St. James in Spain, were instituted under Pope Alexander the third, who confirmed this order, and were to follow Saint Austins rule. The first Master was Peter Ferdinand, whose yearly Revenue is one hundred and fifty thousand Crowns. They were instituted Anno 1170. the great Master is next to the King in power and state; they wear both in Peace and Wars a Purple Crosse before their Breast, resembling the Hilt of a two-handed Sword called Spatha; therefore these Knights are called *Milites Sancti Jacobi de Spatha*; and the order from Compostella is named *Compostellanus*. Many other orders of Knighthood there are in Christendom, as of St. George in England, of Saint Andrew in Scotland, of St. Michael in France, of the Lilly in Navar, of Saint Mark in Venice, of the Dove in Castile, of the Golden Fleece in Burgundy, of Saint Maurice in Savoy, of Saint Steven in Tuscany; and many more which are rather Secular, then religious Knights. "The list of which may be seen in our continuation of Sir Walter Raleigh's History, to be sold at the Grayhound in Little Britain London, the edition which I own."

Q. 11. What were the order of Mendicant Friers?

Friers Mendi-  
cants.

Monks, or Au-  
gustinians.

Eremites of St.  
Austin.

A. Of these were four sorts; namely, Augustinians, Carmelites, Prædicants, and Minorites. The Augustinians were erected by William Duke of Aquitania, about the year 1150. from whom they were named Guilelmites, but afterwards Pope Innocent the fourth, understanding, that there were many sorts of Eremites in divers parts of the world, living under different titles and rules, he invited them to live under one head, and to profess one rule, to wit, that of Saint Austin. But this Pope dying in the interim, Alexander the fourth succeeded, to whom Saint Austin appeareth in a vision, having a great hand, but small limbs; by this he is warned to perfect the Union which Innocent began, which he did accordingly, and so he unites them all in one order, and calls them by one name, to wit, the

the *Eremites* of Saint *Austin*, whose rule he commanded they should follow, and be subject to one General Prior; and so dispensed with their former rules and observances. Withall he enjoynes them to forsake the Desarts, and to live in Cities, that they might teach the people. To this end he gave them divers priviledges; and so did *Honorius* the fourth, about the yeare of Christ 1290. They weare a black coat with a hood of the same colour, and under a white short coat, a leathern girdle with horn buckles. They came into England, Anno 1252. before *Alexanders* Vision, and by their Sermons endeavoured to advance King *Richard* the third his Title against the Heires of King *Edward*. These *Eremites* did spread so fast through the world, that there were reckoned of this Order about 2000 Covents. These Monks have three rules to which they are bound, given them by Saint *Austin*, as they say. The first is, that they possesse nothing in property, but have all things in common; that they be not solicitous what they shall eat or drink, or where-with they shall be cloathed; That none be admitted without triall; That none depart, or carry any thing out of the Monastery, without the Superiours leave; That no man maintaine any point of Doctrine, without acquainting the Superiour with it; That secret faults be first reprov'd, and, if not repented of, punished. In persecution let them repaire to their *Prepositus*. Their second Rule contains the times and manner of their praying and singing; their times of working, reading and refreshing; of their obedience, silence, and behaviour, both at home and abroad, and how contumacy must be punished. The third Rule contains their duties more largely; as that they must love God above all things; that they maintain unity; that meat, drink, and cloth be distributed as need is; that all things be common, that there be not pride, contempt, or vain glory amongst them; here they are enjoyned to prayer, reverence, devotion, abstinence, silence, contentment; to hear the Word read at table; to be carefull of the sick and infirm; to be modest in apparell, words, and gesture, in their looks, when they chance to see a woman; to reprove immodesty in  
their

their Brothers, to receive no Letters nor Gifts without the Superiours knowledge, to have their cloathes well kept from moths, to beware of murmuring and repining; that to conceal any thing shall be counted theft, that they be not too nice in washing their cloathes; that in sicknesse the Physician be advised with; that they may bathe sometimes; that the sick want not any thing needful for him; that there be not strife, envy, nor evil words among them; that the Superiour use not harsh words in reproving; that he shew good example to his Brothers in holy conversation; that he be wise, humble, and carefull of his charge; and that the duties here enjoyned may be the better performed; these Rules must be read once every week; which rules are followed and observed, not onely by all the Canon Regulars, and the Eremites of S. Austins Order, but also by the Mendicants, except the Minors; and likewise by the Dominicans, the Servants of our Lady, the Bridgidians, Jesuati, Canons Regular of Saint George, Montolimbenses, Eremites of Saint Hierom, Hieronymites simply, Cruciferi, Scopetini, Hospitalarii, S. Antonii, Trinitatis, Servite, Ferueryi, Ferieri, or of Saint John of Jerusalem, Cruciferi, with the Star; the Friars of Saint Peter the Confessor de Magella; Sepulchritæ, or Brothers of the Lords Sepulchre; the Friars of the Valischolearii, Victoriani, Gilbertini; the Eremites of S. Paul, whom some think to be all one with the Augustinians; Fratres de Pœnitentia, Coronati; the Knights of St. James de Spatha, and divers more, who notwithstanding differ in their habits, exercises, and manner of living.

Monks of S.  
Austin.

See Alphonsus, Alvares, Guerrera, and Hospinian out of him. See also Polydor, Antonius, Sebastian Frank, Sabellianus, Volaterranus, Balæus, &c.

#### Q. 12. What were the Carmelites?

Monks, or Carmelites.

A. These were Eremites, whose habitation was in Caves and Rocks within the hill Carmel, famous for the Prophets, Elias and Elisha. About the yeare of Christ 1160. or as others, 1121. Almericus, Patriarch of Antioch, and the Popes Legate, came thither, and gathered these dispersed Anchorites into one body, and built them a Monastery on the top of the Hill, near the Well of Elias, by which stood an ancient Chappel of our Lady; perhaps from this Chappel the Carmelites were called the

the Virgins Brothers. The same *Almericus* translated into Latine the Book concerning the institution of the first Monks, written in Greek by *John*, Bishop of *Jerusalem*, for benefit of these *Carmelites*, and placed over them a Latine Governour, in the time of Pope *Alexander* the third, who began his Popedom Anno 1170. The Governours name was *Bertholdus Aquitanus*; some think this Order was instituted forty years after, to wit, in the Papacy of *Innocent* the third: Their second Governour was *Brorchard* of *Jerusalem*, who made them a Rule, much after the Rule of *Saint Basil*; which, in the year 1198. was abridged and confirmed by *Albert*, Patriarch of *Jerusalem*, who tied them to fasting, silence, and canonical hours; and the Lay-brothers to *Peter*, the *Eremites* Beades or Prayer, and to our Ladies Psalter. They were as yet tied to no Vow, but that of obedience to their Superiours. They came into *England* about the year 1240. *Ralph Presburn* was the first Governour here, and *Hunfrid Nekton* the first *Carmelite* that read Schoole-Divinity in *Cambridge*, and was of that order the first Doctor of Divinity. This Order came into *Lituania*, Anno 1427. Whilest they were in *Syria*, their Garment was a striped cloak of party colours, which they say was used by the Prophet *Elijah*; but Pope *Honorius* the third, or, as some say, the fourth, took from them this habit, as not beseeming or agreeable to Religion; and instead thereof gave them a white cloak, and a white hood, and under a coat with a scapulary of haire-colour. The use of the white cloak was confirmed by Pope *Nicholans* the fourth. Whilest they used the former habit, they were highly esteemed by the *Egyptians*, and maintained by the *Sultan*; but when they began to wear the Popes new Livery, he expelled them out of *Egypt*, and burned downe their Monastery and Chappel. *Honorius* the fourth exempted them from the jurisdiction of Princes and Bishops. *Gregory* the ninth forbade to enjoy possessions, or revenues, but to beg from doore to doore. *Honorius* the fourth will have them called instead of *Carmelites*, *Brothers of the Virgin Mary*: *Alexander* the fourth allowed them prisons to punish their apostates, and *John* 23. took them into his immediate protection,

Of these passages see *Ballæus*, *Sabellius*, *Mantuan*, *Eclog.* 10. *Scrope*, *Vincetius* in *Specul.* *Hist.* *Polyd.* &c.

Monks or Dominicans.

Friars Predicants.

tection, and by a vision was warned to keep them out of purgatory. Many of the *Carmelites* fell off from their first strictness of life, and gave themselves to all riot and voluptuousness; whereupon they were divided into two Sects; the one were called *Observantes*, the other *Non Observantes*; to undertake this order is held meritorious, and three yeares indulgence is promised to him that shall at any time call them brothers of Saint Mary. In many of their Cloysters they have the picture of John Baptist in their habit, because he is named *Eliab*, and they say that *Eliab* did weare this habit; they have changed now (I mean the *Non Observantes*) their haire-coloured coat into black.

Q. 13. What were the Dominicans?

A. These were so called from *Dominicus* a Spaniard, their first Author; they sprung out of the *Humiliati*, and were instituted by *Innocent* the third, Anno 1205. the chief end of their institution was to write, expound, and preach the Word of God; whence they are named *Predicantes*, or *Predicatores*. *Dominicus* was by Pope *Innocent* the third, Anno 1207. employed with twelve Abbots of the Order of *Cisterciens*, to preach down the Doctrines of the *Albigenses*. He, by his preaching, so incensed the Princes against them, that they took armes, and killed above one hundred thousand of them. *Dominicus*, with twelve more, accompanied by *Fulco*, Bishop of *Toledo*, went to *Rome*, where hee petitioneth *Innocent* the third, to confirm his Order; who was somewhat averse, till hee dreamed that hee saw *Dominicus* supporting with his shoulders the Church of *Lateran*, that was ready to fall downe; hereupon hee adviseth *Dominick* to pitch upon some rule, and hee would ratifie it; *Dominick* returnes presently to his Disciples, being sixteen together, acquaints them with the Popes intention; they all resolve to profess the Rule of Saint *Austin* the Preacher: In the interim *Innocent* dieth, *Honorius* the third succeeded; who confirmed their Rule and Institution. *Dominick* added some things to Saint *Austins* Rule. He divided his Monastery into three parts, one for himselfe and contemplative Brothers, the other for contemplative Sisters,



the third was for both sexes, that were given to the active life : these were called Brothers and Sisters of Saint *Dominick*, or the Souldiers of *Jesus Christ* : for as *Dominick* with the Spiritual, so these with the corporal sword were to subdue Hereticks. The *Dominicans* are tyed to reject all kind of wealth, money, and possessions, that their work of preaching may not be hindred. To hold every year a general Chapter: To fast seven moneths together; namely, from holy Rood day, in *September*, till *Easter*; and at all other times on Friday to abstain from flesh, except in times of sicknesse. To lye in Blankets, not in Sheets; nor on Feather-beds. To be silent. To wear a white coat, under a black cloak, which they say was prescribed by the Virgin *Mary*, to one *Rheginaldus* in his sickness. To have low-built Monasteries answering to their poverty and humility. To be content with the title of *Friers Prædicants*, whereas before they were stiled *Friers* of the blessed Virgin *Mary*. To celebrate on every Saturday the Office of the Virgin *Mary*, except in Lent, and on Festival days. To disperse themselves through all parts of the world, for preaching the Gospel. To choose them a General Master, whose subordinate Prelates should be called *Priors*, but not *Abbots*. The first that was elected Master General was *Dominicus* himself, Anno 1220. who died the next year after. The *Prædicants* do not promise to live according to their rule, or to keep it, (because not to perform such a promise is a mortall sinne) but onely to obey according to the rule; "because in this case omission or transgression obligeth not to the sinne, but to the punishment, as they think. For *Dominick's* good service against the *Albigenses*, he is made by *Honorius* the third, Master of the sacred Palace. And so the *Dominicans* are ordinarily masters of this place. And because a *Dominican* poisoned *Henry* the seventh, Emperour, in the Eucharist, therefore the Pope inflicted this punishment on the Order, that their Priests should ever after in the Eucharist use their left hand. *Antoninus* writes, that *Dominick* received a staffe from *Peter*, and a Book from *Paul*, with a command to preach the Gospel every where; hereupon his Disciples dispersed themselves into

into all parts. *Dominick* himself went to *Rome*, where by the confession of the Pope and Cardinals, he gathered together in one Covent all Nuns dispersed through divers places of the City, where they had the Church of *Saint Sabina* assigned them; forty four of them met together, and took upon them the profession and habit of *Saint Dominick*. The order of the *Prædicants* increased so fast, that in the same time of *Sabellicus*, about the year of Christ 1494. were reckoned 4143 Monasteries of *Dominicans*, in which were 1500 Masters of Divinity; besides divers Cloysters of them in *Armenia* and *Ethiopia*, and 150. Covents of *Dominican* Nuns, in divers parts of *Europe*. The cause of this great increase of *Prædicants*, was partly the mortified life, humility, and abstinence of *Dominick*; for they write of him that he preferred Bread and water to the best cheer, a Hair shirt, to the finest Linnen, a hard Board to the softest Bed, and a hard Stone to the easiest Pillow. He did use to wear an Iron chain, with which he beat himself every night, both for his own sins, and the sins of the world, for which also he did frequently weep, and pray whole nights together in Churches. He offered himself twice as a ransom, to redeem others. And partly the cause was, his frequent vision and miracles, (which whether true or false, I leave for others to judge;) partly also by receiving Children and Infants into their society before the years of probation; besides the great respect which the Popes carried towards this order; for *Gregory* the ninth, canonized *Dominick*, Anno 1233. They were subject to no Ordinary, but to the Pope: they had many priviledges granted them, as to preach in any mans Pulpit, without asking leave of the Bishop; to make Noblemen and their Ladies confess to them, and not to their Curates; to administer the Sacraments when they pleased; to be exempt from all Ecclesiastical censures, and this priviledge they had from Pope *Innocent* the fourth, that no *Dominican* could change his order, or enter into any other.

Of these passages see Mat.

*Paris*, *Antoninus*, *Vincentius* in speculo. Hist. *Sabellicus*, *Florentius*, *Crantzius*, *Theodoricus* de *Apoleia* in vita *Dominici*, *Surius* de vit. Sanct. *Frank* in Chron. &c.

Q. 14. What were the *Franciscans*?

*Franciscans*.

Ans. They are so named from *Francis* an *Italian* Merchant, who before his conversion was called *John*. He living

living a wicked and debauched life in his younger years, was at last reclaimed by a Vision, as the Story goeth, of a Castle full of Armes and Crosses, with a voice, telling him, that he was to be a spirituall Souldier. Afterward as he was praying, he was warned by a voice to repair the decayed houses of Christ; which he did, by stealing money from his Father, and bestowing it on the reparation of Churches; whereupon his Father beats him; puts him in Prison, and disinherits him; he rejoycing at this, strip himself naked of all his Garments, which he delivers to his Father, shewing how willing he was to relinquish all for Christ. Within a short while he gathered many Disciples, to whom he prescribeth this rule, *Anno, 1198.* That they shall be chaste, poor, and obedient to Christ, to the Pope, and to their Superiours; That none be admitted into their order, till they be duly examined and proved; That the Clergy in their Divine Service follow the order of the *Roman Church*, and the Lay-Brothers say 24 *Pater-Nosters* for their *Mattens*, &c. That they fast from *All-Saints*, till *Christmas*, &c. That they enter not into any house, till they say, Peace be to this house, and then they may eat of what is set before them; That they meddle not with money, nor appropriate any thing to themselves; that they help one another; that penance be imposed on those who sinne; that they have their publique meetings or chapters, and that they choose their Provincial Ministers, and these must choose a Generall Minister over the whole Fraternity; that their Preachers be men of approved gifts, and that they preach not abroad without leave from the Bishop; That they use Brotherly admonition and correction; that they give themselves to prayer, modesty, temperance, and other vertues, and that they enter not into Nunneries, except such as are authorized; that none go to convert *Savacens* or other Infidels, but such as are sent by the Provincial Ministers; that they all remain constant in the Catholick faith, and that none break this rule, except he will incur the curse of God, and of the two blessed Apostles, *Peter* and *Paul*. This rule *Francis* strengthened by his Will and Testament

Who would know more fully these passages, let him read *Bonaventure* in the life of St. Francis, *Antoninus*, *Sebast. Frank*, *Trithemius* in *Chron. Balais*, *Mat. Paris*, *Vincentius*, &c.

which he enjoyeth to be read as often as they shall read the rule. This rule and order was confirmed by Pope *Innocent* the third, but not till he was warned by visions of a Palm tree growing and spreading under him, and of a poor man supporting the decayed *Literan*; and until he had tried *Francis* his obedience, which he shewed by wallowing in the mire with Swine, as the Pope advised him. This order was also confirmed again by Pope *Honorius* the third, and by Pope *Nicholaus* the third, in his Decretal Epistles, which he enjoined should be read in Schools. *Francis* would not have his Disciples to be called *Franciscans* from his name, but *Minors*, and so he would have the Superiours or Governours of his order to be called not Masters, but Ministers, to put them in mind of their humble condition, and to follow *Christ's* advice to his Disciples, *Whosoever will be great among you, let him be your servant*.

Q. 15. What things else are observable in the Franciscan Order?

Monks, or Franciscans, Schisms, Families, Rules & Priviledges.

Friers Minorites.

A. 1. *Francis* divided his Disciples into three Classes or Ranks; the first was of the *Friers Minorites*, whereof himself was one, and whose life was most rigid; For they were neither to have *Granaries*, nor *two Coats*. The second was of *Ladies* and poor *Virgins*, who from *Saint Clara* were named *Clarisse*; this Order was not so strict as the former. The third was of *Penitents* instituted for married people, who desired to do penance; these might enjoy propriety in their goods. The first sort was for contemplation and action too; namely, in preaching; the second for contemplation onely, the third for action onely. This third order is not properly called Religious, because they may continue in their married estate, and enjoy propriety. These are called *Friers Penites* of *Jesus Christ*; and *Saccii*, from their sack-cloth which they wore; and *Continentes*, not that they vowed continency, but because certain days every week, they abstained from carnal Copulation. The Women are called *Sisters Penitents*. The first order were not to permit any of the third order to enter their Churches in time of interdict. This order was condemned in *England*, An.

1307. but is again advanced by *Peter Trauxbury* a *Franciscan* Minister, and allowed in the Chapter at *London*. 2. Many Families sprung out of this Minorit order; namely, *Observantes*, *Conventuales*, *Minimi*, *Caputiani*, *Collectanei*; who gathered or collected the moneys; *Amadeani*, *Reformati de Evangelio*, *Chiacinicum barba*, *de Portiuncula*, *Paulini*, *Bostaini*, *Gaudentes*, *de Augustinis* with their open shooes, and *Servientes*. 3. *Francis* himself wore a short coat without any artificiall tincture; in stead of a girdle, he used a cord, and went bare-footed; hence, after long alteration among his Disciples about their habit and shooes, it was ordered, that they should wear soles onely, having no more upper leather then to tie the shooes. That they should travell either on foot, or upon Asles. And whereat they could not agree about the form, measure, and colour of their habit, (for *Saint Francis* in this determined nothing,) the matter is referred to *Pope John 22.* who leaves it to the arbitrement of their General and Provincial Ministers. At this day they wear a long coat with a large hood of gray, or hair colour, bare-footed, and girded with a cord. 4. Such vertue hath been held in a *Franciscan* Garment, that divers Princes have desired to be buried in it, thinking thereby to be safe from the Devil. So we read of *Francis* the second, *Marquesse of Mantua*; of *Robert King of Sicily*, and divers others; who have by their last Will ordered that they might be interred in a *Seraphick* habit. And yet we read that *Francis* himself died naked, because he would be like *Christ*, who hung naked on the crosse. 5. I read of divers Schismes among the *Franciscans* about the form of their habit; one I finde in the time of *Crescentius de Eseso* their sixth General Minister, Anno 1245. Some among them bragging much of the Spirit, would not live after *St. Francis* rule, but after their own, accounting themselves the Saints. These despised a long habit, and would go in short cloaks. Another schisme they made in the Province of *Narbon*; Anno 1315. after the death of *Pope Clement 5.* during the vacancy of the Popedom almost two years. These Monks chose their own Ministers and Governours, and flung away the



habit of their Order as profane, wearing short Garments, imprisoning and excommunicating the *Obedientes*. Pope *John* 22. condemned these *Minorites* as Hereticks; and the *Fratricelli* starting up at that time, condemned the same Pope of Heresie, for saying Christ and his Disciples had a common stock among them, whereof *Judas* bore the bag. Another Schisme they had about the year 1352. Some petitioned the Pope for leave to live after the letter of Saint *Francis* his rule, and not after the glosse, as they all did. They obtain four places to reside in, and in each of them twelve brothers. But these aiming at liberty, rejecting the rule of their order, and wearing short undecent Garments, were suppressed by Pope *Innocent* the sixth. Another rupture was among them, during the Schisme of the Church, begun by *Urban* the sixth, who sat at *Rome*, and *Clement* at *Avinion*; for the *Minorites* of *England*, *France*, and *Spain* chose them one General; and those of *Italy*, *Germany*, and *Hungary* another. Anno 1431. they divided themselves into *Conventuales*, and *Observantes*; these despising the *Conventuall* Prelates, chose their own Governours, calling the others profane and impious. These touch no money, eat no flesh, and wear no shooes: they multiplied exceedingly in all parts, chiefly in *Italy*. They were confirmed by the Council of *Constance*, and divers Popes. 6. *Francis* prohibited his Monks to meddle with Ecclesiasticall preferments, to be called Lords or Masters, to hear confessions, to eat flesh, to wear rich apparel, and to dwell in sumptuous houses. *Bonaventure* their eight General, ordered that they should continue singing till the Epiphany, *Glory to thee O Lord, who wast born of a Virgin*, &c. He taught them also to exhort the people to salute the Virgin *Mary* at the ringing of the Bell, after the *Completory*, in memory of the Angell saluting her that hour. Pope *Gregory* the eleventh limited the power of the *Minorites* Protectors, that they should not meddle with any, except he disobey the Pope and Church, Apostatize from the Faith, and forsake his rule. *Honorius* the third decreed, that no *Minorite* should ever forsake his order. The *Minorites* obtained this favour, that they might make Masters of

of Divinity among themselves; whereof *Alexander de Ales* was the first. 7. The *Franciscans* did increase so fast in all parts, that from the year 1211. till the year 1380. being the space of 169 years there were erected in *Christendom* above 1500 Monasteries of this Order. *Sabellius* recordeth, that in his time were Ninety thousand *Minorites*. "The cause of this increase was  
 "partly their diligence and sedulity in making Prose-  
 "lytes, partly their priviledges, and partly their pre-  
 "tended sanctity and mortification, but chiefly their  
 "incredible miracles and visions of *Saint Francis*,  
 "which are obtruded on the peoples belief; as his five  
 "wounds, his bearing of Christ in his arms, his man-  
 "sion in Heaven next Christ, & much other stuff to this  
 "purpose, with which their Legends are fraught. 8.

There be three sorts of poverty among the *Mendicant Friars*; one is to have nothing, either in common, or in propriety; and this is the *Franciscan* poverty, which is the greatest of all: Another is which the *Dominicans* profess; that is, to have nothing in property, yet some things in common, as books, clothes, and food. The third is, and the least, to have some things both in common and in property, but onely such as necessity requires, for food and raiment; and this is the poverty of the *Carmelites* and *Augustinians*.

Poverty, three-  
fold.

Of these things  
see the Authors  
above-named.

Q. 16. What were the Knights of the holy Sepulchre and the Gladiatores?

A. These ascribe the originall of their Order to *Saint James* our Lords brother, and son of *Alpha-us*; but it's more likely that this Order began when *Jerusalem* was taken by *Godfrey of Bulloune*; at this day, it is quite extinct. When *Jerusalem* was taken by the *Soldan*, these, Anno Christi 1300. with all the other religious Knights of *Christendome* were driven out of *Syria*; yet the care of the holy Sepulchre, which these Knights had charge of, was committed to the *Franciscans* by the *Soldan*, who of all the Christian profession suffered none to stay in *Syria* and *Jerusalem*, but the *Armenians*, *Syrians*, *Georgians*, *Greeks*, and *Franciscans*; the Pope allows eight of this

Knights of the  
Holy Sepulchre.

order with a Christian Knight, who is their *Guardian*, to keep the Sepulchre. The manner of installing the Knights of the Sepulchre was this : The Knight, after preparation, being brought within the Sepulchre, where Hymnes are sung, and Prayers said, declares kneeling, that he is come to be made Knight of the most Holy Sepulchre of our Lord ; that he was nobly descended, and had means sufficient to maintain him ; withall promiseth to hear Masse daily, to expose his life and estate against the Infidels, to defend the Church of God and Ministers thereof from their persecutors, to avoid unjust Warres, Duels, filthy Lucre, and such like, to maintain peace among Christians, to shun Oppression, Perjury, Rapine, Blasphemy, and all other grievous Sins. Then the *Guardian*, laying his hand on the Knights head, bids him be a stout, faithful, and good souldier of our Lord *Jesus Christ*, and of his holy Sepulchre. Upon this he gives him a pair of gilded Spurs, with a naked Sword, signing him three times with the Crosse, and bidding him, in the name of the Trinity, use the Sword to his own and the Churches defence, and to the confusion of the enemies thereof ; then the Sword being sheathed, is girded to the Knight by the *Guardian* ; the Knight riseth, and bending his knees, and bowing his head over the Sepulchre, is by the *Guardian* struck on the shoulder three times with the Sword, saying, *I ordain thee Knight of the holy Sepulchre of our Lord Jesus Christ, in the name of the Father, Son, and Holy Ghost.* This he repeats three times, and crosseth him three times, then kisseth him, and puts a golden Chain about his neck, with a double red crosse hanging at it ; at last the Knight having kissed the Sepulchre, the Monks present sing *Te Deum*, and after a short prayer he is dismissed. This order was by Pope *Innocent* the eighth, Anno 1485. made one with the Knights of *Rhodes*. The order of *Gladiators* began in *Livonia*, much about the time that the *Teutonicks* began in *Jerusalem*, Anno 1204. They were called *Gladiatores*, from carrying on their Cloak two red Swords acrosse. *Albert*, Bishop of *Riga*, began this order, and allowed the third part of his Churches revenues towards the maintenance thereof. Their habit was white, on which were woven two bloody Swords

*Gladiatores.*

Swords in manner of a Cross as is said, to signify their innocency, and warfare against the Pagans, whom they converted to Christianity, nor onely in Riga the Metropolis, but in most places of Livonia. Pope Innocent gave them all the Lands they could subdue there. The rule they professed was the same with that of the Templars, but by the Popes perswasion, both the Cruciferi and Gladiators incorporated themselves into the Teutonic Order.

See Crantzius, L. 7. Funccius, L. 10. Muster in his Geograph. Balanus Cent. 4. Sec.

Q. 17. What were the Knights of Saint Mary of Redemption, of Montefia, and the order of Vallis Scholarium, and Canons Regular of Saint Mark?

A. The Knights of Saint Mary de Mercede, or of Redemption, because their charge was to redeem Captives, was instituted by James King of Arragon, who in the year 1212. subdued the Isles Baleares. This order began about the year 1232. and is confirmed by Gregory the ninth. They wear a white garment, with a black cross. They are of the Cistercian order. The Knights of Montefia, are so called from that place in the Kingdom of Valentia. They were instituted much about the time of the former Knights of Saint Mary by the same King James, and confirmed by the same Pope Gregory the ninth; the badge of this order is a red cross, and are also Cistercians. The order of Vallis Scholarium, began Anno 1217. by one Guilielmus Richardus, a Scholar of Paris, who with Edward and Manasses professors of Divinity, betook themselves to the Desert in Champanie, where they set up a new order, but after the rule of St. Austin. They borrowed also some things of the Cistercians, that the Prior should visit all the Churches of his order without exacting any temporalities; that they held a general Chapter every year; that they wear no linnen shirts, nor sleep on feather beds; that none eat flesh, but such as are sick and weak. The place where they first resided in was called in his Chroni Vallis Scholarium. This order was confirmed by Pope Honorius the third. The order or Congregation of Saint Marks Canon Regulars began in Mantua, about the year 1231.

Of Saint Mary of Redemption.

Of Montefia.

Monks of Vallis Scholarium.

Monks, or Saint Marks Canons Regular.

See Panninius cle, and Gent-brard. See also Volaterran I.

21. Balanus,

Q. 18. What was the order of Saint Clara, St. Pauls Eremites, and Boni-homines?

Polyder, Hospi-mar, and o-

Nuns of Saint  
Clara,

A. Clara was of the same Town *Assisium* with Francis, and his intimate acquaintance; she was Daughter to *Ortulana*, who undertook Pilgrimages both to *Rome* and to the holy Sepulchre; in her Child-hood she wore sackcloth next her skin, and would never hear of marriage. She stole away from her Parents, cut off her hair, and could not be drawn away by any persuasions from her intended course of life. About the year 1225. at the Church of Saint *Damianus* she instituted the order of Poor Ladies, called from her name *Clavisse*, and from the place the Nuns of Saint *Damian*. Near this Church in a Cottage she lived two and forty years, afflicting her body with fasting, watchings, and all kind of hardnesse. Next her flesh she wore the bristley side of a Hogs skin, lay on hard boards, went bare-footed. In Lent and other fasting times, she used onely bread and water, she tasted Wine onely upon Sundayes; her rule was that of the *Franciscans*. Pope *Innocent* the third, or, as others say, *Honorius* the third, confirmed this order. She could not be perswaded by Pope *Gregory* the ninth, to reservey any of her possessions, but forsook all for Christ, as she thought Saint *Pauls* *Eremites* in Hungary were instituted in the year 1215. after the rule of Saint *Austin*, by *Eusebius* of *Strigonia*, and was confirmed by *Gentilis* the Popes Legat, Anno 1308. They came into England, and seated themselves in *Colchester*, Anno 1310. The order called *Boni Homines*, or *Boni Viri*, that is, good men, was instituted by *Edmund*, Son to *Richard* Earl of *Cornwal*, who had been elected Emperor. These did follow Saint *Austins* rule, and wore a skie coloured garment.

Eremites of St.  
Paul in Hun-  
gary.

Monks, or Boni-  
Homines.  
See Polydor,  
both in his  
History, and in  
his inventions,  
Frank in his  
Chronicles,  
Bileus in his  
Appendix, An-  
toninus in his  
Titles, &c.

Q. 19. What were the Servants of St. Mary, the Cælestini, and Jesuari?

Monks, or Saint  
Maries ser-  
vants.

A. One *Philip Tuders* a Florentine by birth, and a Physician by profession, instituted this order of Saint *Maries* Servants; they follow the rule of Saint *Austin*; they wear a short black coat, and over that, a long black cloak pleated about the shoulders. They were confirmed by Pope *Benet* the eleventh, and seven other Popes after him. They are permitted to carry a Satchel or Bag to put the almes in, which they beg.

In



In Italy there be eight and forty Monasteries of these Servants. This order was instituted Anno 1282. or as others say, 1285. The *Celestini* were so called from Pope *Celestine* the fifth, who having before his Popedom lived an *Eremiticall* life in divers Desarts, at last erected this order after the rule of Saint *Benet*, and procured it to be confirmed by Pope *Gregory* the tenth, in the Generall Council of *Lyons*. Their habit is a skie colour without a hood. *Celestine* their Author being elected Pope, and cheated out of it by *Boniface* the eighth, who by a Cane and a hole in the wall, spake to him to relinquish his Popedom; which he did, thinking an Angel had spoken to him: I say, *Celestine* returned again to his *Eremiticall* life, which he could not long enjoy; for Pope *Boniface* put him in prison upon jealousy, where he died. These Monks came into *England*, Anno 1414. The *Jesuati* began at *Senæ* by *John Columbanus*, and *Francis Vincent*, Anno 1365. they were called *Jesuati* from using the name of *Jesus* often in their mouths. Pope *Urban* the fifth approved them, and enjoined them to wear a white garment, a white cover for their head, a leathern girdle, and to go bare-footed, using onely wooden soles. These Monks were afterward called *Apostolici*.

Monks, or *Celestini*.

Monks, or *Jesuati*.

See *Frank* in *Chron. Sabellicus* Enne. 9. *Crantzius*, L. 9. *Volaterranus*, L. 21. *Polydor*, L. 7. *Savins* Tom. 3. *De Vit. Sanct.* &c.

Q. 20. What was the Order of St. Bridget?

A. *Bridget*, not that of *Scotland*, who lived about the year, 530. but a Princess of *Sweden*, Anno 1360. obtained a confirmation of her Order (which she received immediately from Christ, as she said) by Pope *Urban* the fifth. Her rule was according to that of Saint *Basilis*. The Monks and Nuns may have their Covents contiguous, and the same Church, but the Brothers must officiate below, the Sisters above. Both Sexes must use gray cloaks and coats, with a red cross thereon. They must have nothing in propriety, touch no money, must lie onely upon straw. The fashion, colour, and measure of their cloathes are set down; on their Vaile they must wear a white linnen Crown, on which are sowed pieces of red cloath, representing drops of blood, and so placed that they may resemble the crosse. The Sisters are enjoined how to officiate; and what prayers they shall use every day, to be silent,

Monks & Nuns of Saint *Bridget's* order.

so avoid conference with men, except it be at a window, upon urgent occasion, on Sundays and great Festivals, and that onely from nine till the evening. She that openeth not her window at all, shall have the greater reward in Heaven. Days of fasting are prescribed them; none must be admitted into the order, without a years probation; then she must be examined and consecrated by the Bishop, who is to bring her into the Church with a red Cross carried before her, having the Crucifix on the one side, and the Virgins Image on the other, to put her in minde of Patience, and chastity: two Tapers burning must be carried before the Crosse; then the Bishop consecrates a Ring, and prayeth. She having testified her constant resolution to that kinde of life, the Bishop by putting the Ring on her finger, marrieth her to Christ, and prayeth, she comes to the Altar and offers, then returns to her place again. Her new Cloaths are also consecrated, and she is called by the Priest to come bare-footed to the Altar; the Bishop prayeth again, and withall puts on her the coat of her profession, her shooes, hood, and cloak, which he tieth with a wooden button, in memory of Christs wooden Crosse, to which her minde should be fastened. Then her Vaile was put on, the Bishop at every action, and parcell of her cloathes prayeth, and at last her Crown, the Bishop praying that she may be crowned with joy. She returns to her place, and is called again to the Altar, where she falls on her face, the Bishop with his Priests read the *Letanie*, absolves her, and gives her the Eucharist; her Coffin, which during the time of the Masse stood there, is carried by four Sisters, sprinkling dust on it, into the Covent; at the gate whereof stands the Abbatesse with her Nuns, the Bishop with two Tapers carried before him; and the Priests singing, brings the new Nun, and recommends her to the care of the Abbatesse, which she receives, shuts the gate, and brings her into the Chapter. The first eight dayes she is tied to no discipline. At Table and in the Quire she sitteth last. The number of the Sisters is sixty, and no more. Thirteen Priests according to the number of Apostles, whereof Saint Paul was

was one; four *Evangelists*, or Preachers, representing the four Doctors of the Church, *Ambrose*, *Austin*, *Gregory*, and *Hierom*; and eight Lay-men. All these together make up the number of the thirteen Apostles, and 72 Disciples. The Priests Garments shall be of course gray, on which shall be worn a red crosse, and in the midst a round piece of white cloth, to resemble the hoste which they daily offer. The four *Evangelists* shall carry on their Cloaks a white circle, to shew the incomprehensible wisdom of the four Doctors which they represent. Within these circles red pieces of cloth shall be inserted like tongues cloven, to shew their learning and eloquence. The Lay brothers shall weare on their cloaks a white crosse, to shew Christs innocency, with five pieces of red cloth, in memory of Christs five wounds. The number of Brothers in the Covent, must not exceed five and twenty, who are to be blessed by the Bishop, after the same manner that the Sisters were; but instead of a Ring, the Bishop shall hold the Priest by the hand, and for a Vaile, shall lay his hands on his head; and instead of a Crowne shall use the sign of a Crosse. The Abbatesse shall be among the thirteen Priests, as *Mary* was among the Apostles; she shall have for Confessor, him whom the Bishop alloweth. Confession must be made at least three times yearly, and every day, if need be, to such Priests as the Confessor shall chuse; the Priest shall be diligent in preaching, praying, and fasting. Every Thursday shall be a Chapter held, wherein the delinquent Sisters may be punished with fasting, standing without doores in the Church yard, whilst the other Sisters are within at Divine Service, and with prostrating her self on the ground, till the Abbatesse take her up, and intercede for her absolution. If a Sister possesse any thing in propriety, and dieth before she confesseth it, her body is layed on a Beer at the Church door, where they all say an *Ave-Mary* for her, and then is absolved, and after Masse is carried from the Quire to the Church door by the Sisters, where the Brothers receive her, and bury her. Neither the Abbatesse, nor any Sister, must receive gifts, or have any thing in proper. Every one, after the first foundation, must bring their

their yearly Revenue to be employed by the Abbatesse ; but after the number of Sisters is filled , and a Revenue settled , they that come after need bring nothing . If any dye , her cloathes and allowance in dyet shall be given to the poor , till another be chosen . Every year before the Feast of *All-Saints* , let there be an audit of expences kept ; if any thing remain over and above the expences , let it be reserved for the next years expences , or bestowed on the poor , on whom also the Nuns old cloathes must be conferred . Every Novice must bring a present or almes gift to the Covent , but nothing that hath been got by oppression , cheating , stealing , or any other sinistrus meanes ; such gifts must be restored again , and so must gifts doubtfully got be rejected ; and if the Covent stand not in need of any present , let it be given to the poor . In every Church must be thirteen Altars , on each of which one Chalice , but on the high Altar two Chalices , two pair of Flaggons , so many Candlesticks , one Cross , three Censers , one for daily use , the other two for solemn Feasts , a *Cibory* for the Host ; let there be no Gold nor Silver in the Covent , except where the holy Reliques are kept ; Let every one have her office or Service-Book , and as many other Books as they will , for good arts ; Let each Altar have two Altar-cloaths ; Let no Sisters be admitted under eighteen , nor Priest or Brother under five and twenty years of age ; Let the Sisters employ their time in devotion , labouring with their hands , and about their own affairs , after the manner of Christ and his Mother ; Let rich and poor have the same measure of meat and drink , and let not any afflict their body too much ; for not their own correction , but Gods mercy must save them . Let the Sisters confesse at the lattesse of the windows , where they may be heard , but not seen ; but in receiving the Eucharist , they may be heard and seen . But they must do nothing without the leave of the Abbatesse , and some witnesses , except in time of confession . Priests must not enter the Nunnery , except to give the Sacrament in the agony of death , and that with some witnesses ; all the Priests and Brothers may enter to perform Funeral obsequies . The Bishop of the Diocesse must be the  
Father

Father and Visitour of the Monasteries and Nunneries, the Prince of the Territory shall be the Protector, and the Pope the faithfull Guardian; without whose will no Covent shall be made. Let there be a hole like a grave still open in the Covent, that the Sisters may pray every day there with the Abbates (taking up a little dust between her fingers) that God who preserved Christs body from the corruption of the grave, who would also preserve both their bodies and souls from the corruption of sin. Let there be a Bier or Coffin at the Church door, with some earth, that all commers in may remember they are dust, and to dust shall return: to the observers of this rule Christ promisseth his aid, who revealed himself to Saint Bridget, and counsels her to convey it to the Pope to be confirmed. "So goeth the story, as "it is set down by Hospinian, who translated it out of "the German into the Latine tongue: This Order came "into England, Anno 1414. and was placed at Rich- "mond. There be few of these elsewhere, except in Sweden.

See Antoninus, Balanus, Nancle-  
mus, Trithemius,  
Crantzius, &c.

Q. 21. What was the Order of S. Katherine, and of S. Justina?

A. Katherine born in Senæ in Tuscany, in her childhood vowed Virginitie; and in a dream saw Dominick with a Lilly in his hand, and other Religion-founders, wishing her to profess some of their orders, she embraced that of Dominick, in which she was so strict, that she abhorred the smell of flesh, drunk onely water, and used no other cheer but bread and raw herbs. She lay upon boards in her cloathes. She girt her self so close with an Iron chain, that it cut her skin; she used to watch whole nights together, and scarce slept half an hour in two dayes, in imitation of S. Dominick. She used to chastise her self three times every day with that Iron chain, for an hour and half at a time, so that the blood run from her shoulders to her feet. One chastisement was for her selfe, the other for the dead, and the third for those that were alive in the world. "Many strange stories are "recorded of her, as that Christ appeared, and married

Saint Katherine  
of Senæ.



Nuns of Saint  
Katherine.

Monks of Saint  
Justina.

See Frank in  
Chron. Polyd.  
Virg. Hospini-  
an, Antoninus,  
Frank, Modius,  
&c.

ried himself to her with a Ring; that he opened her side, took out her old heart, and put a new one in stead of the former; that he cloathed her with a bloody coloured garment, drawn out of the wound in his side, so that she never felt any cold afterwards; and divers other tales to this purpose. Some say this order began Anno 1372. other, Anno 1455. The Nuns of this order wear a white garment, and over it a black Vaile, with a head-covering of the same colour. The order of Saint Justina; was instituted by Ludovicus Barbas a Venetian; Anno 1409. after the ancient discipline of Benedict. This rule was enlarged by Eugenius the fourth; and confirmed by John 24. The Monks of this order are careful not to eat out of the Covent with seculars, and to wash the feet of strangers.

Q. 22. What were the Eremites of S. Hierom; of St. Saviour, the Albati, Fratricelli, Turlupini, and Montolivenses?

Eremites of St.  
Hierom.

Canons of Saint  
Saviour.

Albati

A. Saint Hierom's Eremites in Spain, under St. Austins rule, was instituted about the year 1366. in *urbinum* a City of *Umbria* in Italy, in the time of Pope Gregory the ninth, and was confirmed by Gregory the twelfth. Of this order there is in Italy five and twenty Covents. They differ in their habit, and other things, little or nothing from the other Monks of Saint Hierom. The Canons of Saint Saviour were instituted also in Italy, neer *Sena*, in a place called *Scopetum*, whence they are named *Scopetini*. They follow Saint Austins rule. Their Author was one Francis of *Bononia*, An. 1366. in the time of Pope Urban the fifth, and were confirmed by his Successor, Gregory the eleventh, Anno 1370. They wear a white cloak, with a white hood above a white linnen gowne. Albati were so called from the white linnen they wore; these in the time of Pope Boniface the ninth, Anno 1399. came down from the Alpes into *Luca*, *Flaminia*, *Uteruria*, *Pisa*, and other places of Italy, having for their guide a Priest cloathed in white, and carrying in his hand the Crucifix: he pretended so much zeal and religion, that he was held a Saint. These people increased to such a vast body, that  
Boniface

“ Boniface the ninth grew jealous their Priests aimed  
 “ at the Popedome ; therefore sent out some armed  
 “ men against them ; apprehended their Priest , and  
 “ put him to death ; upon which the whole multitude  
 “ fled , every man returning to his house. These made  
 profession of sorrow, weeping for the sins and calamities  
 of those times ; they eat together in the High-ways,  
 and slept all promiscuously together like beasts : they  
 are by most reckoned among the Hereticks , and not re-  
 ligious orders ; and so are the *Fratricelli*, or *Beghards*,  
 who would be counted the third order of *Franciscans*;  
 they were called *Fratricella* , Brothers of the Cells and  
 Caves where they dwelt. Their Women were named  
*Beghine* , and *Begutte*. These sprung up Anno 1298.  
 they went with their faces covered, and their heads  
 hanging down ; their lives were flagitious ; and their o-  
 pinions heretical , as we have already shewed among  
 the Heresies ; therefore they are condemned by Boniface  
 the eight , *Clemens* the fifth , and *John* the twenty se-  
 cond : yet *Gregory* the eleventh , and *Eugenius* the  
 fourth, defended such of them , against whose life and  
 faith , no just exceptions could be taken ; *Gregory* about  
 the year 1378. *Eugenius* , Anno 1431. The *Turlupini*  
 also , though they would have been thought a Religious  
 Order , were heretical in their Tenets , and therefore  
 condemned and burned , Anno 1572. *Montolivenses*,  
 or Monks of Mount Olivet , began Anno 1407. when the  
 Church was divided between three Popes. In this di-  
 stracted time many of *Sena* betook themselves to the next  
 Hill , which they called Mount Olivet , and clothed  
 themselves in white, professing Saint *Benets* rule. They  
 were confirmed by Pope *Gregory* the twelfth. There were  
 others of the same name long before these, but Boniface  
 the eighth, Anno 1300. put them down , and executed  
 their Author at *Viterbium* ; he onely wore a linnen cloth  
 about his waste, the rest of his body naked.

*Fratricelli*;

*Turlupini*;

*Monks of mount Olivet.*

See *Frank. Sa- bellicus*, and the other Au- thors already named.

Q. 23. what were the Canons of S. George, the Mendi-  
 cants of St. Hierom , the Canons of Laterane , Order of  
 the Holy Ghost , of St. Ambrose ad Nemus , and of the  
 Minimi of Jesu Maria ?

A. The Canons Regular of Saint George, called also *Canons Regular*  
*Apostolici*, of St. Gorge.

Mendicants of  
Saint Hierom.

Canons of La-  
teran.

Monks of the  
order of the  
Holy Ghost.

Of Saint Am-  
brose ad Nemas

Monks or Mini-  
mi of Jesu  
Maria.

See Surinus  
Tom. 2. de vit.  
Sanct. with the  
other Authors  
already na-  
med.

*Apostolici*, were instituted by Laurence Justinian, Patri-  
arch of Venice, Anno 1407. they were confirmed by Gre-  
gory the twelfth. They wear a finnen Surpleis over  
their Garments, and a black hood; but out of the  
Cloyster they wear a black cloak; with a black hat.  
There be two orders more of this name; the one wear  
white, the other blew; they abstain from flesh, except  
in their sicknesse, and are not tyed by vow to their pro-  
fession. The Mendicants of St. Hierom were instituted  
by Carolus Florentinus, Anno 1407. and are confirmed  
by Gregory the twelfth: They professe Saint Austins rule;  
they wear dark-coloured cloaths, and over their coat a  
pleated cloak divided; they use a leathern girdle, and  
wooden shooes. The Canons of Lateran make Saint  
Austin their Author; these were expelled. Saint John  
Lateran, by Pope Calixtus, after they had been sear-  
ed there by Eugenius the fourth, who expelled the Se-  
culars thence; but Paul the second, called back the  
Regulars, and by degrees expelled the Seculars. Their  
cloak, Scapulars, and hood are black. The Order of  
the Holy Ghost was instituted near Venice, by Gabriel of  
Spoletum, Anno 1407. They use the same habit that the  
Canons Regular do wear. The Brothers of St. Ambrose  
ad Nemas, were instituted at Milan, and confirmed  
Anno 1433. They wear dark-coloured cloaths, and pro-  
fesse Saint Austins rule. The Minimi of Jesu Maria  
were instituted by one Francis Paula, a Cicilian, Anno  
1471. he made three rules; one for the Brothers, ano-  
ther for the Sisters, and the third for both Sexes, called  
Tertiarii. He would have the Brothers to be called Mi-  
nimi, and the Sisters Minima, to teach them humility.  
They were enjoined to keep the ten Commandements,  
to observe the Church Lawes, to obey the Pope, and to  
persevere in their vows of Chastity, Poverty, Obedience,  
and Fasting. This was allowed by Julius the second,  
Innocent the eighth, Sixtus the fourth, Alexander the  
sixth, and Leo the tenth. They abstain altogether from  
flesh, they wear onely coarse linnen, and wander up and  
down bare-headed, and bare-foot.

Q. 24. What Orders of Knighthood were there erected  
in Christendome after the year 1400?

A. The Knights of the *Annunciation of Mary*, by *Amadeus* the fifth, Earl of *Savoy*, and first Duke thereof, *Annno* 1425. of this Order we have already spoken. The Order of *Maurician* Knights was instituted by *Amadeus* the seventh, *Annno* 1490. to the honour of *St. Maurice*, whose Ring was delivered to *Peter* Earl of *Savoy*, that by him it might be conveyed to his Successors as a badge of their right to ; and Sovereignty over that Countrey. The Knights of the *Golden Fleece* were instituted by *Philip* the good Duke of *Burgundy*, and Father to *Charles*, whom the *Switzers* defeated and slew. This *Philip* on his Wedding-day, with *Isabel* the King of *Portugal's* daughter, erected this Order, *Annno* 1429. which he called by the name of the *Golden Fleece*, in memory of *Jason*, and those other Worthies, who ventured their lives for that *Golden Fleece*, to encourage Christians to venture their lives like courageous *Argonautes*, for the defence and honour of the *Catholique Church*. They were appointed thirty one Knights of this Order, the chief whereof was the Duke of *Burgundy*; now the Kings of *Spain* are chief, in right of that Dukedom. "Of these Knights we have spoken already in the History of the World, in the Impression by me owned, as before is mentioned. The Knights of the *Moon* were instituted by *Ricard*, Duke of *Anjou*, when he obtained the Kingdome of *Sicily*, *Annno* 1464. These Knights wore a silver *Half-Moon* on their Arm, and were bound to defend one another in all dangers, and never to fall at variance among themselves. The Knights of *Saint Michael* the Arch-Angel were instituted by *Lewis* the French King, *Annno* 1469. These wear a *Golden Chain*, at which hanged the image of *Saint Michael* treading on the infernal Dragon. This picture his Father, *Charles* the seventh, wore in his Banners; and it is worn by his posterity in the memory of *St. Michael*, who was seen in the Battle at the bridge of *Orleans*, fighting against the English, whom he forced to raise their siege. The King appointed there should be of this Order 36. Knights, whereof himself should be the first. They are tied to hear *Mass* every day. The Knights of *Saint Stephen* were instituted by *Cosmo*, Duke of *Florence*, and confirmed

Of *St. Maurice*,

Of the *Golden Fleece*.

Of the *Moon*,

Of *S. Michael*,

Of *St. Stephen*,

Of the Holy  
Spirit.

firmed by Pope *Pius* the fourth, Anno 1561. in imitation of the Knights of *Malta*. They differ from the *Johannites*, that in stead of a white, they wear a red Cross set in Gold: They may also marry once, which the *Johannites* could not do. Their seat is in *Maa* an Island in the *Ligustick* Sea. They are called *Saint Stephens* Knights, not from *Stephen* the first Martyr, but from *Stephen* Bishop of *Florence*, who was Canonized; or from Pope *Stephen*. The Knights of the Holy Spirit were instituted by *Henry* the French King, Anno 1579. Of the Knights of *Saint George* in *England*, or of the *Garter*, instituted by King *Edward* the third, 1351. And of the Knights of the *Star*, set up by King *John* the first of *France*, in memory of that *Star* which appeared at *Christs* Nativity; the Knights also of *Jesus Christ* in *Portugal*, and of the Knights of *Alcanthara* in *Castile*, we have already spoken. He that will see more, let him read *Panninius* in *Chron. Sabellicus*, Enne. 9. *Cranzius*, L. 9. *Frank.* in *Chron. Polyd.* L. 7. *Volaterran* L. 21. *Girard.* Hist. lib. 15. *Balens* Cent. 5. *Heuterus* Lib. 4. rev. *Burgund. Tilius*, Hist. Franc. *Genebrard* in *Chron. Hospinian* de orig. Monach. and the Continuation of *Sir walter Raleigh's* History of the World, in the Edition by me owned, to be sold by *J. S.* at the *Grey-hound* in *Little Britain*, *London*, &c.

The





## The Contents of the Eleventh Section.

*Of Religious Orders and Opinions from the year 1500. till this day. 2. The Order of Jesuites. 3. Of their general Rules. 4. of their other Rules. 5. Of their Rules for Provosts of Houses, Rectors of Colledges, &c. 6. Of their Rules for Travellers, Ministers, Admonitors, &c. 7. Of their Priviledges granted by Popes. 8. Of other Orders in the Church of Rome. 9. How Abbots are consecrated at this time. 10. wherein the Christian Orders of Knighthood differ. 11. Of other Orders of Knighthood besides the French. 12. Of the Orders of Knighthood in Germany, Hungary, Bohemia, Poland, &c. 13. The Orders of Knighthood in Italy. 14. Of the Christian Military Orders in the East.*

## SECT. XI.

### Quest. I.



*That Religious Orders and Opinions in Religion are sprung up in these latter times, that is, from the Year 1500. till this day in the Christian World?*

*A. In the Year 1500. started up a new Order, called Poor Pilgrims;*

*these came out of Italy into Germany bare-foot, and bare-headed; some covered their bodies with linnen, others with gray cloth, carrying every one in his hand a wooden Crosse, but without scrip or bag, staff or money; drinking neither wine nor beer; feeding all the week,*

*Order of poor Pilgrims.*

Of Indians.

Of Divine  
Love, or Thea-  
tini.

Of Paulini.

except on Sunday, upon Herbs and Roots sprinkled with salt. They abstained altogether from Eggs, Butter, Milk, Cheese, Fish, and Flesh. In the Church they stretch out their Arms in manner of a Cross, and praying fall flat on the ground. They stayed not above four and twenty hours in any place, they went by couples begging from door to door. Among them were divers Priests, Deacons, and Sub-deacons: this Penance they undertook voluntarily, some for three years, others for five or seven, as they pleased, and at the end of their years returned home, and betook themselves again to their Callings: they excluded from their Pilgrimage only Monks & Women. About six years after, was instituted the Order of *Indians*, under Pope *Julius* the second, and *Maximilian* the first Emperour. "These" were of the *Carmelite* race; and were called *Indians*, "as I suppose, from their intention to convert the *Indi-*  
*ans* then discovered: They wore black cloaks, and over them white gowns, as appears by that Verse of *Franc. Modius*: *Qui tegimus pura pallia pulla toga*. Under Pope *Clement* the seventh was instituted the Order of *The Society of Divine Love*; these were devout people, who met in retired places, remote from the company of the vulgar: here they prayed, sung, administered the Sacraments, and did other acts of Devotion; they were called also *Theatini*, from *Theatinum*; the Bishoprick of which place was rejected by *John Peter Carrasa*, that he might the more freely enjoy that Devout life, and give himself the more seriously to contemplate Divine Mysteries, and to regain the honour of the Clergy, so much degenerated from their former integrity. He refused also the Bishoprick of *Brundusium*, which *Charles* the fifth would have conferred upon him; yet afterward he was content to change his name from *John Peter* to *Paul* the fourth, and to accept the Popedom. Of this Society also were *Cajetan* the *Apollitical Protonotarie*, *Boniface* a Noble-man of *Piemont*, and one *Paul* a *Roman*. In the year 1537. was instituted the Order of *Paulini*, by a Countess called *Gastalia* at *Mantua*, hence her Disciples were named *Gastalini*. The Brothers & Sisters of this Sect were by their own strength thus to tame their flesh; they were to lie

lie two and two together in one bed, but with a Crosse laid between the Man and the Woman, that they might not touch one the other. This course they were to use so long, till they had quite subdued the tickling of the flesh. But this Order lasted not long; for the inconveniences found in it occasioned the extirpation thereof.

See *Hospinian*,  
*Franc. Modius*,  
*Naucclerus*, and  
others.

Q. 2. *What is the Order of the Jesuites?*

A. This Order which is called the *Society of Jesus*, (because they take upon them to advance the Name, Doctrine, and Honour of *Jesus* more then other Orders heretofore) was instituted about the year 1540. by *Ignatius Loyala* of *Cantabria*, who being at first a Souldier, and receiving some wounds in the French War, of which he lay sick above a yeare, resolved upon recovery of his health, to renounce the world, and wholly to addict himself to the advancing of the name of *JESUS*; for this cause being six and twenty years of age, he forsakes all, and travels to *Jerusalem*; thence (having done his devotion to the holy Sepulchre) returns into *Spain*, where at *Complutum* and *Salamantica*, he gives himself to study; in the interim he took upon him to preach mortification, both by his Doctrine and meane habit, though as yet he was furnished neither with sufficient learning, nor was he called; wherefore he was imprisoned, and examined by the Inquisitors, and being found zealous for the Roman faith, was dismissed, and thence goeth to *Paris*, where he studied ten yeares in great poverty and weaknesse of body and was at last made Master of Arts. In the yeare 1536. he returns to *Spain* with ten more of his profession, and from thence to *Rome*, to have leave of the Pope to travel to *Jerusalem*; but finding the Peace broken between the *Turk* and *Venetians*, they go to *Venice*, and there did dresse the wounds and sores of poor people in Hospitals. Seven of these ten companions of *Ignatius* took the Priest-hood upon them, and preached up and down the Territories of *Venice*, having neither Temporal nor Ecclesiastical

*Ignatius Loyala*.

means to sustain them. After this they all go to Rome, where they are hated and molested by the Clergy, yet their Society encreased daily, and procured a confirmation of their Order from Pope Paul the third, which since was ratified by Julius the third, Paul the fourth, Pius the fourth, and the Council of Trent. "At first they were not to have above sixty of their Society; but afterward the Pope perceiving how needfull this Order was to the decaying Roman Religion, permitted all that were fit to enter into the same. They have their Chief or Generall, their Coadjutors in Spirituall things, such are their Priests, and Professors of Divinity, Philosophy, and inferiour Arts: Their Coadjutors in Temporals, who look to their cloathing, diet, and domestick affairs; their Scholars and Novices are maintained, lest this Order or Society might fail, who are bound to obey their Superiours, without doubting or inquiring into the nature of the thing enjoyned them. "This Order differs from others, in that besides the three ordinary Vowes of Chastity, Poverty, and Obedience, they binde themselves to the Pope, in undertaking cheerfully, readily, and without charging him, any journey he shall command for propogating the Roman Faith. The title also of Professor among them is more honourable then of Priest; for one may be a Priest many years, before he be admitted Professor. The Jesuites, instead of a hood, wear a Philosophical cloak, that is long and black; their Cap resembling a Cross is called *Baveta* this they do not wear abroad; their cassocks they call *Solannas*, which they tie with silk girdles; and they spread so fast over the world, that above sixty years ago they had 256 Colledges.

See *Christianus Franken in Colloq. Jesuit. Surius, Hospinian, &c.*

Q. 3. What be the general Rules to which the Jesuites are tied?

Jesuites, their Rules.

A. To examine their Conscience twice daily, to be diligent in Prayer, Meditation, and Reading; to be daily at Divine Service, at the times appointed to confesse their sins; to renew their Vowes every year twice; to be abstinent on Fridayes, not to preach without the Superiours leave; nor to keep money by them

them, nor to have any thing in proper ; To read no Books without leave , nor to meddle with any thing that is not theirs ; To learn the language of the Country where they live ; Not to lock their Chests, or Chamber-doors ; Nor to sleep in the night with the window open , or naked , or to go out of their chamber without their cloathes ; Not to teach or learn without the Superiours leave ; Not to drink between meals , or to eat abroad without leave , or to take Physick , or to consult with the Physician , till they be permitted by the Superiour ; To hearken to the bell when it rings ; To keep their beds neat, and chambers clean ; To acquaint the Superior , when any is grievously tempted ; To be obedient, humble, and reverent in uncovering the head to their Superiors ; not to complain of one Superior to another ; To be silent , or else to speak briefly , with moderation and submission ; To avoid contentions , contradictions , or speaking evill of one anothers native Country ; Let him onely reprove and command who is authorized so to do. Let none enter into another mans place , office , or chamber , without leave ; whilest two are in one Chamber , let the door stand open ; Let no man mock another ; Let no man at Table put off his hat , except to his Superior ; No talk with strangers , or commerce by letters without leave ; Let no man report idle rumours , nor divulge abroad what is done at home. None without leave may write any thing of instruction, or consolation, nor meddle at all with secular affairs. Every one ought to instruct and exhort his Brother to confesse. Let none go abroad without leave , and he must shew the cause of his going abroad , and what effect it took , when he doth return ; he must also write down his name , and acquaint the Porter whither he goeth , and must return before night. That when any travelleth , he shall lodge no where but in a *Jesuites* Colledge , if there be any in that place ; and shall be as obedient to the Superior there , as to his owne. Let every one have these rules by him , that he may read , or hear them read once every moneth ; but the Coadjutors must read their rules



every week. They have also their Constitutions, wherein is shewed, that the end of their Society is to do good to their own souls, and the souls of their neighbours, and that therefore they are bound to travel too and fro in the world; to confesse their sins to the Priest every sixth moneth, and then to receive the body of Christ; to cast off all inordinate affections of Kindred, Friends, and worldly things; to deny themselves, to take up the Crosse of Christ, and to follow him; to study humility, to aim at perfection and all other vertues, chiefly charity; to have a special care of the inward man; to embrace poverty with cheerfulnesse, to give freely of their spiritual things, as they have received freely; to study purity and chastity, and to be very vigilant over their senses, chiefly over the eyes and tongue. To be temperate, modest, decent, and devout in all things, chiefly at Table. To labour diligently for obedience, and to refuse nothing that the Superior shall command. In confession to conceal nothing from the Ghostly Father. To study unity and conformity in judgements, and affections. To avoid idlenesse and secular affairs. To be careful to preserve health, and to avoid all excesse that may impair it, as too much watching, fasting, labouring, or any other outward penance, and in sicknesse to be humble, patient, and devout. To desire the Superiour once every year that he would enjoin them some penance for their failings in the observation of their rules and constitutions, which ought to be heard or read, every moneth.

*Of these passages see the Jesuites rules printed together in one Book at Lyons, Anno 1607.*

*Q. 4. What other rules have they besides those common rules and constitutions?*

*Jesuites, their constitutions and rules for Provincials.*

*A.* They have rules for every particular Officer amongst them. As the Provincials rule is to use diligence, fidelity, mildnesse, bounty tempered with severity in his government, to alter or adde nothing in the rules and customes of the Province, without the consent of the General; in his absence or sicknesse, he may name (if the General do not) a Sub-provincial; he must alwayes have with him four Counsellors, with whom he may advise in matters of weight. He hath power

power to choose divers Officers, such as Masters of the Novices, the Governours in spiritual things, Confessors, Preachers, and Readers, &c. He may dispense in divers things, and admit such as he thinks fit for probation; and may dismiss also in some cases, if the General hinder not: none must be admitted, who have forsaken the Society, or dismissed, without a new examination and probation; he is to take care of the Masters and Teachers in Schools and Colledges, what proficiency there is, what books are read, who are to study Divinity, and the learned tongues, that no Stage-plays be acted, but in Latine, and such as are modest, &c. He must confer no degrees in Divinity or Philosophy without the Generals leave. The degree or title of Master and Doctor, must not be used among them. He may choose Coadjutors in spiritual and temporal affairs. He must look to the Edifices, Revenues, and Lands of the Society within his Province; to avoid Suits in Law, yet to maintain their rights by Law, if need be; to look to all expences and accounts, to avoid running in debt, and to have a care of the Wardrob and all the Urensilis; that if any Lands or Goods be given to the Society, the General be acquainted therewith, and some share thereof be given to the Poor of that place, where the Goods or Lands are. He is to be obedient, faithful, and reverent to his General; to call Provincial Assemblies at fit times, and to help other Provinces when need requires. To see that Masses be had, and Sacraments administred according to the custome of the *Roman Church*; That Preachers and Confessors do their duties; That none be made Confessors, chiefly to Women, but such as are well struck in years; That in time of infection he appoint such as may look to the sick; That he depart not out of his Province without the Generals leave; nor the Provost or Rector from his House, or Colledge without leave from the Provincial. That he be careful what labourers he sends abroad into the Lords Vineyard, that he give them full instructions; that they travel on foot, rather than ride. He must visit every place within his Province once a year, and first the Church, the place where the Eucharist is kept, the holy

Of these passages see more fully in the fore-named Book.

*Jesuites, their rules for Provosts.*

holy Oyl, the Reliques, Altars, Seats of all the Confessors, &c. then the persons, with whom he must deal prudently, and lastly, the Superior of the House or Colledge.

*Q. 5. what rules have they for the Provosts of Houses, Rectors of Colledges, Masters of Novices, and Counsellors, &c.*

*A.* The Provost is bound to observe the common and particular rules; as also, all customes approved by the General or Provincial; to be careful of his Under-officers, and confessors; to impose ordinary Pennance, such as publick reproof, to eat under the table, to kiss the feet of others, to pray in the refectory, to impose fasting, &c. He must have a Book, in which he must record what concerns the good of his house. He must see rules and constitutions of the house be duly observed. That confessions be made at the appointed times. That Scholars and Coadjutors not formed, renew their Vows twice a year. That every other Friday he make an exhortation to obedience, penance, patience, charity, humility, and other virtues. That he carry himself sweetly and wisely to his inferiors, moderate in reprovng and punishing; to send (if occasion be) one who may beg alms from door to door, for the Hospital, or who may accompany the Carer, or who may preach in the streets. He must chiefly preserve love and unity in his house, and must read all Letters, that are either sent too, or from any under his charge, and must suffer none to have a seal, without the Provincials leave; let there be no arms nor musical instruments, nor wanton Books, nor idle recreations within his house. The Provost may, if need be, preach, and hear confessions, but must not suffer Priests of the Society to Preach, and hear the Nuns confession, except upon extraordinary occasion. He must take care that all spiritual exercises be duely performed, and divine Service every day. Let there be seven hours allotted for sleep, and eight hours between dinner and supper. Let the Table be blessed, and thanks given according to the *Roman Breviary*; Let an hour be allowed for recreation after dinner and supper, and on Friday after evening collation half an hour. Let there be conferences touching cases of conscience

ence held twice a week, at which all the Priests should be present. Let there be an account taken every month of what is received and expended in the House. Special care must be had of those that labour in the Lords Vineyard, that they may not want. If any thing of moment is to be done in the House, let the Provincial be acquainted therewith. Let no man keep a Horse, except upon urgent occasion, and with the Generals leave. Women must not be permitted to enter into the House. Lands given by Will must be sold for the use of the Society, but not without the Generals leave. Let no man walk abroad without a companion; let Travellers of the Society be entertained kindly, &c. The Rectors of Colledges also have their Rules, which are in a manner the same with those of the Provosts. Which Rules and Constitutions must be read twice or thrice a yeare in the Refectory. The Examiner also of those that desire admission, hath his Rules; he must be a man skilfull and discreet, who must signifie to his Superiour how he findes the party affected and qualified. If unfit, he must be cheerfully dismissed; if fit, he must ask him if he be resolved to forsake the world? and why? and what induced him to be of this Society; if he be in debt, or subject to any infirmity; what is his age, his countrey, his parents, and their condition; if he be born in marriage, of Christian parents, or of Hereticks; if he be a Scholar, where, and how long he hath studied; if he will be a coagitor, and content with *Martha's* lot? Then he must be well instructed in the Constitutions and Rules of the Society. The Master of the Novices, by his Rules, is tied to be courteous and loving to his Novices, to help, comfort, and instruct them upon all occasions; he hath power in some cases to enjoin penance on them, and in some cases to absolve them. He must also be well exercised in *Basil's* Rules, *Gregories* Morals, *Austins* Confessions and Meditations; in *Bernard*, *Bonaventure*, *Cassian*, *Dorotheus* his Homilies, *Casarius*, *Ephraim*, *Hugo*, and *Richard de S. Vlfore*, *Amberus de Eruditione Religiosorum*, *Innocentius* of contempt of the World, *Thomas de Kempis* of the Imitation of Christ, and such like Books; for Histories he must read *Gregories* Dia-

*The Rules for Rectors of Colledges, and the Examiner.*

*Their Rules for Masters of the Novices.*

Dia-

Dialogues, *Gregory Turonensis* of the glory of Confessors, and life of Saint *Martin*, *Eusebius* his Ecclesiastick History, *Sulpitius* of Saint *Martins* life, the select lives of the Fathers, the lives of *Lippoman*, and *Syrinus*, *Pet. Damianus*, *Pet. Cluniacensis* of Miracles, the *Indian Letters*, and the life of *Ignatius*. The Probationer for the first three weeks is to be used as a guest: in which time he is to be instructed in the rules and constitutions of the house: Then must be examined, and must promise that in a years space after his entrance he shall part with all his estate. If he be a Scholar, he must read some Lectures; if no Scholar, he shall do some handy-work. A General confession must be also made; what he brings with him into the house must be inventoried in a book, where the day and yeare of his entrance, with his Countrey, must be registred, and subscribed with his own hand; he must also perform some spiritual exercises in his second Probation, and he must be tried how he can serve for a moneth; and then for another moneth, he must be employed in begging from door to door, to shew how willing he is for the love of Christ, to forsake all worldly hopes. And for a fourth Experiment, he must be exercised in some base employments about the house. After this he shall be employed in teaching the Ignorant and Children the doctrine of Christianity, and must be tried with mean cloathes and diet, and with moderate penance also: and must be instructed in the practise of devotion and mortification, and modesty, and must be made a Chamber-fellow to one by whom he may profit. He must not speak with his kindred without leave and witnesses, and therefore must not be in any such office as hath relation to strangers, as Caterer, Porter, &c. The Novices once a week must have a day of recreation. The Coadjutors must be taught the *Rosary*. After all this, the Novices must be asked if they are able to undergo the burthens of that Society: if they be, let it be recorded, and then let them confesse to the Priest. In the morning after the ringing of the Bell, they must by their private Devotion, prepare themselves  
for



for publique prayer. Half an hour is allowed them for dressing up their beds and Chambers, then they must hear Masse, and Exhortations, which are made to them twice a week for half an hour, the other half hour they shall repeat and confer. Then the next day their Master shall propose them wayes to overcome tentations and difficulties, the rest of the time till Examination before dinner, shall be employed in some exercise. Having recreated themselves an hour after dinner, at the ringing of the Bell, they shall repair to their Chambers to study; an hour after, they shall repeat something to their Master, and twice a week they shall aske one another the Grounds of Christianity; they must be silent, except in times of Exercise and Recreation; before supper they shall pray, and so before they go to bed. After two years of Probation, they are examined again, touching their Resolution and constancy in that Order, and then certain Rules of Modesty and Behaviour are prescribed them. The Rules for Counsellors are, That they be sincere, judicious, faithfull, intelligent, free from Partiality, considerate, and not rash in giving sentences, to use few words, to submit to the judgements of the Superior, to divulge nothing without him, to maintain his Dignity, and with submission to give him their best advice, &c.

*Their Counsellors Rules.*

*Of these things see the Jesuites Book as forenamed.*

**Q. 6.** *What Rules have they for Travellers, or Pilgrims, for the Minister, for the Admonitor, and other Officers?*

**A.** Travellers must ease the wearisomnesse of their journey with Spiritual fruits; every day when they begin their journey, they must say all the *Letanies* and other Prayers; their talk must be of heavenly things, that Christ may be their fellow-travellers. They must beg Alms for the love of Christ, who was poor himself. Let them accustom themselves to patience in bearing all injuries; let the stronger follow the weaker, and not go before; if any fall sick by the way, let one stay with him, to look carefully to him, to edifie in the Lord all such as give them entertainment. Let them

*Their Rules for Travellers.*

*Their Minister  
or Controulers  
Rules,*

*Admonitor his  
Rules*

them in all places shew good examples of Holinesse and Modesty. If they travel near any House or Colledge of the Society, they must not beg of strangers without leave from the Superiour of that House or Colledge. Let none travel without his Superiours Letters Pattents. The *Minister* or *Controuler* of the House, is bound, by his Rules, to be assistant to the *Provoost* or *Rector*, to be exact in all their Rules, Constitutions, and Customes of the House, to visit every other day all the Offices and Chambers in the House or Colledge. In the *Spring* and *Autumne* he must acquaint the Superiour that the dyet and clothes of the Society must be changed. Let him be present with the Physician when he visits the sick; every day he must know the Superiours minde touching the Household affaires; and must acquaint him with what is fit to be done, and what is amisse. He must see that all things be in good order, and clean, that the Gates be shut every night, to look to the windowes, candles, fires, and linnen. Let him see there be no disorders or quarrelling; he may supply the Superiors place in his absence, and may have an under-Minister. The *Admonitor* is tied by his Rules, to put the Superiour in minde wherein he faileth in his Office. But this he must doe with reverence and submission, and with advice of the Counsellors, and must not acquaint others what is done in this case: If the Superiour be incorrigible after divers Warnings, he must acquaint the Higher Powers; he must have a seale for those Letters which are sent to the Superiours. The *Jesuites* have also Rules in writing of Letters. The Superiour or *Rector* of House or Colledge, is to write every week to the Provincial, and so he is that is sent abroad to preach or convert, of all matters of moment concerning their Society; the Provincials are to write once a moneth to the Generall; but the Superiours, and Rectors of Houses and Colledges, once in three moneths; the Provincials must write once a moneth to Provoosts, Rectors, and those that are sent abroad in Messages; the Generall shall write to the Provinciale once in two moneths, but to Rectors once in six moneths, except

except there be urgent occasion to write oftener ; lest Letters be lost or intercepted, they must be written divers times : and the copies thereof, if they be to the General, must be recorded in a Book : Secrets must be written in characters or mystical terms. The Letters written at *Rome* by the General, shall be read in the Houses and Colledges, and there safely laid up. He that hath the charge of Spiritual things, is tied by his Rules, to be carefull over the Souls committed to him, in admonishing, instructing, exhorting, and examining. The Overseer of the Church, is by his Rules bound to acquaint the Provost every Saturday of the next Feasts and Fasts, that warning may be given on Sunday in the *Refectory* at supper-time : he must every Saturday set down in writing, what Ceremonies are to be used the next week at the high Altar. He must take care of the Masses and Prayers to be used for the deceased Founders and Benefactors, as also for their defunct of their Sociery. He must see that the Priests be shaved, and that they observe their Rules. He must suffer no Alms to be given for hearing of Confessions, or saying Divine Service. He must have special care of the Hoast, of the holy Oyl, Crosse, Chalices, Reliques, &c. When the Reliques are to be shewed, two Wax Candles must be lighted. He must look to the Fabrick of the Church, and must admonish the Superiour to nominate Preachers for the next day. He must take care over all the Church Moveables, and keep an Inventory of them. He must also take care of the linnen, candles, prayers, graves. When the holy linnen groweth old and uselesse, let it be burned, and the ashes thereof cast into the holy pond or lake. A catalogue also must be kept of all the Masses that are to be celebrated by the Priests, and the Prayers to be said by those that are not Priests, yearly, monethly, and weekly, besides extraordinary times. The Priests are tied by their Rules, to be devout, holy, and reverent in the exercise of their Function ; to observe all the *Roman* rites, uniformity, and decency ; to be expert in cases of conscience, and diligent in hearing confessions ; but the Confessor and Penitent must not see one another in time of confession ; and there

*Overseer of the Church, his Rules,*

*Priests, their Rules.*

*Preachers, their  
Rules.*

there must be an eye-witness present, though not an ear-witness, if the Penitent be a Woman. Confessions must be heard from the morning until noon. The Priests may exhort the sick to make their Wills, but not to assist them in making thereof. Preachers are tied by their Rules to teach sound and wholesome Doctrine, tending not to curiosity, but edification; to be diligent in reading the Scripture, and Fathers, to be exemplary in their conversation, to abstain from reproving Princes, Bishops, and Magistrates in their Sermons, or any Religious Orders; to forbear any Expressions that may move laughter, or contempt. Let them beware of pride, arrogance, vain-glory, or affected eloquence; let their gestures be modest and grave; let them chiefly commend the frequent use of Confession, of the Eucharist, of Good Works, of Obedience, of the Church Ceremonies, of Penance, Prayer, &c. and let not their Sermons be extemporary, or exceed an hour. They that are sent to preach abroad in remote places, are tied by their Rules to walk on foot, to live upon almes, to lodge in Hospitals, to ask leave of the Ordinary to preach, to take notice of the most devout people in every place where they come. They shall not onely preach, but likewise confer, catechize, pray, administer the Sacraments, visit the sick, resolve doubts of conscience, compose differences, &c. They must strive to make all men their friends, and to pray for their persecutors, and bear their burthens patiently. Let them write every week to their Superiors, what progresse they make in their preaching, and other spiritual exercises; to preach to themselves as well as to others: and to do nothing but what they are joyned to by their Superiour. The Generals Proctor is tied by his Rules, to entertain no Suits in Law, if he can otherwise avoid them: to give an account of all his actions to the Provost Generall; too keep in Books all Accounts of Expences and Receivings; to keep a list of all Church Benefices united to their Colledges; to have a great care of all the Writings, Popes Bulls, Records, and other Papers committed to his charge, &c. The Proctor of the House is tied by his Rules, chiefly to have care of the Houses,

*Generals, Pro-  
ctors, his Rules.*

Houſes, Records, and Money, how it is expended; and to give an account thereof to his Superiours. The Proctor of the Colledge and Houſe of Probation is tied by the ſame Rules to be careful of the Records and Moneys; to keep a good account of what is laid out and received; and to write down all in his Book. He that hath charge of the Readers at Table is bound by his Rules, to take care that they have a loud, clear, and diſtinct voice; that they be perfect in what they read; that firſt they read a Chapter in the Bible, except in chief Feſtivals, for then Homilies muſt be read concerning the Day. Letters alſo from the *Indies* are to be read yearly. In the beginning of every Moneth their Conſtitutions and common Rules, with *Ignatius* his Epistle of Obedience, muſt be read. In the evening after the Leſſon, muſt be read the *Martyrology* of the next day. *Leviticus* and the *Canticles*, with ſome obſcure Chapters in the Prophets, are not to be read at all. *Eusebius* his Hiſtory, *Nicephorus*, *Gregories* Dialogues, *Ambroſe*, *Auſtin*, *Bernard*, with ſuch like Books (whereof the Catalogue is ſet down in the Rules) are to be read. The Superiour is to appoint what is to be read every day. He that hath the overſeeing of the Sick, is tied by his Rules to be careful of them, of their dyet, Phyſician, and all things elſe that may concern them; that his Substitute called by them *Infirmarius*, have all kinde of physical Drugs; that he acquaint the Superiour with the ſickneſſe and quality of it; that every eighth day the ſick receive the Eucharift; that Prayers be made for him, and all things performed which may tend to his comfort and recovery; if he dye, that the Corps (if without offence) be kept above ground four and twenty hours, and then decently interred. The Library Keeper by his Rules, muſt have ſtill by him *Index Expurgatorius*, and that he keep no prohibited Books, to keep the Library locked, except to thoſe who are permitted to be in it, to keep the Books clean, to write down their Titles, to have a catalogue of them, to lend no Book without the Superiours leave, &c. The under Miniſter of the Houſe is to look to the Chambers, Reſectory,

Z

Kitchen,

Readers, their Rules.

*Infirmarius**Librarii*



Kitchin, Buttery, and other places, that all things be fit and in order. The *Aeditus* or Sexton must be subject to the *Præfectus*, or him that hath the charge of the Church, to have a care of the sacred Vestiments, of the Linnen, of the Hoast and Wine: he must in Divine Service light two Candles, and at the Elevation of the Hoast a wax Torch or Taper, and then shall ring the Bell; he must keep clean the Church Plate; before Masse or Sermon let him ring the Bell, and the Virgins salutation Bell, in the morning, at noon, and in the evening; and to ring the passing Bell when any of the Society is departing: He must have a Light continually burning before the Hoast, and there must never be wanting holy Water; he shall deliver to the *Præfectus* all Oblations that he shall finde; he must be careful of the Church-doors, to shut them at noon, and at Sun-set: and whilest they stand open, he, or one for him, must not be wanting; he must suffer none to walk up and down, to make any noise, and let all things be kept clean. The Porter must have a List of all the Domesticks Names, he must suffer none to go out without the Superiours leave: all Letters he shall deliver to the Superiour; none that returns from the Countrey, must be let in till the Superiour know it; if Bishops or great men come in, let a Priest attend them, whilest he acquaints the Superiour. Let the Keyes of the Gate be delivered every night to the Provost or Rector: He must acquaint the Superiour if any Poor be at the Gate, or if any Almes be given there, &c. The keeper of the Wardrobe must have an Inventory of all the Clothes in the House, and linnen thereof, of which he must be careful; he must every Saturday night furnish each Chamber with cleane Linnen, and carry away the foule every Sunday morning to the Washer. In Summer every fifteenth day he must give out clean sheets; and in Winter every three weeks, &c. The Steward of the house must be carefull of the Wine, and Water, and Dyet of the Society, and to have the Wine-casks kept clean. He that hath the charge of the Hall or Refectory, must look there be not wanting Water. Towels,

Towels, Napkins, Table-cloaths, which must be changed once or twice a week; that the due hours of refecti-  
 on be observed by ringing the Bell; that he have a  
 list of all their names which are in commons; that the  
 remainders of the meat be reserved for the poor; and  
 that he have the names of the Waiters at Table every  
 week, and of the Reades, &c. The Cook hath his  
 Rules, to be cleanly, frugal, diligent, to touch no meat  
 in cutting or dividing with his hands, but with a fork;  
 to cut as he is directed by the Superiour; to dresse no-  
 thing for any particular man, except he be sick, nor to  
 be wastefull of the Wood; to keep a list of all things  
 belonging to the Kitching. The *Excitator*, who wa-  
 keneth the *Jesuites* in the morning, must go to rest half  
 an hour before others, that he may rise so much the soon-  
 er, ring the bell, and carry lights to every chamber:  
 a quarter of an hour after he must visit each chamber  
 again, and if he finde some in bed yet, he must tell the  
 Superiour: another quarter of an hour after, he must  
 ring to prayers; he that visits the chambers at night,  
 must ring or knock, that every one may examine his con-  
 science; about a quarter of an hour after he must ring to  
 bed: and a quarter after that, he must see if every one be  
 in bed, and the candles put out; if not, to acquaint  
 the Superiour. Each House or Colledge hath one  
 who buyeth all things necessary for the house; his  
 rule is to be diligent and faithfull in buying and  
 employing the money delivered to him, that he may  
 give a just account thereof. These are the prin-  
 cipal Rules to which every Officer and Member  
 of the Society is bound. Some of lesser note I have  
 omitted for brevities sake, which may be seen at large  
 in the *Jesuites* own rules, set out by themselves in one  
 Book at Lyons, by their Superiours permission, Anno  
 1607.

Q. 7. What Priviledges have been granted to this Socie-  
 ty from the Popes?

A. Pope Paul the third gave them power to make what, and how many rules and constitutions they pleased, towards the advancement of their Society: the *Jesuites*.

Priviledges  
 granted by di-  
 vers Popes to  
 the *Jesuites*.

to admit as many into their Order as their General shall please, whereas in the beginning they were stin-  
 ted to sixty onely : he also excommunicates all such as  
 shall either hinder, or not aid this Society. He gave  
 them also power to preach, administer the Sacraments,  
 hear Confessions, Absolve, &c. in any place where they  
 please, and to have their Coadjutors, both Spiritual, as  
 Priests, and Temporal, as Cooks, Bakers, Caterers,  
 Butlers, &c. on whom the *Jesuites* professed can confer  
 sacred Orders. The *Jesuites* have this priviledge also  
 to change their General, and he power to send them  
 whither he pleaseth, and call them back again without  
 asking leave of the Pope. They may also absolve all  
 Hereticks confessing, and the General may excommuni-  
 cate and imprison Delinquents. They are exempted  
 from the secular Power, and from all Taxes and Tythes;  
 they may carry with them moveable Altars when they  
 travel, and may disguise themselves into any habit; he  
 that visits a *Jesuites* House or Colledge, shall have a  
 plenary Indulgence. They have also power to exercise  
 all Episcopal Functions; namely, to ordain, anoint, ex-  
 ercise, confirm, consecrate, dispense, &c. All these  
 priviledges were given to them by *Paul* the third, in se-  
 verall Bulls. Pope *Julius* the third, *Pauls* successor,  
 gave them a priviledge to erect Universities where they  
 pleased, and to confer what Degrees they will; to dis-  
 pense also with Fasting, and prohibited meats. Pope  
*Pius* the fourth confirmeth all the former priviledges.  
*Pius* the fifth grants that such *Jesuites* as forsake their  
 Order by leave from the Pope or General, shall enter  
 into no other Order except the *Carthusian*; if they apo-  
 statize without leave, they shall be excommunicate; he  
 gives them also power to read publicly in any Univer-  
 sity they come to, without asking leave, and that none  
 must hinder them, but all are bound to hear them. *Gre-  
 gory* the thirteenth gave them power to have their *Con-  
 servators*, *Judges*, and *Advocates*, and to recite their  
 Canonical hours without the Quire, and to correct,  
 change, interpret, expunge, and burn such Books as  
 they dislike, and to be the Popes Library-Keepers, and  
 exempteth them from being necessarily present at Pro-  
 ceSSIONS or Funerals. By reason of these and other pri-  
 viledges

viledges granted to this Order; besides their own industry, they grew so numerous in the space of 75 yeares, that they had, Anno 1608. as Ribadeneria sheweth, 293 Colledges, besides 123 Houses, and of their Society were reckoned 10581. Out of their Colledges they raile a revenue of twenty hundred thousand Crownes yearly.

Of all their Priviledges see the Popes Bulls and Apostolical Letters, printed at Rome by their Superiors leave, in the Jesuites Colledge, Anno 1568.

Q. 8. Are there no other Orders in the Church of Rome?

A. There are divers more, but of lesse note, whose original is uncertain, both in respect of their Author and time, besides their many subdivisions of one and the same Order, as the *Franciscans* are subdivided into *Observantes*, *Conventuales*, *Minimi*, *Capucini*, *Colledgians*, whose charge was to receive the money that is given them. *Amadeani*, *Reformati de Evangelio*; *Chiacini cum barba*, *de Portiuncula*, *Paulini*, *Bosiani*, *Gaudentes*, *de Augustinis*, with their open shooes, *Servientes*. All these differ little, except in some small matters. There be also some Monks called *Ambrosiani*, who wear red cloaks over white coats. Others are called *Capellani*, whose garments are partly black, and partly blew. *Chalomeriani* wear a white crosse upon a white cloak. *Cellarii*, from their Cells are so called, and *Brothers of Mercy* from visiting the sick, and carrying the dead to the grave; in the inside they wear black linnen, on the outside a sooty-colour garment. *Clavigeri* wear upon a black cowl two keyes, intimating by this, that they have power to open and shut Heaven. They make Saint Peter the Author of their Order. *Cruciferi*, these bow their bodies and their heads as they walk, go bare-foot, and wear a white cloak girt with a rope, they carry alwayes in their hands a little wooden crosse, The *Brothers of the Crosse* wear a black cloak without a hood, and bear the Crosse before their breast. *Forficiferi*, so called from wearing a paire of sheers on their cloak, by which they shew that the clip of all carnal lusts, as it were with a paire of sheers. They wear a black cloak and hood, these we may call *Sheer-brothers*. The *Brothers*

*Franciscane*, subdivided into divers Orders. *Observantes*.

*Ambrosiani*.

*Capellani*.

*Cellarii*.

*Clavigeri*.

*Cruciferi*.

*Forficiferi*.

Hospitalarii.

of Helen, brag that they were instituted by Helen, Constantines Mother, after she had found out the Crosse; they wear a white garment, and on it a yellow Crosse. Hospitalarii, so called from looking to Hospitals, they wear black; they differ from the former of this name, and so do the *Cruciferi*. The Brothers of Saint James wear a sandy-coloured garment, and shells hanging at it; they make Saint James their Patron. The Order of Ignorance: These Monks think it mans chief happinesse to know nothing. "This Order of Ignorance is now the greatest in the world, and is like to swallow up all the Orders and Degrees of Learning, as Pharaoh's lean Kine did devour the fat. So much the more happy will this Order be, when it is fed with Tythes and Colledges. There is an Order of Joannites differing from the former; these wear a red garment to represent Christs blood, and on the breast thereof is woven a Chalice, to shew that in his Blood our Sins are washed; they hold also a Book still in their hand. The Order of the Valley of Jehosaphat goeth in a purple Garment; these appoint Judges to decide Controversies of Marriage. The Order of Joseph was erected in honour of Mary's supposed Husband: These weare ash-coloured cloathes, and a white hood. The Order of Lazarus or Magdalen wear a green Crosse upon a black Cloak with a hood: there be two sorts of them, some contemplative, who are black within, and white without, using ordinary food, the others weare a brown or tawny colour, and are active, their food is onely herbs and roots. The Order of Nuns of Saint Mary de decem virtutibus, that is, Of the ten Vertues which consist onely in repeating the Ave Mary ten times: They wear a black Vaile, a white Coat, a red Scapular, and an ash-coloured Cloak. There be two other Orders of Saint Mary, the one weares a white Coat, and a black Cloak, like Carmelites, the other are all white; there is also the Order of Mary's Conception. The Order called Reclusi, shut themselves up between two walls, or in narrow cells, whence they never go out so long as they live. The Order of Saint Russus, instituted by him; these go like the Canon Regulars, wearing a Scapular over



over a linnen Surpleſſe, and black coloured hood. There is an order of free Nuns, who maintain themſelves, and may marry when they will. The Order of *Specularii* are ſo called from their looking-glaſſes which they always carry; their inward garment is black, their outward white; They wear on their breaſt a black croſs.

“Among the Romans it was counted an Effeminate trick  
“for men to carry about a Looking-glaſſe; therefore Otho  
“is mocked by Juvenal, who ſpeaking of the Looking-  
“glaſſe, calls it, *Pathici geſtamen Othonis*. The Order  
of the *Stellati*, wore Stars on their cloathes; ſome of them  
have black gowns and black hoods, ſome have cloaks  
without hoods. Some other petty orders there are of  
ſmall account.

Of which ſee  
Seb. Frank, in  
Chron. Franc.  
Modius, Hen-  
terius de reb.  
Burgund. Hoſ-  
pinian, &c.

Q. 9. How are the Abbots conſecrated at this time?

A. If the Abbot be not a Monk, he is thus conſecrated: On the conſecration day, which is ſome Feſti-  
val, or the Lords day, both the Biſhop, and the Abbot  
elect, confeſs, and faſt the day before. In the Church  
two Chappels are trimmed up, the bigger for the Bi-  
ſhop, the leſſer for the Abbot. On the Altar of the  
greater Chappel ſtands a Croſſe and four Candleſticks.  
At the foot of the Altar the ground is covered with  
Turky carpets, or Tapeſtry: There is alſo in the  
Chappel a Table placed for the Biſhop, on which is  
clean linnen, two candleſticks, baſons with towels,  
the holy water-pot, with the *Aſperſory*, the Cenſer,  
&c. Likewise the Biſhops Maſſe-Ornaments; there  
be alſo three Chairs, one for the Elect Abbot, the o-  
ther two for the two aſſiſtant Abbots. The Biſhop hath  
three Chaplains. In the leſſer Chappel for the Abbot,  
is as an Altar with the Croſs, and two Candleſticks, with  
the Pontifical and Miſſal; there is alſo a Table covered  
with clean linnen, with baſons, and two candleſticks,  
and the Ring which is to be conſecrated, &c. The  
Biſhop having prayed at the Altar, aſcendeth his Chair  
of State over againſt the Altar, with his Mitre on his  
head; the Elect Abbot ſits in his ordinary cloathes, be-  
tween two Mitred Abbots his aſſiſtants; then the Elect  
boweth himſelf to the Biſhop, who riſeth, taketh off

Abbots, how  
conſecrated.

his Mytre, and saith some prayers : after this the Bishop without a Mytre bleisseth the Elects new cloathes, and besprinkles them with holy Water, then he sits down, puts on his Mytre, and takes off the Elects secular garment, saying, *The Lord take off from thee the old man, &c.* and then cloaths him in a Monastical habit, saying, *The Lord cloath thee with the new man, &c.* This done, the Bishop laying aside his Mytre, riseth and prayeth, and sits down again. Then the Elect riseth, and beseeching him with bended knees, and his hands on his breast, that he would receive him; the Bishop riseth and prayeth over him; then the Elect being now made a Monk, promiseth Canonical obedience to the Bishop and his Successors, fidelity to the Covent, continency and renunciation to his owne Estate; with this the Bishop receiveth him into the Society of the Monks, and withal into the kisse of peace. After this the Elect Abbot goeth into his Chappel, where he is habited like a Priest, and thence brought between the two Abbots assistants to the Bishop, who uncovering their heads, bow to him, and the elder of two presents him to the Bishop, desiring he would ordain him Abbot of such a Monastery, according to the Apostolical authority committed to him. Then the Popes Mandate is read; the Elect sweareth upon the Gospel, the Bishop asketh if he will be faithfull over the Flock committed to him, if he will reform his life, be sober, humble, chaste, and patient; if he will be subject, obedient, and reverent to the Pope and his successors; if he answereth *I will*, then the Bishop prayeth that God will keep and strengthen him; if the Abbot be not exempted from Episcopal Jurisdiction, he is to promise obedience to the Diocesan and his successors. This done, the Elect kisseth the Bishops hand, who standing before the Altar, makes confession, kisseth the Gospel and the Altar, which he doth also incense, and saith Masse. After this the Elect goeth to his Chappel, where he is trimmed in the Abbots ornaments; and is brought again before the Bishop, to whom he boweth himself, and then the Musick begins: The Bishop after this takes the Pastoral staff, bleisseth it, and prayeth for the Elect Abbot,

Abbot, who all the while is on his knees, then the Bishop layeth both his hands on the Abbots head, prayeth, and giveth to him the rule of the Order, whereof he is to be head, and with an exhortation to be careful over them. After the Bishop hath blessed the Staff he besprinkleth the Elect with Holy Water, delivereth him the Staff, with an exhortation to use it with discretion. Then he blesseth the Ring, and casts Holy Water on it, and puts it on the Ring finger of his right hand, and prayeth for him; this done, the Abbot receiveth the kiss of peace, then retireth to his Chappel, thence returneth with his two assistants, and presenteth to the Bishop two burning Tapers, two Breads, two vessels of Wine, and kisseth his hand. Then Masse is said, the Sacrament administred, and the Abbot is solemnly blessed; at length the Mytre is blessed, and washed with holy water, which the Bishop puts on the head of the Abbot, saying, *Lord we put on the head of this thy servant the Helmet of salvation; that he having his head armed, may with the horns of both Testaments appear terrible to the adversaries of the Truth, &c.* At last the Gloves are blessed and washed, and put on the Abbots hands, who with his Mytre on his head, is by the Bishop brought to the Quire and set in his Predecessors chair; whence he riseth, blesseth the People present, and thanks the Bishop. The rest of the day is spent in good cheer. The consecration of the Abbates and Nuns is much after this manner.

See *Albertus Castellanus* in *Pontificali*, and *Hospitalian* out of him.

Q. 18. *Wherein do the Christian Orders of Knighthood differ from one another?*

A. In the Times, Authors, Occasions, Habits, Ends, Ornaments, and Ceremonies of their institution. The first Order of Knighthood in France, was that of the *Genaet*, instituted by *Charles Martel*, in memory of the great Victory he obtained against *Abdiramo*, in whose Camp were found good store of *Gennets*, which are beasts like *Spanish Cats* in bigness, with long and slender snouts, their furs (whereof good store were found in the Enemies Camp, and presented to *Charles Martel*) do smell like those of

*Knights of the Gennet.*

*Civet*

Of the Crown  
Royal.

Of the Star.

Of the Broom  
Flower.

Of the Ship.

Of S. Michael.

*Civit Cars.* From this Beast the Order is so called, consisting of sixteen Knights onely, who wore collars of Gold made of three chains, linked with red Roses enamelled; at the end of this collar hung a Golden Gemmet. The Order of the *Crown Royal*, (instituted by *Charlemaigne*, in favour of the *Frifons*, who had done him good service in his Wars against the *Sefnes* or ancient *Saxons*) wore on their breasts a *Crown Royal* in embroydery of Gold, wherefore this was called *L'Ordre de la Coronne Royal*. The Order of the Star instituted by King *Robert* of *France*, Anno 1022. was composed of thirty Knights, whereof the KING was chief. These wore cloaks of white *Damask*; on the left side of the breast, was embroydered a Star wrought in Gold, with five pointed beames. Their Oath was to say in honour of the Virgin *MARY*, (whom they called *Star of the Sea*, and *Lady of the Star*) a *Corona* or *Chaplet* made up of five tenns of *Ave-Maries*, and five *Pater-Nosters*, with an *Antheme*. The Order of the *Broom Flower*, instituted by Saint *Lewis* the French King, did wear a collar composed of *Broom-busks*, or coddcs, interlaced with *Flowers de Lys*. King *Lewis* chose this *Broom* for his Embleme, adding these words, *Exaltat humiles*, intimating that *GOD* had exalted him for his humility to the Royal Throne of *France*, in stead of his elder, *Philip* of *France*. The Knights of this Order wore *Cassocks* of white *Damask*. The Order of the *Ship* instituted also by Saint *Lewis*, for encouraging the French Nobility to attempt the Seas with him against the *Saracens*, wore a collar interlaced with double *Scallops* (signifying the *Sandy shore*) and double *Crescents* or half *Moons*, which with the *Ship* hanging thereat, declared his Enterpise was to fight with *Infidels* and *Mahometans*, and to plant the Christian faith; Therefore these Knights were tied by their Order to hear daily the office of our Saviours passion, to defend the Catholick Faith, Church, and Ministers thereof, and to protect Widows, Orphans, and other afflicted people. The Order of Saint *Michael* was instituted by *Lewis* the eleventh, Son to *Charles* the seventh, in honour of Saint

Saint Michael the French tutelar Angel, who commanded *Aubert*, Bishop of *Auranches*, to erect a Church to him on that Hill, which ever since hath been called *Mount Saint Michael*, frequented yearly with Pilgrims from all parts of *France*: to whom also is dedicated the nine and twentieth day of *September*, in memory of this Angel, who fought against the English at *Orleans*; hereupon *Charls* the seventh took for his *Oriflamme* the Image of Saint Michael, which was alwayes carried before the King when he went to wars. They wear a collar of Gold made of Scallops, fastened on small chains, from which hangeth the Image of Michael treading on the Dragon. As often as any Knight misseeth the wearing of this collar, he is to cause a Masse to be said, and to pay seven Sols and six Deniers *Tournois*. All the Knights are bound on the Vigil of Saint Michael to wait in their habits on the King from his Palace to the Church. On Saint Michaels day they are to wait on the King in the same Ornaments to Masse, and to offer each man a piece of Gold, that day the King is to entertain them at his Table; The next day they offer (being cloathed in black) wax candles for the dead, for whom Masse and Prayers are said. Their oath is to maintaine the Dignity of the French Crowne, and the Church. The Order of the Holy Ghost was instituted by *Henry* the third of *France*, Anno 1579. in memory of his Nativity, Election to the Crown of *Poland*, and his coming to the Crown of *France*; all which happened upon Whitsunday, when the Holy Ghost descended on the Apostles. The Knights of their Order wear a collar made of Flowers *de Luce* of Gold, cornered with flames of fire interwoven with some Letters, the first whereof is *H.* the first letter of *Henries* name. From the collar hangs the Image of a Dove in the midst of a Crosse, like that of *Malta*, all beset with beams and four Flowers *de Luce*. The King is chief of the Order, whose oath is to maintain the Catholick Religion, and Unity amongst his Subjects. The Knights are all bound to communicate every first day of the year, and on the day of Pentecost, and to swear their zeal to the Catholick Faith, and their fidelity

Of the Holy  
Ghost.



*Of Christian  
Charity.*

*Of Saint La-  
zarus.*

*Of the Virgin  
Mary in Mount  
Carmel.*

*Of Orleans, or  
Porcupine.*

to the King and his Successors. This Order consisteth of the King, and one hundred Knights; among which are four Cardinals, five Prelates, the Chancellour, Provost, Master of the Ceremonies, the High Treasurer and Register. All the Knights are bound to wear the crosse on their garment. The Feast of this Order is kept on the first of *January*, in which the King is accompanied to the Church by the Knights, and they after Masse are feasted by him at the Palace. At Evening they, for the deceased Knights, wear black, and the next day offer wax candles for their souls, and then dine with the King again. The Order of *Christian Charity* was instituted by the same *Henry*, for the benefit of poore Captains and maimed Souldiers, to whom Rents and Hospitals were by him assigned. They weare on their cloaks an anchored crosse, embroydered with white Sattin. The Knights of *Saint Lazarus* had their original at *Jerusalem*, but being expelled thence, were by *Saint Lewis* brought from thence, and entertained with great revenues, to the end they might look to the cure of leprous and other infected persons; but when these Knights became idle, and married, their Rents were taken from them, and a part thereof given to the Knights of *Saint John of Jerusalem*. By *Gregory* the thirteenth, *Emanuel Philibert* Duke of *Savoy* was chosen great Master of this Order of *Saint Lazarus*, to whom he gave the command of all spittles for Lepers. The Order of the *Virgin Mary in Mount Carmel*, consisting of one hundred French Gentlemen, was instituted by King *Henry* the fourth of *France*, and confirmed by Pope *Paul* the fifth, *Anno* 1607. They are tied to keep a feast every yeare the sixteenth of *May*, to the *Virgin Mary*, of *Mount Carmel*, to wear on their cloaks a crosse of tawny Velvet, in the midst whereof shall be the Image of the *Virgin Mary*, entowered with beames of Gold; about their necks they shall wear an anchored crosse of Gold, in the midst whereof shall be the *Virgins* Image enamelled. They may not marry above twice. They must fight for the Catholick Faith. The Order of *Orleans* was instituted by *Monsieur Lewis* of *France*; Duke of *Orleans*, *An.* 1393. it is called also

also the Order of *Porcupine*, because there hangs the picture of the beast from three chaines of Gold, which *Monsieur* took for his Device, to let *John of Bourgoigne*, his mortal enemy, know, that he wanted not Arms and Courage to be revenged on him, for his wicked and bloody intentions. The Order of the *Golden Shield* was instituted by *Lewis* the second, third Duke of *Burbon*, surnamed the Good Duke; in the *Golden Shield* was a bend of Pearles, whereon was written *Allon*, which is as much as *Allons* in French, that is, *Let us go altogether to the service of God, and defence of our Countrey.* He instituted also the Order of the *Thistle*, called also the Order of *Burbon*, in honour of the *Virgin Mary*, Anno 1370. consisting of six and twenty Knights, who wore a Belt, in which was embroydered the word *Esperance* in Capital Letters; it had a Buckle of Gold, at which hung a tuft like a Thistle; on the Collar also was embroydered the same word *Esperance* with Flowers *de Luce* of Gold, from which hung an Oval, wherein was the Image of the *Virgin Mary*, entowered with a Golden Sunne crowned with twelve Stars of Silver, and a Silver Crescent under her feet; at the end of the Oval was the head of a Thistle. The Order of *Anjou*, or of the Crescent or halfe Moon, was instituted by the good King *Rene*, being Duke of *Anjou* and King of *Sicily*: The Symbol of the Order was a Crescent of Gold, whereon was engraven this word *Lor*, which signifies Praise; this the Knights wore on their Cloaks or Gownes; there were of this Order six and thirty Knights. The Order of *Saint Magdalen* was instituted by *John Chesnel*, a Noble Gentleman of France, Anno 1614. out of a godly Zeal to reclaim the French from their Quarrels, Duels, and other sins; that by remembering the Repentance of *Mary Magdalen*, they might with her learn to repent. The Crosse, which might serve to wear on the cloak, or about the neck; had at three ends three Flowers *de Luce*; the foot stood in a Crescent, in the middest was the shape of *Magdalen*; the Crosse is beset with Palms, to shew this Order was instituted to encourage Voyages to the Holy Land; within the Palms are Sun-beames, and four Flowers

*Of the Golden Shield.*

*Of the Thistle.*

*Of Anjou.*

*Of Saint Magdalen.*

Flowers *de Luce*, to shew the glory of the *French Nation*. The Knights are tied by their vow to abandon all hazardous gaming, blasphemy, reading of prohibited and vicious Books, &c. Their habit is of skie colour. Their collar is made up with the letter *M.* doubled with *L.* and *A.* to expresse *Mary Magdalen*, *King Lewis*, and *Queen Anne*, interlaced with double hearts, wounded with darts of Gold crossed; the Ribband is *Crimson*, from which hangs an *Oval*, having *Mary Magdalen* on the one side, and *Saint Lewis* on the other. The device about the *Oval* on the cloak is, *L'amour de Dieu est pacifique*. They had a house allotted them neer *Paris*, wherein were ordinarily five hundred Knights, bound to stay there, during two years probation; at the end of which, they shall take the oath of the Order, of charity, obedience, and conjugal chastity; they must also abjure all duels, quarrels, and assassinations. The Knights that live abroad shall meet every year at their house called the *Lodging Royal* on *Mary Magdalen's* Festival day, to communicate, and to give an account of their actions to the great Master. The Knights that live in the house, must on all Sundays and Festivals, be assistant at Divine Service; the Knights have their Academy for all kinde of Exercise. But this Order as it began, so it ended in the person of *Chesnel*. The Order of *Bretaigne*, or of the *Hermine*, and *Eares of Corn*, was instituted by *Francis Duke of Bretaigne*, Anno 1450. it was called of the *Ears of Corn*, because the Golden Collar was made in the form of *Ears of Corn*, at the end of which hung by three small golden chains a little white beast, called an *Hermine*; his word or Motto was, *A Ma Vie*, intimating, that whilest he lived he would preserve his courage, purity, and integrity, resembled by the *Ermene*, which is so loth to defile his white skin by running through dirty and boggy places when he is hunted, that he will rather suffer himself to be caught, whose skin is in great request for Furs. This Order consisteth of five and twenty Knights of the *Ears of Corn*, so called, to signifie, that Princes should be carefull to preserve Husbandry.

Of *Bretaigne*  
or *Hermine*.

They that  
would see these  
orders descri-  
bed at large,  
let them read  
the History of  
*Andrew Fa-  
wine, Parisian,*  
and *Advocate*  
in the Court of  
*Parliament*.

Q. II. What

**Q. 11.** *What other Orders of Knighthood were there in Christendom besides those of the French?*

**A.** In *Flanders* was instituted the Order of the Golden Fleece by Duke *Philip*, in the City of *Bruges*, Anno 1429. in memory of the great Revenues which he raised by Traffique of Wools, or else in memory of *Gideons* Fleece, or of the Golden Fleece at *Colchos*. This Order consisted of thirty Knights, the Duke being chief. The great Collar was made of double Fusiles, enterwoven with Stones and Flints, sparkling flames of fire. The Flints were the Arms of the ancient Kings of *Burgundy*; the Flames did signifie the Swiftnesse, Fiercenesse, and Terror these Knights should shew to their Enemies, to this purpose was this Motto, *Ante sevit quam flamma micet*. From the Collar hung a Golden Fleece. The Patron of this Order was *Saint Andrew*: The Knights were to keep three Festivals; on the first day they wore Scarlet, to shew that Heaven and glory is got by Martyrdome and effusion of bloud. On the second day black, to shew their grief for the dead. The third day white Damask, to shew their purity. The Order of the *GARTER* was instituted in *England*, Anno 1347. by King *Edward* the third, consisting of five and twenty Knights, under the patronage of *Saint George*. The great Collar was of Gold, composed of white and red Crosses knit in manner of true Love knots; instead of which Knots, the Thistles of *Scotlands* Order were combined by King *James*, who united the two Orders as he did the Kingdoms. From the Collar hangeth *Saint George* on Horse-back, with the Dragon at his feet. In *England* were instituted the Knights of the *BATH* by King *Henry* the fourth, as some write, who made six and forty Knights, who having their several chambers in the Tower, watched and bathed themselves on Saturday night, and on Sunday they were made Knights. At high Masse in the Evening before the Ceremony, they were cloathed with Gray cloth like *Eremites*, to shew they were willing to renounce the World for Christ; the next day they swear, *To love God, defend the Church, honour the King, and to protect the oppressed*: and then they lay aside their Monks

*Of the Golden Fleece.*

*Of the Garter.*

*Of the Bath.*

Of St. Andrew  
or the Thistle.

Of the Lilly, or  
of Navarre.

of St. James  
of the Sword.

Monks habit, and are richly cloathed; then they mount on Horse-back, having on the front-stale the signe of the Crosse, and so they ride to the King, who girdeth them with the Girdle and Sword, and commandeth two ancient Knights to put on their gilded Spurs. At dinner they wait on the KING, after which they present their Swords to God on the high Altar, and redeem them again with money. These and other Ceremonies of the Knights Batchellors, or of the Bath, may be seen at large in our own Histories. The Order of the Thistle, or of Saint Andrew in Scotland, was instituted by King Achatus, who made a League offensive and defensive with Charles the Great, Anno 809. The Collar is made up of Thistles and Rue, the one being full of prickles, and not to be touched without hurting the skin, the other is good against Serpents and poyson. The Motto is, *Nemo me impune lacessit*, intimating that he wanted not power to defend himself, and offend his enemies. At the Collar hangeth the picture of Saint Andrew with his Crosse. The Order of the Lilly, or of Navarre, was instituted by Prince Garzia the sixth of that name, in the City of Nagera, Anno 1048. where the Image of the Virgin Mary issuing out of a Lilly, was discovered in the time of the Kings sicknesse, who thereupon suddenly recovered his health; and in token of Gratitude, instituted the Order of Knights of Saint Mary of the Lilly, consisting of eight and thirty Knights; whereof he was chief. They sware to expose Goods and Fortunes to preserve the Kingdom of Navarre, and to expel the Moors. Each of these weareth a Lilly on his breast, made of silver, and a double chain of gold, interlaced with this Gothish letter **M** which stands

for MARY. At the end of the chain hangeth a Flower De Luce, carrying the same letter crowned. The Knights are tied to divers services and prayers, to confesse also, and to communicate. The Order of Saint James of the Sword was instituted Anno 1158. under the Reigns of Alphonso the ninth KING of Castile, and of Ferdinand King of Leon. The Knights wear on their breasts, and on the left side a Scallop.



shell. About their neck they wear three chains of Gold, from which hangs the form of a Sword, being of red Sattin embroidered, and a Scallop shell upon the same sword. The red sword signified their victory over the *Arabians*, with whose blood their swords were dyed. The Scallop-shell was a mark of their Pilgrimage to the holy Sepulchre of Saint *James*; thence they gather on the Sea-shore, and fasten them to their hats or hoods, who go on Pilgrimage. This Order took first beginning in *Galicia* under the homage then of *Leon*; at first these Knights lived in common with the Monks of Saint *Helie*, and shaved their Crowns, vowing chastity, poverty, and obedience, but afterwards they married; they both were of Saint *Austins* rule. This order was also established in *Portugal*; above six hundred Knights were of this Order. Many Lords of *Spain* hold it an honour to wear the habit of Saint *James*. The great Mastership of this order was incorporated to the Crown of *Castile*, Anno 1493. by Pope *Adrian* the sixth. The Order of Saint *Julian*, called of the Pear-Tree, was instituted in the Kingdom of *Leon*, Anno 1179. and was approved by Pope *Alexander* the third, *Lucius* the third, and *Innocent* the third; the Knights have the Pear-Tree for their Arms. But after *Alphonso* the ninth KING of *Leon*, became Master of the City *Alcantara*, which he took from the *Moors*, and bestowed it on the Great Master of *Calatrava*, and this gave it to the Master of the Pear-Tree; these Knights of the Pear-Tree stiled themselves Knights of *Alcantara*, and forsaking their former Armes, wore the Green Crosse Flower de Luceel on their breasts; they live under the order of *Benedict*. They first professed Chastity, but Pope *Paul* the fourth permitted them to marry. The Great Mastership of this Order was by Pope *Alexander* the sixth a *Spaniard*, united to the Crown of *Castile*, in favour of King *Ferdinand* of *Aragon*, and Queen *Isabel* his Wife. The Order of *Calatrava* was founded in the Kingdom of *Castile*, Anno 1158. under the Reign of *Sancio* the third, and sixth King of *Castile*. They were called *Calatrava*, from a Castle of that name taken from the *Moors*, and given to the Knights *Templars*; but they fearing their

Of Saint *Julian*,  
or the Pear-  
Tree, or *Alcantara*.

Of *Calatrava*.

owne weaknesse, surrendered it to the King *Sancia* of *Castile*, who gave it to certain Monks of the *Cistercian* Order, who offered themselves to keep this frontiered Castle; Hence arose the Order of *Calatrava*. They wear a red Crosse, Flower de luce. Pope *Alexander* the third approved this Order. At first these Knights wore Scapularies and robes of white, but Pope *Benedict* the third, dispensed with them for that Monkish habit; and they were permitted by Pope *Paul* the third, to marry once onely. At last, the Masterhips of *Saint James*, of *Calatrava*, and of *Alcantara*, were annexed to the Crown of *Spain*, in favour of *Charles* the fifth Emperour and King of *Spain*, who enjoys the Revenues of these three great Masters. The Order of the Band, or Red Scarfe; was instituted in *Castile* by *Alphonso* the 11th. Anno 1330, King of *Leon* and *Castile*. The Knights wore a broad Ribbond of red Silk, and are bound to accompany the King in his Wars, to be valiant, sober, courteous, discreet, &c. The Order of the Dove, or Holy Ghost, was instituted in *Segovia* in *Castile*, Anno 1379. by *John* the first of *Castile*. They wore a Collar linked with Sun-beams, whereat hung a Dove of Gold, enamelled with white, as if it were flying down from Heaven. But this Order ended with the institutors life, to wit, the same yeare of his institution. The Order of *Saint Saviour* of *Montreal*, called the order of *Arragon*, was instituted in *Arragon*, Anno 1120. by *Alphonso* the eighteenth, King of *Navarre*, and first of *Arragon*. The Knights wore a white robe, and on the breast an anchored red crosse; their rule was like that of the *Templars*, to whom they succeeded in *Montreal*, but onely that they had power to marry. The Order of our Lady of *Montesia*, or of *Valencia*, was instituted in the Kingdome of *Valencia*, Anno 1317. by *James* the second, King of *Arragon*, upon the extermination of the *Templars*. The Statutes of this order were answerable to that of *Calatrava*, under the rule of the *Cisterrians*, whose cloathing they were dispensed withall to wear. Their Crosse was that of *Saint George*, a full red crosse which they wore on their breast. The Order of the Looking-glasse of the Virgin *Mary*, was instituted by *Ferdinand* the Infant of *Castile*, Anno

Of the Band or  
Red Scarfe.

Of the Dove.

Knights of St.  
Saviour of  
Montreal.

Of Montesia.

Of the Looking  
glasse-Order.

Anno

*Anno 1420.* upon a memorable Victory he had over the Moors. The Collar of this Order was composed of Bough-pots full of Lillies, interlaced with Griffons. The Order of *Jesus Christ* was instituted in Portugal, *Of Jesus Christ.* *Anno 1320.* by *Dionysius* the sixth King of Portugal: the Knights wear a black, and upon their breasts a red crosse, and another white over the red. Pope *John* the twenty second, confirmed this Order *Anno 1320.* and gave them the Rule of *Saint Bennet*. Pope *Alexander* the sixth gave them leave to marry. This Order, as that of *D. Avis*, was annexed to the Crown of Portugal. This Order of *D. Avis* was instituted in Portugal under the first King *Aphonso Henriquez*, *Anno 1147.* under the Rule of *Saint Bennet*. They bear for their Armes the Crosse like that of *Alcantara*, with two Blackbirds like *See Favine, &c.* Ravens.

Q. 12. *What were the Orders of Knighthood in Germany, Hungary, Bohemia, Poland, &c.*

A. The Order of the Dragon was instituted in Germany, by the Emperour *Sigismund*, *Anno 1418.* upon the condemnation of *Huss*, and *Hierom* of Prague. The Knights did weare on high dayes a Scarlet cloak, a double Golden Chain; at the end whereof hung a Dragon overthrown, her wings seeming broken; and daily they wear a Crosse Flower-de-luced with green. This Order was famous throughout Germany and Hungary. The Order of Austria and Carinthia, or of *Saint George*, was instituted by the Emperour *Frederick* the third, first Arch-Duke of Austria, *Anno 1470.* The Knights wear a white Coat, and a red Crosse; they were bound to guard the Frontiers of Germany, Hungary, Austria, Styria, and Carinthia, against the Turks. The Order of Poland, or of the white Eagle, *Of the white Eagle.* was instituted by King *Ladislaus* the fifth, *Anno 1325.* The Knights weare a triple Chain of Gold, whereat hangs an Eagle crowned. The Order of Denmark, or of the Elephant, was instituted by *Christiane* the first, King of Denmark, *Anno 1478.* The Collar which the Knights weare, is composed of Elephants, with Silver Castles on their backs, at the end whereof hangeth

Of the Sera-  
phims.

Of the Swan.

Of the Sword-  
bearers.

Of Saint Gall.

See the Historys  
of these places.

the picture of the Virgin Mary, beset with Sun-beams and a Crescent under her feet. The Order of Sweden, or of Jesus, or of the Seraphims, was instituted by Magnus the fourth, King of Sweden, Anno 1334. The Collar of this Order is composed of Cherubims, and Patriarchal Crosses, in memory of the siege laid to the chief City of *Upsala*. At the end of the Collar hung an Oval, bearing these three letters *IHS*. that is, *Jesus Hominum Salvator*, with four nails, enamelled white and black, to shew our Saviours Passion. The Order of Cleve, or of the Swan, is at this day held up by the Princes descended of the House of Cleve, who do bear the Swan for their Order, Crests, and Supporters of their Arms. Of the Order of Prussia, called the *Marian*, or *Tentonic*, we have spoken already. The Order of Livonia, or of the Sword-bearers, was instituted Anno 1253. by *Albert*, a Monk of *Breme*, with some rich Merchants, who out of zeale to fight against the Infidels of *Lavonia*, renounced the world, and vowed obedience, and chastity, in the presence of Bishop *Albert*, who prescribed them the rule and habit of the *Cistercians*; a long white Cassock, with a black Hood, having on the left side, near to the shoulder, a red Sword; and on the breast two Swords a-cross, with the points downward. This Order was confirmed by Pope *Innocent* the third. The Order of St. Gall, in *Switzerland*, was instituted by *Frederick* the second, Emperour Anno 1213. when he came on Pilgrimage to the Abbey of Saint Gall, and instituted that Order, which he called the Order of the Bear, giving to the chief Lords thereof Collars, and Chains of Gold; at the end whereof hung the form of a Bear of Gold, enamell'd with black. The Abbot was to confer this Order every sixteenth day of October, being the Feast-day of St. Gall, the Apostle of the Germans. This Order was instituted to the memory of *S. Ursus*, martyr'd before the Temple of the Sun at *Soleverre*. The Canons of the *Switzers* honoured this Order, till they fell off from the House of *Austria*; now it is quite lost.

Q. 13. What are the Orders of Knighthood in Italy?

A. The Popes have been founders of divers Orders.  
Pope

*Divers Orders  
of Knights at  
Rome.*

Pope *John* the twenty second, at *Avignon* instituted the Order of *Jesus Christ*, Anno 1320. They did wear a cross of Gold, enamelled with red, and inclosed with another Crosse: Pope *Paul* the second instituted at *Rome* the Order of the *Holy Ghost*, Anno 1468. The Knights wear a white Crosse. Pope *Alexander* the sixth instituted the Order of *Saint George*, Anno 1498. They carried a Crosse of Gold, entowered with a wreath, made in form of a Crown. *Leo* the tenth instituted the Order of *Saint Peter*, Anno 1520. These wore within an Oval of Gold the effigies of *Saint Peter*, at the end of a Toris of Chains of Gold. These were to guard the Sea-coasts against the *Turk*. *Paul* the third established the Order of *Saint Paul* Anno 1440. Pope *Pius* the fourth erected the Order of the *Pies*, Anno 1560. Their charge was to carry the Pope when he went abroad in publick. He would have them take place of the Knights of *Malta*, and of the Empire. *Sixtus Quintus* ordained the Knighthood of *Lauretto*, Anno 1587. to whom he erected our Lady Church at *Lauretto*, for a Cathedrall. At *Rome* also there be some Church-men of the Order of Knighthood, as the Knights Hospitallers of *Saint Anthony*. The Generall of this Order is called Abbot of *Saint Anthony* of *Vienna*; the principals of this Order do wear on their black Cassocks, Cloaks, and Gownes, a double *Saint Anthonies* Crosse, that is, two T. T. of blew Sattin; the meaner sort weare but one. The Knights of the *Virgin Mary* were instituted by brother *Bartholomew*, Bishop of *Vicenza*, a *Dominican*, Anno 1233. and confirmed by Pope *Urban* the fourth, the Knights follow *Saint Dominicks* rule, wearing a white Cassock, with a red Crosse on the breast, with two Stars: Their cloak is of gray colour. Their charge is to take care of Widowes and Orphans, and to reconcile differences between Man and Wife. They lived at home with their Wives and Families, and not in Covents. Hence they were named, *Fratres Gaudentes*, Brethren of Joy. The Order of the *Glorious Virgin Mary* was instituted at *Rome*, Anno 1618. by three Brothers, *Pedre*, *John Baptista*, and *Bernardo*. They were confirmed by Pope *Paul* the fifth, who with



his successors were to be Great Masters thereof. Their Covent is in the Palace of *Lateran*. They are bound to defend the Christian Faith, the Catholick Church, to suppress the *Turks*, to be Nobly extracted. The Knights *Laicks* of this Order, and Knights *Priests* that are beneficed, are to wear about their necks a Ribband of blew Silk, and a Golden Crosse enamelled with blew, and on the Cloak a Crosse of blew Sattin, to shew the colour of the Virgins garment which she wore, to wit, of a blew Sky-colour; but the Knights *Chaplains* are to wear the blew Crosse on their Cloaks, but not about their necks. Within the Crosse is a round circle, wherein is *M. S.* standing for *Maria Sancta*, with a Crown. About the circle are twelve silver beames, representing the twelve Apostles; each branch of the Crosse hath nine Tracts, demonstrating the nine Orders of Angels; at the four ends of the Crosse are four Lillies, to shew that the Virgin is the Lilly of the Valleys; at the ends of the Crosse are four Stars, figuring the four Evangelists. At *Venice*, there is the Order of Saint *Mark*s Knights, instituted when Saint *Mark*s Body was brought thither from *Alexandria*. At *Genoa* are the Knights of Saint *George*, and so divers Cities of *Italy* have their peculiar Orders of Knight-hood. In *Savoy* there is the Order of the *Annunciation*, of which we have already spoken. The Collar of this Order is composed of Roses and Love-knots, whereunto hangs an Oval, containing the Angel, holding a Scepter, and saluting the Virgin, over whom hovereth a Dove. We have also spoken of the Orders of Saint *Maurice*, and Saint *Lazarus*. The former of these two began *Anno 1440.* when *Amadis* the seventh, first Duke of *Savoy*, retired to the Desert of *Ripaille*, to preserve the memory of that valiant Knight, as of his Lance and Ring. They follow Saint *Austins* Rule. The Order of Saint *Lazarus* was united by *Gregory* the thirteenth, to that of Saint *Maurice*; these are *Cisterians*, and have divers privileges and immunities. The Order of *Florence*, or of Saint *Stephen*, Pope, was instituted by *Cosmo de Medicis*, first Duke of *Florence*, *Anno 1561.* in honour of

*Knights of Venice.*

*Of Genoa.*

*Of Savoy.*

*Of Florence.*

of Pope *Stephen* the ninth, Patron of *Florence*. They follow Saint *Bennets* rule, and have the same Privileges with the Knights of *Malta*. They wear a long gown of white *Chamblet*, on the breast a red *Crosse*, like that of *Malta*. The Order of the *Precious blood* of *Christ*, was instituted by *Vincentio de Gonzaga* the fourth Duke of *Mantua*, and second of *Montferrat*, Anno 1608. *Of Mantua.* in honour of *Christ's* blood, some drops whereof are kept in Saint *Andrew's* Church at *Mantua*. The Collar is composed of Ovals of Gold, and these two words, *Domine Probasti*; in the Ovals are flames of fire, burning about Gold-smiths melting pots full of pieces of Gold. At the end of the Collar within an Oval, are two Angels standing upright, holding a Chalice and a Pice Crowned, on the Table; whereof are three drops of blood, with this Legend about the Oval, *Nihil isto trifide recepto.* See the above-named authors.

Q. 14. What were the Christian Military Orders in the East?

A. The Order of *Cyprus*, and of *Luzignan*, or Knight-hood in of the *Sword*, was instituted by *Guy* of *Luzignan*, the East. King of *Jerusalem* and *Cyprus*, Anno 1195. The Collar of this Order was composed of Cordons of white *Silke* twined into love-Knots, interlaced with the letters *S.* and *R.* At this hung an Oval of Gold, with a *Sword* in it; about the Oval was engraved these two words, *Securitas Regni*. Of the other Eastern Orders we have already spoken; namely, of that of the holy *Sepulchre*, instituted by *BALDWIN*, the first of that name, and second King of *Jerusalem*, Brother to *Godfrey* of *Bulloigne*, Anno 1103. They were at first *Canons Regular* of Saint *Austin's* Order, permitted to live in *Jerusalem*, by the *Saracens*; after they were Knighted, they retained their white habit, whereon they carried the *Crosse* of *Jerusalem*, such as the Kings bare in their *Armes*. Pope *Innocent* the eighth, Anno 1484. united these Knights to the *Hospitallers* of Saint *John*; but this Union lasted not long; for the Knights married: whereupon Pope *Alexander* the sixth took the pow-

er of conferring this Order himself, giving power to the *Guardian* of the holy Sepulchre, who is alwayes a *Franciscan*, to confer this order on Pilgrims to the Holy Land, provided they take their Oath on the Holy Sepulchre. We have also spoken of the *Hospitallers* of *S. John Baptist* of *Jerusalem*, instituted by *Baldwin*, first King there, *Anno* 1104. Likewise of the *Knights Templars* instituted under *Baldwin* the second, third King of *Jerusalem*, *Anno* 1119. Of these I will make no further mention. There were other Orders in the Holy Land, as the *Knights of Saint John* of *Acres*, Of *Saint Thomas*, Of *Saint Gerion*, Of *Saint Blaze*, &c. but these were of small note, and are now lost. See *Favines Theatre* of honour.

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The

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## The Contents of the Twelfth Section.

*The opinions of the Anabaptists, and wherein they agree with the old Hereticks. 2. The Tenets of the Brownists. 3. Of the Familists. 4. The Adamites, and Antinomians. 5. The Religion of the Socinians. 6. Of the Arminians Tenets. 7. Of the Church of Arnhem, & the Millenaries opinions. 8. Of many other Sects at this day amongst us. 9. The opinions of the Independents. 10. The Tenets of the Presbyterians, where by way of a Catechism is delivered their whole Doctrine concerning the Ministry, Episcopacy, Presbytery, Lay-Eldership, Deacons, Civil Magistrate, the election of Ministers, Ordination, power of the Keys, Excommunication. 11. Divers erroneous opinions which have been lately revived or hatched since the fall of our Church-Government, &c.*

### SECT. XII.

#### Quest. I.

*What opinions in Religion are there held at this day among them that are fallen off from Rome?*

*A. We have already spoken of the opinions of Luther, Calvin, Oecolampadius, Zuinglius, and other Protestants, whose Tenets are followed by many thousands at this day; We have also spoken somewhat of the original and increase of Anabaptism; now we will briefly set down their opinions, as they are recorded by Pomarius, Bullinger, Gassius, Sleiden, Osiander, and others; and will shew wherein they agree with the old condemned Hereticks. They hold that Christ took not his flesh from the Virgin Mary; “so held the Heretick Valentianus, and names.”*

*Anabaptists, their opinions and names.*

2. That

2. That Christ is not true God, "so held by *Arrius*.  
 3. They deny Baptisme to Infants, "so did the *Pelagians*.  
 4. They rebaptize, "so did the *Novatians*, *Arrians*,  
*Ætians*, and *Donatists*. 5. They believe to enjoy here,  
 after the day of judgement, an earthly Monarchy;  
 "so did the *Cerinthians*, *Nepotians*, *Millenaries*, and *Mahometans*. 6. They say, our righteousness depends  
 upon the works of charity, and affliction; not upon  
 faith in Christ; "so did the *Cathari*, *Meletians*, *Donatists*,  
 and *Pelagians*. 7. They maintain Free-will  
 in spirituall things; "so did the *Pelagians*. 8. They  
 account themselves the onely pure Church without  
 sinne; "so did the *Donatists*. 9. They say, Lay-men  
 may administer the Sacraments; "so did the *Marcionites*,  
 and *Pepuzians*. 10. They reject Magistracy  
 among Christians; "so did the *Manichees*. 11. They  
 say, that Christian Magistrates are not to punish Male-  
 factors with death; "so said the *Tertullianists*. 12. They  
 will have all things in common, "with the old *Nicolaitans*.  
 13. They teach, that a man may put away  
 his wife, though not for adultery; "so taught the  
*Jewes*. 14. And that a Christian may have many wives;  
 which is the Doctrine of Mahomet. 15. They will  
 not swear at all; in this they follow the Tenet of  
 the old *Pelagians*. Now all these opinions are ancient  
 Heresies as we have shewed, which have been re-  
 futed sufficiently by the ancient Doctors of the  
 Church, and condemned by General and Provincial  
 Councils; besides that divers late Writers, both of the  
 Roman and Potestant Church, have fully refelled  
 these opinions; whose Writings they that are at lei-  
 sure may peruse. And by the way wee may observe,  
 that as the *Anabaptists* have divers opinions, so they  
 have divers names. Some are called *Muntzerians*, from  
*Muntzer*, who raised the Boors in Germany against  
 their Lord. He taught, that all things should be com-  
 mon. 2. *Separatists*, for separating themselves from  
 the affairs of the World. 3. *Catharists*, for thinking  
 themselves more pure than others; therefore deny  
 originall sinne; nor will they pray, *Forgive us our sins*.  
 4. *Apostolicks*, who, like the Apostles go without staffe, or  
 scrip, up and down the World preaching. 5. *Enthusiasts*  
 pretend



pretend revelations, and brag they have the gift of prophesie. 6. *Silentes*, who placed all their holiness in silence. 7. *Adamites*, who believe that the wearing of cloathes is a cursed thing, therefore they affect nakedness. The *Georgians*, so called from David George the Familist, who boasted he was greater then Christ. 9. *Liberi*, who think they are made free by Christ from payment of Taxes or Debts, and free from obedience to humane Law. 10. *Hutites*, so called from one Hura, who denied Christs divinity, and made himself the only Son of God. 11. *Melchiorists*, so named from one Melchior of Strasburg, who taught that Mary was the Conduit through which Christ did passe, as water through a pipe. 12. *Menonists*, so called of Menon a Frizlander. 13. *Bencheldians*, so called from their Author, these affirm Polygamy to be an holy kind of life. 14. *Augustinians* from Augustine a Bohemian, who bragged he was the first that opened Paradise for himself and followers. 15. *Servetians*, so called from Servetus the Avrian, who was burned at Geneva, for denying Christs Divinity, 1553. These will not baptize children till they be thirty years of age. 16. *Denkians*, from one Denkins their Author, who with Origen would have the wicked and Devils to be saved. 17. *Monasterienses*, so called from Munster, where John of Leyden their King reigned, who taught that he had a commission from heaven to take many wives. 18. *Liber-tines*, who make God the author of sin, and deny the Resurrection. 19. *Deo relinqui*, who rejected all means and relied only upon God. 20. *Semper Orantes*, who with the old *Euchytes*, are still praying, thinking they are tied to no other duty.

Of these Alstedius in his History of Anabaptists, and Bullinger in his first Book against them, have made a collection, and M. Pagit out of them.

Q. 2. What were the Tenets of the Brownists?

A. These, being so called from their author, Master Robert Brown of Northampton-shire, sometimes a School-master in Southwark, hold, There is no other pure Church in the world but among them; "so did the *Donatists* of old. 2. They reject the Lords Prayer; "in this they are *Jewes*, and agree with the old Hereticks, called *Prodicians*. 3. They will not serve God in consecrated Churches, nor will communicate with

Brownists, their Kinds and Tenets.

with those they called wicked; *in this they follow the old Cathari.* 4. They reject tythes, and affect parity; *in this they are Anabaptists.* 5. They hold all the Church-Ceremonies to be Popish. 6. That the love which is in God is not Essentiall. 7. That Ordination of Ministers by Bishops is Antichristian. 8. That the Word preached, and Sacraments administred by scandalous Ministers, are altogether ineffectuall. 9. That Church Musick is unlawtull. 10. That Lay-men and Mechanicks may preach and expound Scripture. 11. That set forms of prayers are abominable in the sight of God, *whereas notwithstanding we have divers set forms, both in the Old and New Testament, at which they quarrel, and chiefly at the Lords Prayer.* 12. There be divers sorts of this profession; some *Brownists*, of which we have spoken; some *Barrowists*, so called from *Barrow* their first Martyr. He called the Church of *England* *Sodom*, *Babylon*, and *Egypt*. Some are called *Wilkinsonians*, from *Wilkinson* their Master, who thought that he and his followers were truly Apostles, and therefore denied communion with such as did not give them that title. A fourth sort there is of *Anabaptistical Brownists*, who hold themselves the only true Church, and condemn the other *Brownists* for *Pedobaptism*; therefore they rebaptise such as come to them. They that would see more of this Sect, let them read the Book called *The profane Schisme of the Brownists*; another called *The foundation of Brownism*, *Master Whites Discovery of Brownism*, *Dr. Halls Apology against the Brownists*; *Giffords Declaration against the Brownists*; *Pagits Herefiography*, &c.

Q. 3. *What are the Familists?*

*Familists, their Heresies.*

A. The *Familists*, or *Family of Love*, are so called from the love they bear to all men, though never so wicked; and their obedience to all Magistrates, though never so tyrannical, be they *Jewes*, *Gentiles*, or *Turks*. Their first Founder was one *David George of Delph*, who called himself the true *David*, that should restore the Kingdome to *Israel*. He held, first That nei her *Moses*, nor the *Prophets*, nor *Christ* could by their Doctrine save the people; but his Doctrine was the

the onely means of salvation. 2. That whosoever spoke against his Doctrine, should never be forgiven, neither in this life, nor in the life to come. 3. That he would set up the true house of *David*, and raise the Tabernacle of God, not by suffering, but through love and meeknesse. 4. That he was the right Messiah, the beloved Son of the Father. 5. That he should not die; or if he did, he should rise again. His Successor, *Henry Nicholas* of *Amsterdam*, maintained the same Doctrine, but in his own name, calling himself *The Restorer of the World*, and the Prophet sent of *G O D*. To the former Tenet he added; 1. That there is no other Christ but holinesse, and no other Antichrist but sinne. 2. That the *Family of Love* hath attained the same perfection that *Adam* had before he fell. 3. That there is no resurrection of the flesh. 4. That the day of Judgement is already come, and that this *Nicholas* is the Judge of the World. 5. That there hath been eight great Lights in the World, whereof Christ was the seventh, but himself the eighth, and greatest of all. 6. That none should be baptized till the thirtieth year of their age. 7. That the joyes of Heaven shall be onely here on the Earth, and so likewise Hell. 8. That they ought not to bury the dead, nor to give almes to such as are not of their profession. 9. That Angels are born of Women. 10. That every day of the week should be a Sabbath. 11. That the Law may be fulfilled in this life. 12. That there was a world before *Adam* was made. 13. That there is no other Deity but what man partakes of in this world. 14. That such wives as are not of their belief, may be rejected for whores. 15. That in *H. Nicholas* dwelleth all perfection, holinesse, and knowledge, and that their illuminated Elders are deified in this life, and cannot sin. There be also divers sorts of *Familists*, as *Castilians*, *Grindletonians*, of the *Mountains*, of the *Vallies*, of the *Scattered Flock*, &c. which hold with these former opinions, that the Scriptures are but for Novices; that we ought not to pray for pardon of sin after we are assured of Gods love; that wicked men sin necessarily, and such more stuff.

As maybe seen  
in Dr. *Denisons*  
*white Wolfe*.  
Mr. *Knewstubs*  
in the *Familists*  
*Confession*.  
Mr. *Jessop*, and  
others.

Q. 4. *What be the Adamites and Antinomians?*

*Adamites.*

A. Of the *Adamites* in *Saint Austins* time we have already spoken, as also of the *Bohemian Adamites*. Of late years there were some of them in *Amsterdam*, where the men and women did pray in their meetings, and perform other divine services naked. This posture they called the state of Innocency, and their Meeting *Paradice*. In their opinions they were *Anabaptists*. The *Antinomians* are so called from their opposing and rejecting the Law, which they say is of no use at all under the Gospel, neither in regard of direction, nor correction, and therefore ought not to be read or taught in the Church. 2. They say that good works do neither further, nor evil works hinder salvation. 3. That the Child of God can no more sin then Christ could, and therefore it is sin in them to ask pardon for sin. 4. That God never chastiseth his children for sin; nor is it for their sins that any Land is punished. 5. That Murther, Adultery, Drunkenness, are sins in the wicked, but not in the children of grace; nor did God look upon them as sinners; and consequently that *Abrahams* lying and dissembling was no sin in him. 6. That the child of grace never doubteth, after he is once assured of salvation. 7. That no man should be troubled in his conscience for any sin. 8. That no Christian should be exhorted to perform the duties of Christianity. 9. That an Hypocrite may have all the graces that were in *Adam* before his fall, and yet be without Christ. 10. That Christ is the onely subject of all graces, and that no Christian believeth, or worketh any good, but Christ onely believeth and worketh. 11. God doth not love any man for his holiness. 12. Sanctification is no evidence of a mans Justification; "Of this and such like stuff you may read in *Pontanus* his Catalogue of Heresies, who makes one *John Agricola* the author of this Sect, Anno 1535.

See also Gataker in his Preface, Edwards in his Gangren, Pagit, and others.

Q. 5. *What is the Religion of the Socinians?*

*Socinians, their Tenets.*

A. *Faustus Socinus*, an Italian of *Siena*, placed all Religion in these old condemned Heresies, so greedily embraced by his Disciples. 1. That man

be-

before his fall was naturally mortal. 2. That no man by the light of nature can have any knowledge of God. 3. That man before his fall had not original righteousness. 4. That there is no original sin in us, as it imports concupiscence, or deformity of nature. 5. That there is a free-will to goodnesse in us, and that we may here fulfill the Law. 6. That God hath no fore-knowledge of contingencies determinately, but alternatively. 7. That the causes of Predestination are not in God, but in us, and that he doth not predestinate to salvation any particular or certain Person; and that Predestination may be frustrated. 8. That God could justly pardon our sins without any satisfaction. 9. That Christ by his death did not satisfie for us, but onely obtained power for us, to satisfie for our selves, by our faith and obedience. 10. That Christ died for himself, that is, not for his sins (for he was without sin) but for the mortality and infirmities of our nature which he assumed. 11. That Christ became not our High Priest, nor immortal, nor impassible, before he ascended into Heaven. 12. That Death Eternal is nothing else but a perpetual continuance in death; or annihilation. 13. That everlasting fire, is so called from its effect, which is the eternal extinction or annihilation of the wicked which shall be found alive in the last day. 14. That Christs incarnation is against reason, and cannot be proved out of Scripture. 15. That Christ is not truly God. 16. That the Holy Ghost is not God: that there is not a Trinity of Persons in one God. 17. That the Old Testament is needlesse for a Christian man. "These opinions are but renervations of old Heresies broached by *Ebion, Photinus, Arius, Samosatenus, Sabelians, Servetus, Antitrinitarians*, and others.

*He that would see these opinions at large, let him read Soci-nus, himself, Crellius, Lubbertus, the Raccovian Catechism, Volkeli-us, Ostrodus, and others.*

**Q. 6.** *What be the Arminians Tenets?*

**A.** *James Arminius*, Divinity-Reader in *Leyden*, Anno 1605. published and taught five Articles, which have occasioned great troubles in *Holland*, being eagerly maintained by his Followers called *Remonstrantes*. They hold 1. That Election to life, is the will of God to save such as will believe, and persevere in obedience; that men may be elected to faith, and yet not elected to salvation; that election is sometimes absolute,

*Arminians, their Tenets.*



solute, sometimes conditional, that the act of Faith is chosen as a condition to salvation, and that in election to Faith, the condition of using the light of reason is required. That faith and obedience are foreseen by God, as already performed by those who are to be chosen peremptorily and compleatly. That Election sometimes is changeable, and some Elect may finally perish; and consequently no certainty of our elections immutability. That God hath not decreed to leave any man in the state of sinne and damnation, meerely out of his will and pleasure; and consequently it is not God's meer will that one Nation should receive the Gospel, and not another, but a foresight of the goodnesse and worth of one Nation above another. 2. They teach that God so ordained his Son to die, that he did not determine to save any particular man expressly, so that Christs death was powerful and sufficient, in respect of impetration; though there had been no actual application thereof to any particular man: that Christ did not establish a new Covenant of grace by his blood, but onely procured a right to his Father, to make with men any Covenant whatsoever: that Christ by his satisfaction did not merit faith and salvation to any man in respect of effectual application, but onely obtained power, that the Father might make what conditions he pleased, with man; the performance whereof depends upon his free-will: that the Covenant of grace consisteth not in being justified and saved by faith in Christ, but in this, that God esteemeth our imperfect faith and obedience as meritorious of life eternal, as if we had fulfilled the Law: that all men are received into the Covenant of grace, and all freed from original sin: that Christ died not for those whom God elected and highly loved, seeing such stood in no need of Christs death. 3. They teach that original sin of it self was not sufficient to condemn mankind to temporal or eternal punishment: that an unregenerate man is not totally dead in sin, nor destitute of all strength to spiritual good things, but that he may hunger and thirst after righteousness and life: that a natural man can (by using the gifts of nature rightly) obtain saving grace & salvation, and that God affordeth sufficient

ent means to bring men to the knowledge of Christ.

4. They teach that holiness and righteousness could not be seated in mans will when he was created, and therefore, in his fall, could not be separated from it: that in spiritual death, spiritual gifts were not separated from the will of man; seeing the Will of itself was never corrupted, but intangled by the darknesse of the Intellect, and unruliness of the Affections: that in mans conversion no new gifts are infused; and therefore the faith, by which we are converted, is not a quality infused; but only an act of man: that the grace by which we are converted, is onely a gentle perswasion, so that Moral grace makes natural men become spiritual: and that God by moral reason produceth the consent of the will: that God in mans conversion, doth not use his omnipotent power to bend the will infallibly, so that man may and doth oftentimes resist and hinder his own conversion: that grace and free will are co-operating causes in our conversion, so that grace in order of causality doth not precede the action of the will.

5. They teach that perseverance is not the effect of election, but a condition of the new Covenant to be performed on mans part before his peremptory election, and that by his own free-will: that God furnisheth the faithful man with sufficient means to persevere, yet it is in the choice of mans will to persevere, or not to persevere: that regenerate men may and do fall totally and finally from grace and salvation; and that they may sin against the holy Ghost: that no assurance of perseverance can be had in this life without special revelation: that the Doctrine of assurance is hurtful to all holy exercises, and a means of Presumption and Security, whereas doubting is commendable: that temporary and true justifying faith differ onely in continuance: that it is no absurdity, if a man be oftentimes regenerated, his former regeneration being extinct: that Christ never prayed for the faithfuls infallible perseverance in faith. These are the five Articles of *Arminianism*, as they are set down in the Book called *The Judgement of the Synod of Dort*.

Q. 7. What are the opinions of the new Church of Arnhem?

Answer. They hold that *Independency* is] a beginning

the Church of  
Arnhem, and  
the Millenaries  
their opinions.

of Christs temporal Kingdom here on earth, that within five years, (but these are already expired) Christ was to come in the flesh, and with an Iron sword to kill most of his enemies, and then that he should reign here on earth with his Saints a thousand years, in all carnal delights. 2. That God is not only the author of sin, but also of the sinfulness or *Ataxie* thereof. 3. That all men are bound to know God in abstracto without Christ, without Grace or Scripture. 4. They held extreme Uction to be a Sacrament and necessary for the sick, and of divine institution: so they held the holy kisse of peace a religious & needful Ceremony. 5. They put down singing Psalms, and set up in lieu thereof singing-Prophets, who were to chant out alone in the Congregation their own hymns. 6. They teach that the soul is mortal. 7. That just mens souls go not into heaven till the last day, but remain in the upper element of fire, whither *Ezech* and *Elijah*, with the Soul of Christ before his resurrection, and the soul of the good thief went, and no higher: they teach also, that the souls of the wicked go not before the last judgement into hell, but remain in the lower region of the air, or in the bottom of the sea. 8. They say, that after the day of judgement all the world shall be hell, except that part of heaven where God resides with his Angels. 9. In preaching, they will have their Ministers covered, and the People bare; but in administering the Sacrament, they will have the People covered, and the Minister bare.

Of these opinions, see the fore-named Authors.

Q. 8. *Upon what grounds do these Millenaries build Christs temporall Kingdome here on earth for a thousand years?*

*Ans.* Upon that place of the Revelation 19. 4, 5, 6. I saw the souls of them, who were beheaded for the witnesse of Jesus, and they lived and reigned with Christ a thousand years; " But this place proves no such Kingdom, for it is mystical, and symbolical Divinity, not " argumentative. Again, in this place there is no mention at all of any earthly presence of Christ, nor " of any earthly reign with him: besides, the Kingdom " of Christ is everlasting, for of his Kingdom saith the Angel, there shall be no end; " therefore here is put a de-  
" finite

The grounds  
upon which they  
build Christs  
temporal King-  
dom here on  
earth for a  
thousand years.

finite number for an indefinite. Christ saith, *His Kingdome is not of this world.* 'The Kingdome of Christ is spirituall and within us, and if we speak of Christs Kingdome, as Hee is Mediatour, reigning in his Church by his Word, Sacraments and Discipline, we must conclude that hee hath reigned already above 1600 years; and how long more he shall reigne here on earth, we know not. 2. They build their opinion upon *Dan. 12. 2.* *Many of them who sleep in the dust shall arise, &c.* Hence, they infer two resurrection; in the first many shall rise to reign with Christ here on earth; in the second they say, all shall arise to Judgement; But this Interpretation is ridiculous; for the first Resurrection mentioned in Scripture is spirituall; to wit, a rising from the death of sinne; of which the Apostle, If you be risen with Christ, seek the things which are above; for, as sin is called death, you were dead in sins and trespasses, so the forsaking of sin is called a Resurrection; this is the rising of the minde, the other of the body. Again in Scripture, many and all are promiscuously taken for the same, as here, many shall rise, that is all. So *Matt. 4.* Christ healed all Diseases, that is, many. Besides, the words of Daniel are directly spoken of the second Resurrection to Judgement; and not to a Temporary Kingdom: for he saith, that some of those shall rise to life eternall, not to a temporary of a thousand years, and others to everlasting shame, which yet the Millenaries deny, in saying, the wicked shall not rise till the expiration of the thousand yeares; and where they say, that the Saints shall shine as Stars, or the Firmament in the first Resurrection, but as the Sun in the second, it is vain; for in the second Resurrection, shall be degrees of glory, as the Apostle sheweth, *1 Cor. 15.* For as one Star differeth from another star in glory, so is the Resurrection of the dead; some shall shine as the Sun, who is the brightest of all the Stars; and some shall be lesser Stars in glory: They do also vainly call their first Resurrection a hidden mystery, where as indeed it is the second Resurrection that is a mystery, and so hidden, that the wisest Philosophers understood it not, and thought Paul had been mad when he preached this mystery at Athens: that which cannot be apprehended by reason, but by faith onely, may be true.

ly called a hidden Mystery. 3. They misapply divers places of Scripture to prove this imaginary reign of Christ here on earth, as Psalm 102. 16. *When the Lord shall build up Sion; he shall appear in his glory.* ' This Scripture was fulfilled when *Jerusalem* was re-built, after ' the captivity. So they alledge, *Acts* 3. 20, 21. *The Heavens shall receive Christ, till the times of restitution of all things.* ' But this is spoken of the second ' Resurrection; for then shall be a restitution of all ' things, and not before in their thousand years ' reign: for they confesse that then all the *Jews* shall ' not rise, nor all *Christians*; it must then follow, that ' there shall not be a restitution of all things at that ' time. That place of *Romans* 11. 12. concerning the ' calling of the *Jews* is impertinent; for we deny not, ' but they shall be called to the faith of Christ, but that ' they shall return, to build *Jerusalem*, and be under ' Christ's earthly reign 1000 years, is not at all spoken ' in that place: No lesse impertinent is that place of ' 2 *Pet.* 3. 13. *We look for new heavens, and a new earth, wherein dwelleth righteousness;* ' for this is spoken of ' the last judgement, wherein all things shall be renewed by fire, and not before; as the circumstances of the ' Scripture do shew, and all Interpreters do agree: So ' without any sense or reason, they apply the 65 Chapter of *Isaiah* to their Millenary reign, which is plainly ' spoken of the calling of the *Gentiles*, and of Christ's first ' coming to preach the Gospel, and to gather a Church, ' which there, and elsewhere, is called *Jerusalem*; ' and the Prophets usually under the terms of planting, building, eating, and drinking, new heavens, ' and new earth; the joy of hills, forests, and ' trees, &c. do express the happy estate of the Church ' of Christ under the Gospel, *When the mountain of the Lords House shall be exalted on the top of the mountains, and all nations shall flock to it, then Jerusalem (that is, the Church) shall be the throne of the Lord. Then out of Sion shall go forth a Law, and the word of the Lord from Jerusalem.* ' Then shall the God of heaven set up a King- ' dome which shall never be destroyed; Christ shall ' reign over the house of *Jacob* for ever; to this City ' of the Church, shall the Kings of the earth bring ' their



“their glory and honour : In that day, he that is feeble shall be like David, and the house of David shall be as God. See *Isai. chap. 2. chap. 55. and chap. 65. Jere. 16. Ezech. 21. Daniel 2. Zechar. 12. Luke 1. Revel. it. 21.* and many more places, which speak of the Churches felicity under the Gospel, but not a word of a Millenary Reign.

*Q. 9. wherein doth the vanity of the Millenaries opinion consist ?*

*Ans. 1.* In giving to Christ a temporal Kingdom of a thousand years, whereas his Kingdome is eternal, it shall stand fast for ever, *of his Kingdome shall be no end,* saith the Angell.

*The vanity of the Millenaries opinion.*

*2.* In giving him an earthly Kingdome, whereas his Kingdome is heavenly, *My Kingdome (saith he) is not of this world ;* it is not from hence, it is within us.

*3.* In making his Kingdom to consist of earthly pleasures, in eating, drinking, fighting, &c. all which are directly against the nature of his Kingdom: which, as the Apostle saith, *Rom. 14. 17. Is not meat and drink, but righteousness, peace, and joy of the Holy Ghost.* The end of his coming was to fight with no other weapon, but with the two-edged sword of his Word, proceeding out of his mouth: he was the Prince of Peace, the Dove that brought the Olive-branch in his mouth : he brought peace in his birth, he preached peace in his life, and recommended peace to us at his death; and, as Saint *Austine* saith, *pacem nobis reliquit, iurans ad Patrem: & pacem nobis dabit, perducitur ad patrem :* His Peace he left with us, and his Peace he will bring again to us.

*4.* In this their imaginary Kingdom, they bring Christ down from Heaven before his time; *For the Heavens must contain him till the Restitution of all things,* which cannot be till the last Judgement : it is an Article of our Creed, that Christ shall come down from heaven, to judge the quick and the dead, which shall not be till the last day.

*5.* He is to sit at Gods right hand, until he hath made his enemies his footstool, *Psaln 110. 1.* But these men will bring him from thence before he hath obtained this conquest and triumph, which is not to be obtained till the last day, and consummation of all things. *6.* They are

injurious to Christ, to bring him from his place and condition of glory; to play the part of a Butcher and Executioner in murdering of men with the sword here on earth, an office ill becoming him, and no way suitable to his glorious condition and mercy, who came to save sinners, and not to destroy them. 7. The Scripture mentioneth no other resurrection of the bodies, but such as shall rise at the last day, *John 6.39.40,44.* in the end, of the world, when he shall have delivered up the Kingdom to God, *1 Cor 15,22.* *Where we shall be caught up in the Clouds to meet the Lord in the Air, and shall be ever with the Lord, 1 Thes. 4.15.* But this Millenary Resurrection is long before the last day, and end of the World; neither in it shall we be ever with the Lord, if we are with him but a thousand years. 8. The Scripture doth not speak of three comings of Christ, but of two onely; the first when he came in humility, the second when he shall come in glory: *unto them that look for him, shall he appear the second time without sin unto Salvation, Heb. 9.28.* let them shew us out of Scripture a third coming, and we will believe them. 9. Christ tells us *John 14.2.* *That in his Fathers house, that is in heaven, are many mansions; thither he is gone to prepare a place for us, that where he is, there we may be; but he is in heaven in his Fathers house, there doth he prepare a place for us, and not here upon earth; for so we shall not be where he is, but he will be where we are; which is repugnant to his own words.* 10. They make the time of Christs second coming to Judgement certain, in affirming it shall be at the end of their thousand years; but this is repugnant to Christs words, who saith, that his coming shall be sudden, secret, and unexpected, like the coming of a thief in the Night: like the coming of Noahs flood; or the fire of Sodom: *So that of that day and hour knoweth no man, no not the Angels in Heaven, nor Christ himself as he is man. 11.* Whereas the condition of Christs Church here on earth is mixed, consisting of Saints and Reprobates, of sheep and goats, of good and bad fishes, of wheat and chaffe, of corn and tares; they give Christ such a Church, as is without sin or sinners; as needs no preaching nor Sacraments, no Pastors and Teachers, no Advocate with the Father, no Christ to appear

Pear for us in the presence of God : and lastly , such a Church as is not subject to persecution, affliction, sufferings and trouble ; all which is directly repugnant to Gods word ; and condition of the Church militant here, which is subject both to infirmities and afflictions. 12. Antichrist shall not be destroyed ; till Christs second coming to Judgement, as the Apostle sheweth, 2 Thel. 2. 8. that *Christ shall destroy him with the brightnesse of his coming* ; But the Millenaries will have him to be destroyed, before the beginning of their thousand years, which is flat against Scripture. 13. They do exceedingly wrong the Martyrs, in bringing their souls down from heaven, where they have the fruition of God and his Angels, to reign here on earth, and to enjoy carnal and sensual pleasures ; the meanest of the Saints in heaven must be in a far better condition, than the greatest Martyr in this earthly Kingdom. 14. The reward that is promised to the Saints after this life, is not a Kingdom here on earth, but the Kingdom of heaven ; *a house made without hands, eternal in the heavens* ; a mansion in our heavenly Fathers house : to sit with Christ in his throne ; to be caught up in the clouds ; to meet the Lord in the air ; and to be ever with the Lord ; to be with Christ in Paradise , to enjoy life eternal, &c. 15. Whereas they dream that *Jerusalem* shall be rebuilt, and the *Jewes* shall reign in *Judea* a thousand years with Christ, is directly also against Gods word, which, *Ezech. 16. 53. 55.* sheweth, that the *Jews* shall be restored to their former estate, when *Samaria* and *Sodom* shall be restored, which will never be ; and *Gen. 49. 10.* The Scepter shall depart from *Juda* when *Shilo* cometh. *Jerusalem*, saith Saint Hierom, *est in eternos collapsa cineres*, fallen into everlasting ashes, and never to rise again. 16. Whereas they dream, that in the Millenary Kingdome, sacrifices, circumcision, and all other Jewish ceremonies shall be used, 'tis plainly to deny that Christ ever came in the flesh ; or that he offered himself a propitiatory sacrifice, to put an end to all Jewish rites, which were but shadows of Christs sufferings ; the substance being come, the shadows were to vanish : therefore the Apostle saith, *Gal. 4. 9.* That they who turn to these beggerly elements again, desire to be in

bondage again : and, in the next Chapter, he tells the *Galatians* : that if they be circumcised, Christ shall profit them nothing. Lastly, this millenary kingdom of eating, drinking, and sensual pleasures, was fitly devised by *Cerinthus* the Heretick, as best suiting with his swinish disposition ; for he was noted for a Person given to gormandizing, and libidinous sports.

Q. 10. What other Sects and Opinions are there now stirring among us ?

Sects of this Age.

A. We have *Anti-Trinitarians*, or *Polonian Arians* which sprung up in Poland, Anno 1593. These deny the Trinity of Persons, the Divinity of Christ, and of the holy Ghost ; That Christ was not the Son of God essentially, but in respect of his dominion ; and say that the eternal generation of the Son is against truth and reason. We have also *Millenaries*, the spawn of *Cerinthus* the Heretick ; these dream of a temporary Kingdome here on Earth, which they shall enjoy with Christ a thousand years. But indeed they aim at the enjoyment of the temporal estates of such as they call wicked, who (as they think) have no property in their estates. We have *Traskites* ; so called of one *Trask*, who would have no Christian Sabbath kept, but the Jewish Laws observed, and their Sabbath or Seventh day to be perpetually kept holy, till the worlds end. Others we have, who will keep no Sabbath at all ; these we call *Anti-Sabbatarians*. We have likewise *Anti-Scripturians*, who reject all Scriptures as mans inventions ; there are amongst us *Divorcers*, who hold that men may put away their Wives upon small occasions. We have also *Soul-sleepers*, who with the *Arabick* Hereticks, hold that the Soul dieth or sleepeth with the body ; whose souls I think are asleep before the body dieth : Amongst other professions we have of late *Seekers*, or *Expecters*, who deny there is any true Church or Ministry, and therefore they are seeking one ; But they know not where to finde this Church, except it be in the land of *Utopia*. There was one *Hetherington* a Box-maker ; who rejecting all Church-discipline, published that the Sabbath of the *Jewes* was abolished by Christ, and that every day now is a Sabbath ; that the books of *Esdra*s were canonical Scripture, and in other opinions agreed with the *Familist*.

Seekers or Expecters.

Q. 11. What

Q. 11. *What Opinions in Religion are held by Theaurau John?*

*Ans.* He calls himself, Priest of the Jewes, sent as he saith from God, to convert them : his wilde whimsies are these ; 1. He calls it nonsense and a lie , to say that God is Father of us all. 2. That wee Gospellers (as he calls us ) worship the Devil, because (saith he) the spirit of man is a Devill. 3. That it is a Monster, and absolute blasphemy to say, The Godhead dwelt in Christ bodily. 4. He wonders how he that ceated all , could be born of a woman: by which we may plainly see he was a circumcised Jew. 5. He saith, that the child which the Virgin brought forth, is love , as if the generation of Christ were altogether mystical, and not reall. 6. He saith, That Mary is Christ, and Christ is Mary, and that these are but names of one thing. 7. He denyeth, That Christ was properly born, or that he was born in one, or that he was begotten ; or that he could be flesh properly ; or that he did descend into our flesh, but into our spirits onely ; or that he could be included in the Virgins womb : and withal he beliethe us in saying, That we have brought the humanity to be very God : whereas we say, The same person is God and man , one not by conversion of the Godhead into flesh, but by taking of the manhood into God; One altogether not by confusion of substance, but by unity of person. 8. He calls the English Clergy, thieves, robbers, deceivers, sounding from Antichrist, and not from the true Christ : in which wee see the impudent spirit of an Heretick, who can no other wayes defend his lies and blasphemies , but by railing. 9. He preteth, That the Gospel cannot be preached by another , but by it self ; so that mans voyce or outward sound, is a lye, and Antichrist. 10. That our Ministers are not Christs Embassadors, but that their call is a lye ; for *his* Learning, and Learning is that whore which hath deceived the Nations, and compleated the work of Antichrist : “ See the impudence and boldnesse of this blinde Ignoramus. 11. He denyeth, that the Priests lips can preserve knowledge, though the Scripture is plain for it : but by the Priest, he understands Knowledge it self, and so he will make the holy Ghost to speak Tautologies, in saying, Knowledge shall preserve knowledge:



knowledge : here we see the fruits of ignorance. 12. He makes the spirit of man to be a quintessence abstracted out of the elementary motions ; “ Such is his dull Philosophy. 13. Out of his kinde respect to the Devill, by whose instinct he writeth : He affirmes, That he with the false Prophet shall receive mercy at last ; because G O D will not punish a finite thing infinitely ; “ But here he again bewrays his ignorance ; for the Devil is infinite à posteriore ; both in regard of his essence, and of his desire in sinning ; besides, that God, whom he offendeth, is infinite. 14. He ignorantly saith, That he who conferrs Gods gift, is as great, yea, greater than G O D himself ; if so, then it must follow, that the Apostles were greater than God, when they gave the gifts of the Holy Ghost by imposition of hands. 15. He impiously saith, that Saint Paul wrote many things which he understood not. 16. And as impiously doth he say, that in them Books, which we call Scripture, is the lye, as well as in other Books. 17. After his ignorant manner, he confounds the gift of prophesie, with the Prophet himself, in saying, Man is not the Prophet, but the light in man from God. 18. He will not have us to seek for Antichrist abroad, for man in darkness is Antichrist. “ I deny not, but every man in darknesse, is in some sort an Antichrist : yet there is one great Antichrist to be sought for abroad. 19. The Trinity, which he acknowledgeth is, God, the Sonne, and Man : “ This Trinity is hatched in his crasse brain. 20. He is so mad, that he saith, he can make one word bear forty significations : so he can make [tu] thou, stand for dark or light, or Hell, or Heaven, or sea, or land, or Angell, or Sunne, or the Devil. 21. He will not have Christs body that suffered to be our Saviour, nor Christs body ; for Christs body, saith he, is Obedience : thus he would faine make Christ, our Saviour, a meer allegorie ; and therefore in plain termes affirmeth, that true Christ hath not, nor cannot have any true corporall body ; for he is a spirit, and a spirit is free from flesh, “ as if, forsooth, “ a spirit and flesh could not be united in the same person : “ then he concludes, that the body or flesh which suffered at “ Jerusalem, was not Christs body. 22. He makes the soul of man to be all one with the Gospel ; and the body of Christ to be the whole creation : “ By this and such like fluffe

stuffed with which his books are fraughted; we may see that he deserveth to have his brains purged with Hellebore, rather than his crazy opinions refuted by arguments, or Scripture. In the mean while we may perceive to our great grief the lamentable fruits which are begot of too much liberty in Religion. These impious Opinions are in his printed Pamphlets lately published. One Richard Coppin holdeth some of the before-recited opinions, and withal, lately before a confused multitude, in an usurped pulpit, asserted the lawfulness of Womens preaching; For such Ranters, a Pillory were more fit than a pulpit.

Q. 12. What Opinions in Religion are lately broached by John Reeve and Lodowick Muggleton?

Ans. These two would persuade us, that they are the two last witnesses, and Prophets of Christ, sent by his Spirit to seal the foreheads of the Elect and Reprobate: that one John Robins is the last great Antichrist, and son of perdition spoken of by the Apostle in the Thessalonians, because he sheweth lying signes and wonders, and assumes to himselfe the title of the onely God, in that he calls himselfe Adam and Melchisedech, and Father of Jesus Christ; in saying, the three persons in Trinity are Adam, that is, himselfe; Abel, that is, his Sonne Jesus; and Cain, that is, the holy Ghost: "Many such blasphemies they ascribe to him. They affirm also that Christians, using the sword of steel, are ignorant of Jesus, and enemies to his Gospel; and they teach, that the two uncreated substances of Earth and Water, were eternally resident in the presence of God the Creator; that death was from Eternity: that the Person of the reprobate Angel or Serpent, entred into the womb of Eve and there died, but quickened in her all manner of uncleanness: that there is no divel at all without the body of man and woman, but what dwells within them; so that the divel spoken of so often in the Scripture, is mans spirit of unclean reason, and cursed imagination: that God the Father was a Spiritual man from Eternity, and that in time his spiritual body brought forth a natural body: that, if the very God-head had not died, that is, (say they) the soul of Christ, which is the eternal Father had not died, all men had perished eternally: that Moses and Elisha are angels

John Reeve  
and Lodowick  
Muggleton  
their opinions.

angels, and did represent the person of the Father in heaven, as they did the person of the Son on earth; that *Eliab* was made Protector of God, when God became a child; and that he filled the Lord Jesus with those great revelations of his former glory which he possessed in heaven, when he was with the immortal Father; and that it was *Eliab*, who spake these words from heaven, saying, *This is my beloved Son, in whom I am well pleased*: they say also, that all the Ministry in this World, whether Prophetical or Ministerial, with all the worship, taught by them, is all a lie and abomination to the Lord. Again they declare, that whereas, *there are three witnesses on earth, Water, Blood, and the Spirit*; That by Water is meant the Commission given to *Moses* and the Prophets under the Law: by Blood the Commission given to the Apostles, and Ministers of the Gospel: and by the Spirit is meant the Commission of the two Witnesses that were to come in this last Age, whose ministry is invisible and spiritual, cutting off all formall worshipping of an invisible, spirituall, personall God: they say there is hardly a Minister in the World, that confesseth an invisible God, but they preach a God of three persons, that is a Monster instead of one true personall God: they say, that the true God is a distinct Body or Person, as a man is a distinct body or person: again, they say, that there is no Christian Magistrate in the world, that hath any authority from Christ, to set up any visible form of worship; and that the spirits and bodies of men are both mortal, both begot together, and both of one nature: that the Spirit is nothing without the body, that it is the Spirit alone, that walks and works, eats and drinks, and dies; for the spirit is a natural fire of reason: they say also, that the bodies or persons of holy men, wherein they lived and died shall not appear again anymore; but when the Saints are glorified, they are absolutely of the very same glorious nature, both in spirit and body, as God is: and that believing spirits are of the very same divine nature of God. 'This is the summe of their Divinity, 'and Philosophy, as may be seen in their transcendent 'spirituall Treatise (as they call it) which is full of 'transcendent nonsense, and blasphemies, for here they lay

lay their axe to the very root of Christianity ; in giving  
 a new Father to our Saviour Jesus Christ, in calling the  
 blessed Trinity a monster ; in denying the Creation,  
 whilst they make earth and water eternal ; in making  
 Angels and mens souls mortal ; in making weak man,  
 Gods Protector, and author of that divine knowledge  
 which was in Christ ; in denying the Ministry  
 of the Gospel, and the power of the Magistrates, and  
 the outward worship of God, and making the souls of  
 men corporeal ; in denying also the Resurrection of  
 the flesh, and the transforming men into Divine nature.  
 By these & other wicked Tenets, permitted and coun-  
 tenanced among us at this time ; we see what Christi-  
 an Religion is come to in this Land ; so famous hereto-  
 fore for piety and zeal : We received Christianity as  
 soon as any Nation in Europe ; whether by the preaching  
 of Saint Peter, or Saint Paul, or Simon Zelotes, or Jo-  
 seph of Arimathea, I know not : but all agree, we recei-  
 ved it very early, and have continued ever since in the  
 profession thereof ; neither was there ever any Nation  
 more devout and zealous in the advancement thereof,  
 as our goodly Temples, Monasteries, Hospitals, Col-  
 ledges and Schools can witness : but alas ! now *Quantum*  
*mutamur ab illis Angligenis !* What is there left among  
 us but the bare skeleton of Religion ; the vital substance  
 thereof being eat up and consumed by heresies and  
 blasphemies, worse than any *Sarcophagus*. I may  
 here with *Jeremiah* complain that from the daughter of  
*Sion*, all her beauty is departed, her Princes are be-  
 come like Harts, &c. How is the gold become so dim, &  
 the most fine gold changed, & the stones of the Sanctu-  
 ary are scattered in every corner of the streets, &c.

Q. 13. What are the opinions of the Quakers ?

Answ. These fanatical spirits are called Quakers, be-  
 cause they use to quake and tremble when they Prophe-  
 sie ; so did the Heathen soothsayers of old, *non vultus*,  
*non color unus*, *Non compta mansere comæ, sed pectus an-*  
*helum, Et rabie fera corda tument*, &c. But the spirit  
 of God, is the spirit of peace, quietness, and tranquility ;  
 he is not in fire, earthquakes, and whirlwinds, but in  
 the soft and still voyce ; it's not the quaking of the body  
 but humility and reverence of minde which he requires.

These

Quakers, or as  
 some call them  
 Shakers, their  
 opinions.

these sectaries deny all ministerial Ordinances ; and knowledge got by study and industry , pretending an inward light from the spirit ; and that all our Learning got by Preaching , Hearing , Reading , or Catechising , is but notional and carnal , and hanging upon the tree of knowledge : they blasphemously prate also , that Christ had his failings , and that he distrusted GOD on the Crosse , when he cryed out , *My God , my God , why hast thou forsaken me ?* by which they overthrow the work of our Redemption ; which none could perform , but he that knew no sin , in whose lips was found no guile , whom his enemies could not accuse of sin. *They will not have Ministers preach for tithes , which they call wages ; and yet our Saviour saith , That the labourer is worthy of his wages : and the Apostle , That they who serve at the altar , should live by the Altar : and if they communicate of their spiritual things , why should they not participate of the peoples temporal things. They will not have particular houses for preaching and prayer ; and yet among the Jewes was the Temple , and Synagogues ; and after Christianity was settled , Churches were erected. They cannot abide studied or methodicall Sermons , nor expounding , nor learning in matters of Divinity : By which wee see how ignorant these people are , who despise such helps as GOD hath given for propagating the Gospel. Is it not better to study and premeditate , than to utter quicquid in buccam venerit , undigested , immethodical , ignorant trash. Christ and his Apostles expounded and opened the Scriptures ; and yet these men reject expounding : these men are also against singing of Psalms , a duty practised by Christ , and urged by Saint Paul , and Saint James. They reject Infant-Baptism , and yet to Infants belong the Kingdom of heaven. They will have no set dayes for Divine worship , and consequently the Lords day must be of no account with them. They will have no prayer before and after Sermon ; and yet the Apostles joyned prayer with their Doctrine and breaking of bread , Acts 2. 24. Neither did they ever undertake any weighty business without prayer. They condemn set hours of prayer , and yet wee read , in the Acts of the Apostles , that the third and ninth hours , were set hours of prayer : but*  
by



by these wilde Fancies we may see, how cross-grain'd these people are in contradicting every thing, even Gods Word it self; if it be not consonant to their shallow reason, which they call the spirit, but it is indeed the spirit of giddiness, with which they are troubled, and trouble others; for, the rejecting of all outward forms and decent ceremonies in Religion, is the overthrow of Religion it self; which though it consist not in ceremonies, yet without them it is like a man strip'd naked of his garments, and so for want of them exposed to all injuries of weather and danger of death; The leaves of a tree are not the fruit thereof, and yet without them, the fruit will not prosper.

Q. 14. *What other opinions do the Quakers hold?*

*Ans.* Not to mention their horrid blasphemies, in sayings, that some of them are Christ, some God himself, and some equal with God, because they have the same spirit in them which is in God; They maintain that the Scripture is not the Word of God: that our preaching is conjuration; that expounding of Scripture is, adding to it: that the letter of Scripture is carnal: that the Word is not the rule to try the spirits: that the soul is a part of God, and long existent before the body: that there is no Trinity: that Christ hath no other body but his Church: that Christs coming in the flesh was but a figure: that all men have a light in them sufficient to salvation: that the man Christ is not ascended into heaven: that there is no imputation of Christs righteousness: that prayer for remission of sins is needless: that we are justified by our own inherent righteousness: that there is no other life or glory to be looked for, but in this world: that there is no local heaven nor hell, nor resurrection of the body: that many of them cannot sin: that the calling of our Ministry is Antichristian: that our preaching is altogether uselesse: that themselves are immediately called by God: that our worshipping of God in the Church is heathenish: that the sprinkling of children with water in Baptism, is Antichristian: that we have no Sacraments: that Davids Psalms are carnal, and not to be sung: that in our Churches, "which they call beast-houses, God is not worshipped: that Christ came to destroy all  
proper-

*Other opinions  
of the Quakers.*

See what hath  
been written a-  
gainst them by  
S<sup>r</sup>. Eaton, Ro-  
bert Sherlock,  
and others.

property ; and that therefore all things ought to be com-  
mon : that no man is to be called Master, or Sir, or to  
be saluted by the way ; and that one man ought not to  
have power over another ; “ here we see, that these men  
“ despise Magistracy, reject the Ministry, slight all  
“ decency and ordinances in Christs Church ; and in a  
“ word overthrow, as much as in them lieth, all Religion  
“ and piety, setting up a *Babel* of their own, full of impi-  
“ ety, ignorance and blasphemy : these are the fruits of  
“ too much liberty, and the effects of reading Scrip-  
“ ture, by ignorant & malicious spirits, who like spiders  
“ suck poyson out of the sweetest and wholsome flowers ;  
“ and like mad men, use that sword of the Word to de-  
“ stroy themselves and others, which was ordained to save  
“ and defend us from our enemies.

Q. 15. *Wherein do the absurdities and impieties of their  
opinions consist ?*

Wherein the ab-  
surdities & im-  
pieties of their  
opinions consist.

A. 1. In rejecting all *university-Learning*, because Christ  
and his Apostles were never taught in Schools : but this o-  
pinion is ridiculous ; for Christ and his Apostles taught  
no other Divinity for the matter, than what is taught in  
Universities ; the difference is only in the manner of at-  
taining this knowledge ; for they had it by inspiration,  
we by study, labour, and instruction ; and yet the Prophets  
had their Schools and Colledges ; both on the hill of God,  
1 Sam. 10. 5. 10. and at Bethel, 2 Kings 2, 3. and at Jericho  
v. 5. and at Naioth, 1 Sam. 14. 20. Eliha had his Colledge,  
2 Kings 6. 1. 2. They will not have us expound Scripture  
because the Apostles expounded them ; but this conceit is  
also frivolous ; for, to what purpose did Christ appoint  
Doctors and Pastors to continue still with his Church, if  
they are not to expound Scripture : what the Apostles  
expounded briefly, we expound more fully. In their ex-  
positions, there be many intricate, obscure, high, and  
figurative passages, which require a further exposition.  
God did never reveal all his truth at one time. Among  
the Jewes we read that Ezra the Scribe, and the Le-  
vites expounded the Law, Nehem. 8. Christ took a Tex  
and expounded it, Luke 4. and so did Philip, Acts 8  
3. They will not have Ministers to be called *Misterys*  
but

but I would know of these men, whether they that labour in the word and Doctrine deserve not honour, even double honour, that is, honourable titles, and honourable maintenance. 'Tis true, they should not ambitiously affect honours, nor ought they to reject them. Christ was oftentimes called Master, and yet he never reprov'd any for calling him so. 4. They quarrel with the word *Sacrament*, because not found in Scripture; but I would know, whether the thing meant by this word *Sacrament* be not found in Scripture: where hath the Scripture forbid us to call Sacred things by significant terms; They may as well say, that God is not every where, or that he knows not all things, because these words *Omnipresent* and *Omniscient* are not in Scripture. 5. They will not have Ministers to take tithes; then they will not have those who wait at the Altar, to partake with the Altar, which thwarts the Apostles words directly, why should not the Ministers under the Gospel as well receive tithes, as the Priests under the Law? Is our burthen easier, or our calling lesse deserving? It's too much presumption to discommend what Christ hath commended; But he commended the Scribes and Pharises for paying their tithes, Luke 11. 42. 6. They reject *Infant-Baptism*, because the Scripture speaks not of it. But the Scripture speaks of baptising whole Families, and Nations, Acts 16. 33. but infants are included in these: Infants were circumcised, were admitted to Christ, to them belongs the Kingdome of heaven. *Jeremiah* an infant, was sanctified by the holy Spirit, *Jer.* 1. 5, 6. the hand of the Lord was with *John Baptist* an infant, and he grew strong in the Spirit, Luke 1. 66, 80. Can any man then, forbid water, that these should not be baptised, which have received the Holy Ghost? 7. They quarrel with publick prayers in the Church, because Christ bids us pray in private. This is a childish consequence; for the one should be done, and the other not to be left undone: our Saviour prayed sometimes privately by himself, and sometimes publickly with his Disciples: he calleth his Temple the house of Prayer; but the Prayers there used were publick. *St. Paul* both prayed in publick, and taught in publick Acts 20. 36. and 21. 5. Publick prayers were used among the Jews also, *Neh.* 9. 3, 4. Are we not commanded to pray

C c

continually,

continually, and to lift up pure hands in all places? Is it not by prayer, that our preaching is sanctified, and made usefull? Its true, we ought not to make publick places, (*as the Pharisees did the Temple and Synagogue*) the places of our private prayers; we have chambers at home to pray in private; but this privacy doth no more exclude publick prayers, then private instructions at home by the master to his Family, do exclude publick preaching. 8. *They will not have David's Psalms to be sung in meeter.* These dull souls do not know, that David made his Psalms in meeter, and did sing them; and why may not we do the same in our language, which David did in his? Besides, did not Christ sing a hymn? did not Paul and Silas sing Psalms to God at midnight, *Acts 16?* Doth not the Apostle exhort us to Psalms and hymns, *Ephes. 5.* and doth not Saint James will us to sing Psalms, when we would be merry? There are in the Psalms as in a store-house, all sorts of materials for devotion, and for all occasions. 9. *They make Faith and Repentance necessary concomitants of Baptism;* this they hold, to exclude Infants from Baptism: But they should know, that though Infants have not faith, and repentance actually, yet they have both in possibility; the seed of both are in them; and the actuall faith of their Parents, supplies the actual defect of the children: besides *Simon Magus, Alexander the Copper-smith,* and others, were baptised, who neither had true faith, nor repentance; and repentance is enjoined to *Simon*, long after his Baptism, *Acts 8. 13, 22.* and Christ was baptised, who needed neither faith nor repentance. 10. They say, *That the Church is in God;* therefore, *God is not in the Church,* by the same reason they may say, that God is not in heaven, because heaven is in God; or that Christ is not in us, because we are in Christ; Christ is in us as the head, we are in him as the members. The Church is in God, because in him we live, move, and have both our naturall and spirituall Being: God is in his Church by his assistance, providence, and spirituall presence; and so he hath promised, that where two or three are gathered together in his name, there is he in the midst of them; *Mat. 18. 20.* Divers other absurd opinions they maintain, as namely, against tithes, against maintenance

nance for preaching, against Clerks saying *Amen* in the Church, and such like; of which we have already spoken, and indeed all or most of their opinions are Anabaptistick, and this Sect is the spawn of Anabaptists, who are subdivided into different factions; and such diversity there is amongst them, that the Anabaptists in *Holland* will not admit those of *Moravia* and *Suevia* without rebaptization. *Sebastian Francus* in his *Chronology* reckoneth seventy sects of them,

Q. 16. Now you have satisfied me as to the Quakers, I pray do me the like favour concerning a sort of people they call *Ranters*, which I have received divers horrid relations of, and such, as for their strange impious assertions, I have not yet admitted into my belief.

A. The Ranters are a sort of beasts, that neither divide the hoof nor chew the cud, that is to say, very unclean ones; such as hold no small correspondence with the Quakers; their lives and demeaners are much alike, only what the Ranters act upon the stage, by an open profession of lewdness and irreligion, the other do it within the curtain by crafty and seemingly innocent insinuations and pretences of sanctity, and the contempt of the things of this world. These are they that make a laughing stock of Christianity by their bitter invectives, and derision at the Ordinances and Ceremonies of Christian Religion; These are they that make no distinction between *Forms* and *Order*; for having cried down the former, their dispensations will not bear with the latter; it being their main design to bring the business of Religion to that condition wherein man was before he had assum'd thoughts of government: that is to say, into Anarchy and confusion. As for their blasphemies and horrid expressions of christian things, Mahometans, Jews and Pagans, owne more modesty and lesse prophaneness. But to retail their opinions, or to anatomize this Monster we must come to particulars. 1. They hold that God, Devils, Angels, Heaven Hell &c. are Fictions and Fables. 2. That *Moses*, the *Baptist*, and *Christ*, are Impostors; and what *Christ* and his Apostles acquainted the world with, as to matter of Religion, perished with them, and nothing transmitted to us. 3. That preaching and praying is uselesse, and that it is but publick lying.

Ranters their character, and opinions.



4. That there is an end of all Ministry and Administrations, and People are to be taught immediately from God. 5. They hold Baptisme a pure legal Administration, not proceeding from Christ, but from *John. 6.* They jest the Scriptures, *that divine Legacy of our Salvation!* out of all life, reverence, and authority, quoting it in driblets and shreds, to make it the more ridiculous. In their Letters they endeavour to be strangely Prophane, and Blaspheinous, uttering Atheisticall curses and imprecations, which is a kind of Canting among them, as among Gypsies; as for example, in one you have this stile  
 ‘My own heart blood, from whom I daily receive life  
 ‘and beeing, to whom is ascribed all honour, &c. thou  
 ‘art my garment of needle-work, my garment of Salvation. Eternal plagues consume you all, rot, sink, and dam  
 ‘your bodies and souls into devouring fire, where none  
 ‘but those who walk uprightly can enter. The Lord  
 ‘grant that we may know the worth of Hell, that we may  
 ‘scorn Heaven. 7. Sin is onely what a man imagines, and conceives to be so within himselfe. 8. Ordinances they account poor low things; nay the perfection of the Scriptures is so inconsiderable in their apprehensions that they pretend to live above them! *Their Lives witnessse they live without them,* 9. If you aske them what christian liberty is, they will tell you that it consists in a community of all things, and amongst the rest of women; which they paint over with an expression call’d *The enjoyment of the Fellow-Creature.* 10. The enjoyment of the Fellow-creature, cannot but be seconded with lascivious songs, drinking of healths, musick, dancing, and bawdery. Lastly, they are (with the *Anabaptists*) those that most of all kick against the pricks of Authority: for Magistracy cannot have in it any thing more sacred then the Ministry so that they wish as much Policy in the State as Government in the Church, which is none at all; so to bring an Ægyptian darknesse upon both; that the world might be the less scandalized at their madneses and extravagancies. ‘But this age, which is much more  
 ‘fruitfull of Religions, than of good works; of Scripture-  
 ‘phrases, than of Scripture-practises; of Opinions, than of  
 ‘Piety, hath spawned more Religions, than that Lady of  
 ‘Holland did Infants; to mention all which, were to wea-

ry both my self and the reader: therefore I will content my selfe to mention some few more, as *Independents*, *Presbyterians*, &c.

Q. 17. *What are the Opinions of the Independents?*

A. 1. These are so called, because they will have every particular Congregation to be ruled by their own Laws, without dependance upon any other in Church matters. 2. They preferre their own gathered Churches (as they call them) in private places, to the publick Congregations in Churches, which they sleight, calling them steeple-houses. 3. They hold there is no use of learning or degrees in Schools, for Preaching of the Gospel; and withall that maintenance of the Ministry by Tithes is Superstitious and Judaicall. 4. They are against set forms of Prayer, chiefly the Lords prayer; accounting such forms, a choaking of the Spirit. 5. They give power to private men, who are neither Magistrates nor Ministers, to erect and gather Churches; and to these also they give the power of Election and Ordination (if we may call this Ordination) of Deposition also, and Excommunication, even of their own Officers and finall determination of all Church causes. 6. They commit the power of their Keyes in some places to Women, and publickly to debate and determine Ecclesiastick causes. 7. They admit private men to administer the Sacraments, and Magistrates to perform the Ministers Office in marrying. 8. They permit divorces in sleight cases. 9. They hold Independency to be the beginning of Christs Kingdome, which is to be here on earth a thousand years. 10. They place much Religion in names; for they do not like the old names of Churches, of the dayes of the week, of the moneths of the year; of *Christmasse*, *Michaelmasse*, *Candlemasse*, &c. 11. In preaching, they will not be tyed to a Text, nor to prayer: but they make one to Preach, another to Pray, a third to Prophecie, a fourth to direct the Psalm, and another to blesse the People. 12. They permit all gifted men (as they call them) to Preach and Pray; and thenafter Propheying is ended they question the Preacher in the points of his Doctrine. 13. Some of them allow no Psalmes at all to be sung in publick calamities, and will not suffer Women to sing Psalmes at all. 14. They

*Independents*  
their Tenets.

Of the *Independents* Tenets, see the *Antidote* against *Independency*, *Baylies* *disswades*, *Edward*, *Paget*, and others &c.

*Independents of New-England* their Tenets.

will baptise no children, but those of their own Congregations; whom they esteem not members of their Church, untill they have taken their Covenant. 15. They in divers places communicate every Sunday among themselves, but will not communicate with any of the reformed Churches. 16. Whilst they are communicating, there is neither reading, exhortation, nor singing; nor have they any preparation, nor catechising before the Communion; and either they sit at Table, or have no Table at all, and because they would not seem to be superstitious in the time of administration, they are covered. 17. They allow their Ministers to sit in civil Courts; and to have a voice in the choosing of Magistrates. 18. They are against violent courses in matters of Religion, nor will they have the Conscience to be forced with fear of punishment, but gently to be inclined by perswasion, and force of argument; In which point, I commend their Christian moderation; for in propagating the Gospel neither Christ, nor his Apostles, nor the Church for many hundred years, did use any other sword, but the Word to bring men to Christ.

Q. 18. *What Tenets are held by the Independents of New-England?*

A. Besides those opinions which they hold with other Independents; they teach that the Spirit of God dwells personally in all the Godly.

2. That their revelations are equal in Authority with the Scripture.

3. That no man ought to be troubled in his Conscience for sinne, being he is under the Covenant of grace.

4. That the Law is no rule of our Conversation.

5. That no Christian should be prest to practise holy duties.

6. That the soul dieth with the Body.

7. That all the Saints upon earth have two Bodies.

8. That Christ is not united to our fleshly body, but to the new body, after the manner that his Humanity is united to his Divinity.

9. That Christs Humanity is not in Heaven.

10. That he hath no other Body but his Church.

11. They

11. They reckon all Reformed Churches, except themselves, profane and unclean.

"All these Opinions, favour of nothing but of pride, carnall security, blasphemy, and slighting of Gods written word, which is able to make the man of God perfect, and wise unto salvation.

Of these opinions, see Baylies dissuasive. Edwards his Gangrena, &c.

Q. 19. Upon what grounds do the Independents forsake our Churches?

A. Because they do not see the signes of grace in every one of our members. "But this ground is childish; for many are in the state of grace, in whom we see no outward signes: so was *Saul* when he persecuted the Church, he was then a vessel of mercy; and many in whom we see the outward signes of grace, may be in the estate of damnation; such are hypocrites, whose woolvisish disposition is covered with sheeps cloathing: *Moses* did not separate himself from the Jewish Church, because most of them were a stiffe-necked People, a rebellious generation of uncircumcised hearts, and eares, a People that erred in their hearts, and knew not the wayes of God. Neither did *Christ* separate himself from the Apostles, though there was a *Judas* amongst them. Neither did *Saint Paul* abandon the Church of *Corinth*, because of the incestuous Person, and other wicked men among them. Will the husbandman forsake his field, because there are tares among the corn, or will he abandon his Barn, because of some chaffe among the wheat? there will come a time of separation, when the sheep and goats, the good and bad fishes, the green and withered trees shall be parted, which shall be in that great Day, when all secrets shall be disclosed, and the vizard of hypocrisie removed: till then, the true Israelites must be content to have some Canaanites live among them. 2. They say, that many among us profess the faith of *Christ* outwardly, which have not the Spirit of God within. "But I say, that whosoever among us professeth *Christ* outwardly, hath the Holy Ghost for ought we know: we are to judge of the Tree by the fruits; it is onely God that exactly knoweth, who are his: it were uncharitably done of us to expell or exclude any man from the body of *Christ*, that professeth

The grounds whereupon the Independent forsake our Churches.

him outwardly. It's true, there be many hypocrites, such as are among us, but are not of us; these we cannot discern, whilst they continue in their outward profession, but by revelation: the servants that invited and compelled all sorts of guests to the wedding feast, knew not who wanted the inward wedding garment of grace; it was onely the Master of the Feast that could find that out. 3. They say, that we receive divers into our Churches, which shall not be saved. I answer, that no man is certain who shall be saved, or not saved; we are to judge charitably of all men, till we know the contrary; we receive none into our Church, but such as profess Christianity, and the children of believing Parents, to whom also the covenant of grace belongeth; and though we did know such as were not to be saved, yet we are not to debar them from the Church, so long as they joyn in outward profession with Gods people. So Christ knew that *Judas* should not be saved, yet he received him into the fellowship of the Apostles. But I would be informed, how these men can so exactly know, who shall be saved, or not; seeing in outward profession, the hypocrite can go as far as the best Saint: so likewise the best Saint may for a time seem to be in the state of damnation; besides, *John Baptist* admitted Scribes, Pharisees, and all sorts of People to his Baptism, if they confessed their sins and repented; and so *Philip*, *Acts* 8. admits to his Baptism all outward Professors of faith, which is many times without the inward grace of Sanctification.

Quest. 20. Upon what grounds do the Independents and Anabaptists allow Lay-men to preach, without Call or Ordination?

An. Because the sonnes of the Prophets did preach; so did *Jehoshaphat* and his Princes; so did the Disciples before Christs Resurrection; so did *Paul* and *Barnabas*; likewise the Scribes and Pharisees, and many in the Church of *Corinth*, who were not Church-men; be-  
 The grounds whereupon the Independents and Anabaptists allow Lay-men to preach without call or ordination, so did *Moses* witheth, that all the Lords people were Prophets. But these are all weak and groundlesse reasons; For 1. The sons of the Prophets were destinated for the Ministry, and therefore were by probation-sermons



mons to give testimony of their gifts; which they acquired by their pains and industry in the Schools of the Prophets, which were their Colledgss. 2. *Jehoshaphat* and his Princes, in an extraordinary time of Reformation, made an exhortation or speech to the people, to stir up the Levites and Judges, to discharge their duty: Neither do we read, 2 *Chron.* 17. that the Princes did preach and expound the Law, but onely that they accompanied and countenanced the Levites whilst they preached. 3. The Disciples were called to the Apostleship, and to preach the Gospel before Christs Resurrection. 4. And so were *Paul* and *Barnabas* called to preach the Gospel. 5. Likewise the Scribes and Pharisees, sate in *Moses* chair, in that confused time, and they were Doctors of the Law; therefore Christ wills the people to hearken to them: they had their Synagogues, as well as the Levites had the Temple. 6. In the Church of *Corinth*, there were some extraordinary Prophets endowed with infused gifts and Revelations, which can be no warrant for Lay-men, who want these gifts, to undertake the ordinary function of preaching. 7. We deny not, but *Moses* wished, that all Gods people were Prophets; and so do we; but neither he, nor we, wish that they should prophecy without a calling, either ordinary or extraordinary; for *how shall they preach except they be sent*, saith the Apostle, *Rom.* 10. 15 *No man taketh the honour of sacrificing to himself, but he that is called of God, as was Aaron*, *Heb.* 5. 3. Much lesse should any without a Call take upon him the office of preaching, which is more noble than Sacrificing: and therefore the Apostle prefers preaching to baptizing. 1 *Cor.* 1. 17. And surely if Lay-men may preach, they may also baptize; for Christ joyneth these two together, in his Apostles and their successors, with whom he is by his assistance and spiritual presence, to the end of the world: but we see how far they are from being sent by God, or from having the gift of preaching, by the Errours and Heresies daily hatched among them; and how can it be otherwayes, seeing they are not bred in the Schools of learning, whereby they may be fitted & set apart for this great employment, which will require the whole  
man.

“man; and, *who is sufficient for it?* saith the Apostle :  
 “neither do we read in the Scripture, that this ordinary  
 “gift of Preaching, was communicated to any but to  
 “Apostles, Evangelists, Prophets, Pastors, and Doctors;  
 “and, to give way that all men may Preach, without call  
 “or Ordination, is to make him who is the God of Or-  
 “der to be the God of confusion.

Quest. 21. *What are the Tenets of the Presbyterians?*

Presbytery the  
 Doctrine and  
 Tenets there-  
 of.

A. The Presbyterians are so called, for maintaining that the Church in the beginning was governed by Presbyters or Elders, and that it should be so governed still, because the office of a Bishop came not to be distinct from the Presbyter, till almost three hundred years after Christ; before which time they had the same name: for Presbyters were Bishops, as they shew out of the fifth, sixth, and seventh verses, of the first chapter to Titus; likewise out of Hierom ep. ad Evag. & ad Osea. Irenæus l. 4. cont. hæret. cap. 43, 44. Eusebius Hist. l. 5. cap. 23. and others. And as they shew their names to be one, so likewise that their office of Preaching and administering the Sacraments was the same out of 1 Pet. 4. 2. The power also of ordination they prove to have been in the Presbytery, 1 Tim. 4. 14. which Hierom calls the Ecclesiastical Senate, Isa. 3. and Ignatius Epist. ad Magnes. the Apostolicall Senat. And, that in ruling there is no difference, they prove out of Hebr. 12. 17. and 1 Thes. 5. 12. But because much hath been written in defence of this opinion, by the Presbyterians of England, France, Scotland, Netherlands, and divers parts of Germany, I have therefore out of their writings reduced the whole sum of their Doctrine and Discipline into 95 Questions or a short Catechism, by way of Question and Answer.

Quest. *What is the Ministry of the Gospel?*

Ans. It is the dispensation of Divine mysteries, manifested by Christs coming in the flesh.

Q. *How many parts hath this Ministry?*

A. Three, to wit, the Preaching of the Gospel, the administration of the Sacraments, and the exercise of Church Discipline, commonly called the power of the Keys, and of binding and loosing.

Q. *where-*

*Q. Wherein consisteth Church Discipline?*

*A.* In two things, to wit, in imposition of hands, and in correction of manners.

*Q. Are all Church-Ministers, properly Ministers of the Gospel?*

*Ans.* No; for they are properly Ministers of the Gospel, who Preach, and give the Sacraments: but Deacons who look to the poor, and Deaconesses, are only Ministers of the Church; not of the Gospel.

*Q. Are Prophets of the New Testament, and Ministers of the Gospel, the same?*

*A.* No; for Philip's four daughters were Prophetesses, yet not Ministers of the Gospel. Many of the Laity had the gift of Prophecy, which were not Ministers of the Gospel.

*Q. Are Presbyters and Priests all one?*

*A.* No; for he is a Priest that offers Sacrifice, but Presbyter is an Elder, which sometimes is called a Bishop, as *Act. 20.* mention is made of many Bishops, that is, many Elders or Presbyters. The Apostles also are called Elders, *1 Pet. 5.* Presbyter, Bishop, and Pastour are taken for the same Office, *Act. 20.* We read also of many Bishops in *Philippi*, *Philip. 1.* which is meant of many Elders: The Apostle useth poorniscuously the word Bishop and Prestbyter, *Tit. 1.* For indeed Bishops or Pastours ought to be Elders, that is, Excell others both in years and knowledge.

Presbyters  
their Office.

*Q. Were the seventy Disciples subject or subordinate to the Twelve Apostles?*

*A.* No; for though they were called later than the Apostles, yet I finde not that their Power in working miracles, in Preaching, and Administ'ring the Sacraments, in Ecclesiastick discipline, was lesse or subordinate to the Apostles, for both were immediately called by Christ, and equally subject to him without subordination, or subjection to the Apostles, no more than of old, the Prophets were subject to the High-Priests.

*Q. Is the Ordination of the Church of ROME lawfull?*

*A.* Yes; for neither *Husse*, *Wickliffe*, *Luther*, and other worthy men, who forsook the Errours of the *Romish* Church, did ever reject her Ordination; no more than they

they did her Baptisme. She retains the Faith of the Trinity, the two Testaments, the Sacraments or Seals of the Covenant, the two Tables of the Law, therefore though she be a wife of Fornications, as the Church of *Juda* sometime was, yet she may bring forth Sons to God.

*Q. In what things did the Apostles differ from their successors?*

*Apostles and  
their Office.*

*A. 1.* The Apostles were immediately called by Christ but their successors by men. *2.* The Apostles were sent abroad into all the World, but their successors were confined to peculiar Places. *3.* The Apostles doctrine was the Rule and Canon by which their successors must frame their Sermons. *4.* The Apostles were the first, that gave the holy Ghost by imposition of Hands; as for Preaching, administering the Sacraments, and discipline; in these they agreed with their Successors.

*Quest. Who founded the first Christian Churches?*

*A.* The Apostles, either immediately; as *Peter* and *John*, founded the Church of *Samaria*, *Acts* 8. 5, 6. *Peter* the Church of *Cæsarea*, *Acts* 10. 44, 45. *Paul* the Church of *Corinth*, *1 Cor.* 3. 6. and 4. 15. and the Church of the *Galathians*, *Gal.* 4. 19. or else immediately by their Deputies, or *Evangelists*; as *Barnabas* founded the Church of *Antioch*, *Acts* 11. 22.

*Q. Had any Apostle Power or Jurisdiction over the rest?*

*A.* No; but they were all of equal power and authority; whence it follows, that neither the Pope should usurp any Power over other Patriarchs, nor Bishops lord it over their fellow Bishops or Presbyters, (for these I take here for one) except by consent for a time a superintendency be given for quieting of troubles in the Church; which perhaps was given to one of the Apostles, it may be to *Peter*, whilst they lived together at *Jerusalem*, before their dispersion; but if so, it was onely temporary, and by consent.

*Q. Was it the chief Office of the Deacons in the Primitive Church to Preach the Word?*

*A.* No; but to take care of the Poor, of Widows, and Orphans, and to attend on the Tables, that is, on their

their Love Feasts called *Agape*, of which burthen they desired to be eased who Preached the Word, as not being able to do both; yet we read that *Steven*, *Act*, 6, 6. 8. 10. did Preach: but indeed in that place it is more likely that he disputed in the *Jewish Synagogues*, than Preached in the Temple; and if he had Preached, it will not follow, that the Deacons office is to Preach; for this *Act* of *Stevens* was extraordinary, is having an extraordinary measure of the Spirit; and so we read that *Philip* another Deacon of those seven Preached in *Samaria*, *Act*. 8. 5. But this he did as being an Evangelist in *Cesarea*, *Act*. 21. 8. not a Deacon in *Jerusalem*.

Deacons and  
their Office.

*Q.* Doth the care then of the Poor rely only upon the Deacon?

*A.* The care of collecting the charitable benevolence for the Poor, and distributing of the same, relies upon the Deacon, but the care of exhorting to benevolence, of recommending the Poor, of Inspection into the Deacons fidelity and industry, relies upon the Presbyter, from which the Apostles exempted not themselves.

*Q.* Did the Apostles in all the Churches, which they planted, appoint Presbyters and Deacons?

*A.* Yes; otherwise they had left those Churches, as sheep without shepherds, or ships without Pilots, to be devoured by wolves, and to be swallowed by the waves of Confusion, Heresies, and Schisms; therefore *Paul* having Preached the Gospel in *Crete*, and having settled some Presbyters there, he gives order to *Titus* to set up Presbyters in every Town; and it is unlikely, that *Paul*, who had continued at *Corinth* a year and six monthes, *Acts* 18. 11. would leave that Church destitute of Presbyters and Deacons, seeing the Lord testified to *Paul* in a Vision, that he had much People in that City, *ver*. 10. and writing to the *Philippians*, he salutes the Bishops and Deacons there.

*Q.* Why did he not salute the Presbyters there also?

*A.* Because in that Place a Presbyter is all one in effect with a Bishop; for if Presbyters had been distinct from Bishops, *Paul* would not have left them unsaluted; for why should he salute the Deacons, and not the Presbyters, which are a higher degree?

*Q.* Why



Quest. *Why were the Pastors called Bishops and Presbyters?*

Presbyters,  
their Office.

A. To put them in mind of their duty and dignity; for the word *Episcopus* or Bishop, signifieth the care, inspection, and oversight, which they should have of mens souls, in guiding, instructing, and feeding them with the Word and Sacraments. Presbyter signifieth the Age, Dignity, and Experience, that ought to be in Ministers, whose grave carriage, wildome, and knowledge, should procure reverence of the people to that high calling, and obedience to their Doctrine.

Q. *Are Young-men then fit to be made Presbyters or Bishops?*

A. No; except there be extraordinary gifts in them, as were in *Timothy*; or in extream necessity, when grave and ancient men cannot be found; *Teneritas florentis ætatis, prudentia senectutis*; Young-men are rash, inconstant, head-strong, proud, inconsiderate, and indiscreet in their words and carriage for the most part, which hath brought this high calling into obloquy and contempt. They have not that experience, wisdom, gravity, and knowledge, that are in old men; nor are they masters of their passions and affections; and how are they fit overseers of others who cannot oversee themselves? a young Presbyter is a Contradiction, and a young Bishop is incongruous. Young and green heads have been the cause of so much distemper, so many Heresies and Schisms in the Church of Christ. 'Therefore little hope there is, that ever Peace, Religion, and Truth shall flourish in that Church where giddy young men are Bishops or Presbyters; and hot-spurs, or green heads are preferred to gray hairs: ancient Divines are fittest to serve the ancient of dayes.

Q. *But if Paul constituted Presbyters and Deacons in all the Churches which he planted, why doth he not salute them, as he did these of Philippi?*

A. For brevities sake, he oftentimes omits them, thinking it sufficient to have saluted the Church in general, in which they are included; being members thereof.

Q. *Is not the degree of Bishops higher than that Presbyters?*

A.

*A.* Sometimes, to avoid heresie, schisms, and troubles in the Church; the Presbyters have chosen one of their own society, to precede or oversee the rest. But this was onely in some places, and at some times, and rather an ecclesiastick custome, than a divine tradition, saith Hierom.

*Q.* But why did Paul, besides his custom, salute the Deacons at Philippi?

*A.* Because by Epaphroditus they had sent him relief, therefore he would particularly thank them, besides he would shew, that under these two names of Presbyter and Deacon, is contained the whole Ministry of the Church; the Presbyter caring for the things of the soul, the Deacon for the things of the body.

*Bishops.*  
Deacons and their office.

*Q.* What doth the word Deacon signifie?

*A.* A Minister or servant; for so the Magistrate is called, Rom 13. a Deacon or Minister, Paul calls himself the Deacon of the Gospel, Ephes. 5 and he calls Christ the Deacon of Circumcision, Rom, 15. But this word is appropriated to him that hath the charge of the poor and strangers, in collecting and laying out the Church-money for their relief. Such were those seven mentioned, Acts 6. and as Christ had twelve Apostles, so one of them to wit Judas was a Deacon, for he kept the bag.

*Quest.* Were there in the Church preaching Presbyters only?

*A.* No; there were also ruling Elders, of which Paul speaketh 1 Tim. 5. 17. "Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine: for the Preaching Presbyters thought it too great a burthen to Preach, and to have the inspection of mens manners, therefore they desired some of the Laity to assist them, whom they called Ruling Elders.

*Q.* What difference is there between a Minister and a Deacon?

*A.* The Greek word signifieth both, promiscuously: but we have appropriated the word Minister to a Preacher, and the word Deacon to the Overseer of the Poor.

*Q.* How doth it appear, that Presbyter and Bishop was the same?

*A.* Be-

*A.* Because the Apostle *Phil* 1. salutes the Bishops of *Philippi*, but in one Town, there is only one Bishop, usually so called. So *Acts* 20. having called together the Presbyters, he bids them take heed to the flock, whereof the Holy Ghost hath made them bishops: And leaving *Titus* at *Crete* to establish Presbyters, sheweth that a Bishop must be without reproof.

*Q.* Have there not been sometimes two Bishops in one Town?

We read in *Sozomen*, l. 4. c. 14. that the Bishops assembled at *Sirmium*, wrote to *Felix*, and the Clergy of *Rome*, to admit of *Liberius* as an assistant Bishop to *Felix*; but the Council of *Nice* forbids two Bishops to be in one City, *Can.* 8.

*Q.* Why do not the Reformed Churches now call our Ministers by the names of Bishops and Priests?

*A.* Because these offices have been abused in Popery; the one to Pride and Tyranny, the other to Superstition and Idolatry.

*Q.* May a man exercise the office of Presbyter or Bishop without a calling?

*A.* No; for no man takes upon him this office, but he that is called of God, as *Aaron* was. *Uzza* was struck with sudden death, for his rash touching of the Ark, *2 Sam.* 6. God complains of those Prophets that run, and yet were not sent, *Jer.* 23. And how can such preach, if they be not sent? *Rom.* 10. *Lepra* shall seize upon King *Uzziah*, if he stretch out his hand to touch the Ark, *2 Chron.* 26. Christ himself spoke not of himself, nor was his Doctrine his own, but his that sent him, *John* 5. & 7.

*Q.* How must a man be called?

Ministerial  
calling.

*A.* First, Internally by the Spirit moving his heart, and furnishing him with graces fit for so high a Calling. Secondly, Externally by the Church; to which twofold Calling, we must yield obedience, and not resist and run from it, as *Jonah* did.

*Q.* How shall we know the inward call of the Spirit, from the flattering concept of our Fancies?

*A.* If we are called by the Spirit, we have no other ends, but Gods glory, and the salvation of Souls; we seek Christ for his miracles, not for his Loaves; we will not  
trust

trust to our own strength, learning, or eloquence; but will disclaim our own sufficiency with the Apostle, will accuse our own uncircumcised and defiled lips with *Moses*, and *Esay*, and will rely onely upon the goodness and promise of God, who will give us wisdom, and will put in our mouths what we shall speak.

*Quest. How many sorts of Callings are there in the Church?*

*A.* Two: to wit, extraordinary, as that of the Apostles, Evangelists and Prophets; and ordinary, as the calling of Presbyters or Bishops; of preaching Prophets or Pastors, and of Deacons.

*Q. Can both these callings be in one man?*

*Ans.* Yes; for *Jeremy* and *Ezechiel* were ordinary Priests and Levites, yet were extraordinary Prophets. So *Luther* had an extraordinary Function in the Church of *Rome*, yet was called extraordinarily to preach the Gospel in purity.

*Q. In whom is the power of Election and Ordination of Presbyters or Bishops?*

*A.* Election was anciently in the Laity and Clergy, till the Clergy shook off the Laity. And the Pope excluded the Emperour; from whom both he, and other Bishops were wont to receive their investiture, by the Ring and Crozier-staffe; nor in reference to their spiritual Function, but to their temporal means, which they enjoyed by the munificence of Princes; but Ordination is onely from the Clergy. The Bishop was wont to ordain alone, but that was thought rather out of Ecclesiastick custom, than out of divine institution: For apparently, Ordination did belong to the whole Presbytery, *1 Tim. 4. 14.* as may be seen also in divers Canons and Councils.

*Q. May any preach now without calling or Ordination?*

*A.* No; for if every one that pretends to have the spirit should be suffered to preach, preaching would grow contemptible, Heresies and Sects would multiply. Now the Church is established, therefore Ordination, and an ordinary calling must be expected. Indeed in the infancy of Christianity, before the Church was settled, private men in times of persecution dispersed themselves, & preached, as we see, *Acts 8. 4.* and so the men of *Cyprus* and *Cy-*

rene preached the word at *Antioch*, *Acts* 11. 20. So *Apollos* a private man, who onely knew the Baptism of *John*, and stood in need of more perfect instructions by *Aquila* and *Priscilla*, yet he taught the Word of God, *Acts* 18. 25, 26. But such examples were extraordinary, in a time when no Preachers were found, no ordinary Calling to be had, no Church at all settled.

*Q.* Are the names of Apostle, Presbyter, and Bishop, of equal extent?

*A.* No; for the Apostles are called Presbyters, *1 Pet.* 5. 1. But Presbyters are not Apostles; the higher dignity includes the lesser, but not on the contrary. So Apostles are Bishops: *Judas* his Apostleship is called his Bishoprick, *Acts* 1. 10. But all Bishops are not Apostles.

*Q.* Because an Elder must be apt to teach, will it therefore follow, that there ought to be none, but preaching Elders?

*A.* No; for a Ruling Elder should also be apt to teach his Children and Family; and likewise apt to teach, that is, to advise and give counsel in the Consistory, though he Preach not in the Pulpit.

*Q.* Is a Pastor and Doctor all one?

*A.* No; For all Pastors are Doctors or Teachers; but all Doctors are not Pastors. *Paul* in the Synagogue at *Antioch* did the part of a Doctor or Teacher, when he uttered words of exhortation, yet he was not their Pastor. The Prophets, Christ, and *John Baptist*, were Doctors or Teachers, but not Pastors.

*Q.* Should there be any superiority of Presbyters over their fellows?

*A.* Yes, of order, or at some times, as when they meet in Synods to determine matters, there ought to be Moderators or Speakers, as we know there were among the Apostles; sometimes *Peter*, sometimes *James*, see *Acts* 15. And perhaps, such was the superiority, that *Samuel* had over the Prophets in *Naioth* in *Rama*, *1 Sam.* 19. 20. Such Authority had *Elijah* and *Elisha* over the other Prophets in their time. The superiority of the High Priest over the inferior Priests was typicall, as it had rela-



tion to Christ the High-Priest of our profession, the Prince of Pastors, and Bishop of our souls.

Quest. Is it a Novelty to have Lay-Elders in the Church?

A. No; for such were in the Church of the Jews, *Elders.* Jer. 19. 1. Elders of the People, as well as Elders of the Priests; which the Apostle means, 1 Cor. 12. 28. For besides Apostles, Prophets, Teachers, &c. he speaks of Rulers under the abstract word of Governments: for having mentioned before in the same Chapter, the diversity of gifts; now in this verse, he speaks of the diversity of Functions in the Church.

Q. Are Lay-men excluded from Church-Government because they are Lay-men?

A. No; For though they be no part of the Clergy, yet they are a part of the Church, and Members of Christs mystical body, as well as the Clergy. And it is for the Clergies advantage, that there be Lay-Rulers; for by these means, the Ministers are eased of much trouble, and they are backed with the greater power; besides, they are lesse obnoxious to envy and opposition, which the *Romish* Clergy hath brought upon themselves, by excluding the Laity from Church-government; proudly monopolizing all to themselves. Lastly, many Clergy-men, though good Scholars, yet are indiscreet in their carriage, and unskilful in matter of government.

Q. May a Lay-Elder with a safe Conscience, leave his Function at the years end, seeing it is not lawfull to put the hand to the plough, and look back, Luke 9. 62.

A. 1. If there were not choice of such Elders, he could not leave the Church destitute of Government, with a safe conscience. 2. He may not out of dislike to the Function, or of his owne head, leave it; but by order and authority he may, where there be others to supply his place. 3. That Plough in Luke, is not meant of the Plough of Ruling, but of Preaching, which no man called thereto may leave off, seeing it is of such necessity, for the erecting of Christs Kingdom.

*Q. Is the Function of a Lay-elder unlawful, because he is not called to preach and baptize?*

*A.* No; for preaching and administering the Sacraments, do not belong to the ruling, but to the preaching Presbyter; neither is Ruling necessarily annexed to preaching and baptizing, but that it may be separated from them; yea, it is fit they should be separated, for the reasons above alledged; Ministers shall have more time to study, and to follow their preaching better, if they be taken off from the trouble of ruling: and God who giveth to divers men divers gifts, and not the same to all men, hath made some fitter for preaching, others fitter for ruling. And it is fit that some of the Laity should have place in the Consistory, that nothing may be there concluded partially, or prejudicial to the Laity, for so they shall avoid all suspicion of tyranny.

*Q. Of what Elders doth Ambrose speak in his Exposition of the fifth Chapter of 1 Tim.?*

*Ans.* Both of Elders by age, and of Elders by office; for, having shewed that old age is honourable among all Nations; from thence hee inferrs, that both the Synagogue and Church of Christ had Elders, without whose advice nothing was done in the Church; which Office in his time (as he there complains) was grown out of date by reason of the pride of the Teachers, that they alone might seem to be somewhat.

*Q. Can ruling Elders be proved out of that fifth Chapter of 1 Tim. v. 17?*

*A.* Yes; for the Apostle wills that "the Elders who rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine; in which words, there is no opposition made between the teaching Presbyters, as if they who teach and preach, were worthy of double honour, especially they who labour in teaching and preaching; for there is no teaching and preaching without labour; and where there is no labour, there can be no double honour merited; but the opposition is plain between the ruling Elders, and the other Elders that labour in the Word. The ruling Elder deserves much

much honour, but much more deserves the preaching Elder, that labours in the Word; for preaching is a toilsome labour, compared to ruling; and so this Exposition doth not force the words, as the former doth.

Q. What priority had the High Priest, or chief Priest over the other Priests?

A. The priority of order, but not of authority and command, all being equal in the Office of Priesthood; such a Priority was among the Presbyters; but when the Church began to spread, and heresies to increase, there was some power or authority given to the chief Presbyters, whom they called Bishops; but there was no distinction of Parishes till 267 years after Christ, as *Polydor Virgil* witnesseth; so it is thought there could not be in that time any Diocese, or Diocesan Bishops.

Q. Did all Christian Nations upon their conversion to Christianity receive Episcopacy?

A. No: for the Scots admitted of no Bishops for 290 Bishops. years after their conversion, if we may believe *Johannes Major* l. 2. *Hist. de gest. Scotic.* 2. And the Cantabrians or people of Biscay in Spain, as yet admit of no Bishops, as it is recorded in the Spanish Story.

Q. Was the power of Jurisdiction in the Bishop or Presbytery?

A. It was thought to be in both jointly: for in the time of *Cornelius*, lapsed Christians were not admitted into the Church at Rome, until they confessed their sins before the Presbytery, *Cyprian Epist.* 6. & *Epist.* 46. Yet the peoples consent also was required, as may be seen in the same *Cyprian, Epist.* 55. & *Epist.* 12. ad plebem.

Q. Were Timothy and Titus Bishops or not?

A. They were probably Evangelists, who were not to reside in one particular place, as Bishops or Presbyters, but to attend on the Apostles, and to perform their messages, by preaching the Gospel from place to place: for Paul left him with *Silas* at *Beræa*, *Acts* 17. 14. Then Paul sent for him to *Athens*, *vers.* 15. From thence he sends him to *Thessalonica*, *1 Thes.* 3. 2. From hence he returned to *Athens*, and is sent by Paul into *Macedonia*, and returns from thence to *Corinth*, *Acts* 18. 5.

after this he went to *Ephesus*, and from thence was sent by *Paul* to *Macedonia*, *Acts* 19. 22. whom *Timothy* accompanied thence into *Asia*, and then to *Miletum*, where having sent for the Elders of *Ephesus*, gives them a charge to feed the flock of Christ; not naming *Timothy* at all; to whom the charge should have been given, had he been a settled Bishop there; which title is not given to him at all in Scripture. So *Titus* travelled with *Paul* through *Antioch* to *Jerusalem*, *Gal.* 2. 1. Through *Cilicia* he went to *Crete*, where he was left a while, and sent for by *Paul* to *Nicopolis*, *Tit.* 3. 12. He was expected at *Troas*, *2 Cor.* 2. 13. He met *Paul* in *Macedonia*, *2 Cor.* 7. 6. and conveyed that Epistle of *Paul* to the *Corinthians*, *2 Cor.* 13. *Postscript*. He was with *Paul* at *Rome*, & went from thence to *Dalmatia*, *2 Tim.* 4. 10. by which 'tis plain, he was not a settled Bishop in *Crete*.

Q. Were there any Lay-Elders or Seniors in Austin's time?

A. Yes; for *L. 3. Cont. Cresconium Grammaticum*, he speaks of Bishops, Prebyters, or Preaching Elders, Deacons, and Seniors, or Lay-Elders; and *c. 56. ibid.* he speaks of *Peregrinus Presbyter*, and Seniors, by the one meaning the Preaching, by the others the Ruling Elders. And in his 137 Epistle he speaks of the Clergy, the Elders and the whole People; and in divers other places of his works, he speaks of these Elders, as being distinguished from the Clergy, and the rest of the Laity, and having a Charge of Church affairs; whence it appears, that to have Ruling Elders is no novelty.

Q. What were those Elders which are mentioned, *Tit.* 1. 5.

A. They were Bishops or preaching Presbyters; for *Acts* 20. Elders *vers.* 17. are named Bishops, *vers.* 28. So in *Titus* chap. 1. Elder, *vers.* 5. is called Bishop *v.* 7. Every City then and Village had their Elder, that is, their Bishop, & this is witnessed by *Sozomen*, *L. 7.* These were then Parochial Bishops, not Diocesan, in all likelihood.

Q. Whether did the power of Jurisdiction and Ordination belong to the Bishop alone, or to the Church?

A. To the Church; for Christ saith, *Dis Ecclesie*, Go tell the Church: And to all the Apostles together, which were then the Church Representative, he gives the  
the

the Keys, or power of binding, &c. and this is Jurisdiction. So likewise Ordination belongs to the Church or Presbytery, as we shewed before out of 1 Tim. 4. 14.

Q. *Is it not lawful for one Clergy-man to exercise Dominion or Lordly authority over another?*

A. No; for Christ will not have any of his Apostles to aim at greatness or superiority, but will have such become Ministers and servants, Mat. 20. 15. Mar. 10. 42. Luke 22. 25. For Christs Kingdom is spiritual and not of this world, as the Kingdoms of earthly Princes are; neither did he mean to set up an earthly dominion for a thousand years, as the Millenaries thought; and the Apostles themselves had a conceit of an earthly Kingdom, when they thought that Christ did purpose to restore the Kingdome to Israel: neither doth Christ forbid tyranny, or the abuse of dominion, but all kind of dominion; for the one Evangelist useth the word *Κυριεύειν*, as the other doth *Κατακυριεύειν*. Yet some respect is to be given to the Ministers that have the greatest gifts, by those that have lesser; And a priority of Order, though not of Jurisdiction.

Q. *What part of the Apostolical Function ceased with the Apostles, and what was to continue?*

A. The Universality of their Function, and the infallibility of their Authority were to cease with them; for they were temporary gifts: but the preaching of the Word, the administration of the Sacraments, and the exercise of Discipline, were to continue in their successors; these gifts were ordinary, but perpetual; the other extraordinary, but temporary.

Q. *Is the power of the Keys, and Apostolical authority, the same thing?*

A. No; for the power of the Keys is the Church-discipline, which was to continue for ever in the Church. But the Apostolical authority, which consisted in their immediate calling from Christ, in the Universality of their Embassage, in the infallibility of their judgements. In giving of the holy Ghost by imposition of their hands, and such like priviledges, were not to continue longer than themselves.

Q. *Had not Timothy and Titus the same power of the Keys, and Apostolical authority that Paul had?*

D d 4

A. They



*A.* They had the same power of the Keyes, that is, of preaching, administering the Sacraments, and censuring; but not the same Apostolical authority, that is, an immediate Call from heaven; the same infallibility of judgement, or power of giving the Holy Ghost, that the Apostles had; nor was their Doctrine otherwise authentic, then as it was conformable to the Doctrine of the Apostles.

*Q.* But was not the Church after the Apostles decease left an Orphan, being destitute of these extraordinary Apostolical graces?

*A.* No; for though she was deprived of the personal presence of the Apostles, yet she is not destitute of their infallible judgement, left in their writings with her, which supply the Apostles absence till the end of the World.

*Q.* Could one man at the same time be both an Apostle, and Bishop or Presbyter?

*A.* Yes, in case of necessity; for James was an Apostle, and Bishop of Jerusalem too; because that was the Mother-Church, to which resorted Jews of all Nations, for instruction and knowledge; therefore it was fitting that none lesse than an Apostle should reside there, for the greater authority and satisfaction.

*Q.* Can Episcopacy be proved by the Canons of the Apostles, and Council of Antioch?

*Episcopacy,  
what among the  
Presbyterians.*

*A.* Those Canons are much doubted, if they be the Apostles or not; however it is probable to me, that the Parochian, not the Diocesan Bishop is there meant; for there is no superiority there given, but of order and respect, partly because of the eminency of the place or City where he lived, partly by reason of his own worth and learning, without whose advice matters of moment should not be done by the other Bishops or Presbyters, nor should he do any thing without them; but should together ordain Presbyters and Deacons, for that is a matter of moment; yet he is onely named there, because he being as it were the head, the rest are understood.

*Q.* Was Aërius an Heretick for affirming, there was no difference between a Bishop and a Presbyter?

*A.* No; Though for this opinion, Epiphanius, and out of

of him *Austin*, place him among the Hereticks : for the Scripture puts no difference between these. The Church of *Alexandria* was the first that put difference between them, as *Epiphanius* seems to affirm, when he saith, *Heret. ref. 68.* That the Church of *Alexandria* doth not admit of two Bishops. But though *Aerius* was not in this an Heretick, yet he was in an error, if he thought that there was no difference at all among Bishops or Presbyters ; for one is above another in gifts, in honour, in order; though perhaps not in Jurisdiction, Authority, and Pastoral Function.

**Q.** Is the Church to be ruled by the Civill Magistrate?

**A.** No; for the Church being Christs spiritual Kingdome, and not of this world, is to be guided by her own spiritual Officers, as the State is ruled by temporal Officers ; *Cæsar must have what is Cæsar's, and God, that which is God's* : And for this cause the Church and State have their different Lawes and Punishments. Neither had the Apostles chosen Elders, and other Officers in the Church, if the Civil Magistrate had been to rule it ; and had the Church of *Jerusalem* been all one with the State thereof ; or the Church of *Crete* all one with the Kingdome of *Crete*, the Apostles had inroached upon the temporal government, had been guilty of Rebellion, and proved enemies to *Cæsar*, when they set up Elders and other Church-Officers, in those and other places : besides, Women sometimes, and Children are Magistrates and Princes, but the one must not speak in the Church, *1 Cor. 14. 34.* The others are not fit to be made Bishops, *1 Tim. 3.*

*Church, how to be governed.*

*Magistrates Office different from the Church Governours.*

**Quest.** Are Church-Governours by Divine Institution?

**A.** Yes ; for Christ appointed Apostles, Prophets, Church-Governors, Evangelists, Teachers, and other helps of Government, *now 15.* *1 Cor. 12. 28.* Paul left *Titus* in *Crete* to ordain Elders in every City, *Tit. 1. 5.* The Apostles ordained Elders in every Church, *Acts 14. 23.* Which Officers were in the Church, before there was any Christian State, or Christian Magistrate. And as Christ appointed Rulers for his Church, so he gave them the keys of heaven, or power to bind & loose, *Mat. 16. 19. & 18. 17, 18.* and

and to remit and retain sins, *John* 20. 23. these are said to have the rule over us, *Heb.* 13. 17, 24. This ruling power was exercised by *Paul* against *Hymenæus* and *Alexander*, *1 Tim.* 1. 20. and enjoined to the Elders of *Corinth*, *1 Cor.* 5. 3, 12, 13. and was practised before them, by the Priests upon *Uzziab*, *2 Chron.* 26. 17, 18, 21. by *Phinehas* the Priest, *Numb.* 25. By Christ himself, in whipping the buyers and sellers out of the Temple.

*Q.* Have we any president for appeals from the Classical to the higher Assemblies?

*A.* Yes; for then was an appeal from the Church of *Antioch* concerning some Jewish Ceremonies to the Assembly of the Apostles and Elders at *Jerusalem*, *Acts* 15. 1, 2, 6.

*Q.* Who are to judge of scandals?

*A.* The Ministers, *1 Cor.* 5. 12. for they succeeded the Priests and Levites in the old Law, but these were appointed Judges by God in such cases, *Deut.* 17. 8, 9.

*Q.* Is the Church-Government by Elders or Bishops, Deacons, Doctors and Teachers, alterable?

*Church-govern-  
ment alterable.*

*A.* Not in the substance or essentials thereof; but in the circumstances or adjuncts it is alterable, as in the manner, time, place, and other circumstances of Election. So the government by Elders and Deacons is not to be changed, but that they should be elected by all the people; and that there should be the strict number of seven Deacons in each Parish is not needfull; though at first, as *Acts* 6. 5. there were but seven chosen, and that by the multitude.

*Q.* Wherein is moderate Episcopacy different from Presbytery?

*Episcopacy how  
different from  
Presbytery.*

*A.* Presbytery, is Episcopacy dilated, and Episcopacy is Presbytery contracted; so the government is in effect the same. differing onely as the fist or hand contracted, from the same hand expanded or dilated: onely Episcopacy is more subject to errour and corruption than Presbytery; and this more subject to disorder and confusion, by reason of parity, than Episcopacy; the peace of the Church, the suppressing of schisme and heresie, the dignity of the Clergy, are more consistent with Episcopacy than with Presbytery; but this again, is lesse obnoxious

noxious to pride and tyranny, than Episcopacy; by which we see that no Government is perfectly exempted from corruption in this life, *nihil est ex omni parte beatum*. But I finde, that as the Romans in their greatest dangers be- took themselves to the Dictatorship, so hath the Church in her extremities had recourse to Episcopacy.

Q. May the Civil Magistrate change the Church-Government?

A. He may alter the outward form thereof, as it depends upon the circumstances of time, place, and persons: but the substance of it he cannot change; he can also by his Laws force the observation of the Government, and punish the disturbers of the Churches peace.

Magistrates Office.

Q. May the same man be both a Magistrate and a Minister?

A. Though among the Gentiles it was lawfull as we see in *Anus*, that was both King and Priest, *Rex hominum Phœbique sacerdos*; and in the Emperours of Rome, that were also chief Pontifices: and though *Melchisedech* was King and Priest; among the Jews, *Abraham* was a Prince and a Priest, *Heli* a Judge and a Priest, the *Maccabees* were Princes and Priests: Yet this was not ordinary; for *Abraham*, *Melchisedech*, *Heli*, were Types of Christ; the *Maccabees* by usurpation undertook both both governments, but ordinarily these Offices were distinct among the Jews: therefore *Moses* who gave Laws concerning the Priesthood, did not exercise it himself; neither did *Joshuah*, *David*, nor *Solomon*. But on the contrary, *Saul* and *Uzziah* were severely punished for meddling with the Priests Office: *Saul* for offering Sacrifice lost his Kingdome, and *Uzziah* was struck with Leprosie; but among Christians these Offices are much more distinct; for Christs Kingdom is not of this world; and the Ministry is burden enough without other addition; *who is sufficient for it*, saith the Apostle? Besides, it is Christs Prerogative, to be alone King and Priest of his Church. Yet so far may the Magistrate meddle with the Ministry, as to reform what is amisse, both in their Life and Doctrine. Examples hereof we have in *Jehosaphat*, *Ezechiah*, *Josiah*, and in *Solomon* too, who deposed *Abiathar* the Priest.

Q. Was the Presbytery in use among the Jews?

A. Yes,

Presbyters among the Jews.

A. Yes; for besides the Civil Judicature, which by Moses his appointment, consisted of 70. men, and had it's seat in the City gates : there was a spiritual or Ecclesiastick Judicature kept in the Synagogues, which judged of things holy and clean; and discerned between holy and profane, clean and unclean things, and declared the Statutes of God; and because of the Scribes among them, they decided matters of their Civil Law, *Levit. 10. 10.* This Judicature consisted of Priests and Levites, as also of the chief Fathers of Israel, which we may call Lay, or ruling Elders, as we may see *2 Chron. 19. 8.* *Jehosaphat* did not onely restore and reform the Civil Courts, called *Sanhedrim*, in each City, the chiefest whereof was at *Jerusalem*, but also he reformed the Presbyteries, or Ecclesiastick Judicatures, as may be seen there, placing *Amariah* the chief Priest over these; but *Zebadiah* ruler or Prince of the house of *Judah*, over the *Synedria*, or civil Affairs, called there, verse 11, the Kings matters, because the King was chief over these Courts; as the High Priest over the Presbyteries: But afterward through the corruption of time, these Courts were confounded, and the Presbyteries did not onely judge *de jure*, as anciently they used, but also *de facto*, even of life and death, as in the time of the *Maccabees*: but under the *Romans* this power was taken from them; for they neither could put *Christ* nor *Paul* to death; as for *Stephen* he was stoned, not by the sentence of the Court, but in a popular tumult.

Q. How are these two Courts named in the New Testament?

A. The Civil Court is called Συμβολιον the Council; the Ecclesiastick Court is named the Synagogue, *Mat. 10. 17.* The chief of the Synagogue was the High Priest; but of the Council was the Judge, *Deut. 17. 12.* *Jeremiah* was condemned by the Synagogue, *Jer. 26. 8.* but absolved by the Council or secular Judges in the Gate, *vers. 16.*

Q. Why are Ministers called Presbyters and Bishops, but not Priests in the New Testament?

Ministers called Presbyters.

A. Because they were to be put in minde of their dignity and Function, which consisteth in the care and inspection of their flock, not in offering of Sacrifice, which was



was the proper work of the Priest, but ceased when Christ our propitiatory sacrifice was offered; besides, Christ would reserve this Prerogative to himself, in being the onely Priest of the New Testament, not after the order of *Aaron*, which ended when he was sacrificed; but after the order of *Melchisedech*, which was in him to continue for ever without successor. Therefore the Ministers of the New Testament are no otherwise Priests, than they are Kings; but these titles are common to all Christians, who by Christ are made Kings and Priests to God the Father.

*Q. How are Ministers to be elected?*

*A.* They must be examined, whether they be apt to teach, and well reported of by them who are without. *How to be elected.* Therefore *Timothy* must not lay hands suddenly on any man, *1 Tim.* 5. 22. and 3. 7. Secondly, the Bishop or Pastor must be chosen by all the Bishops or Pastors of the Province, or by three at least, as it was ordained by the Council of *Nice*, *Canon* 4. Thirdly, the election of the Minister must be made known to the people, as we may see in the sixth *Canon* of the Council of *Chalcedon*. Fourthly, the People must give their approbation, *Acts* 6. 3. Therefore *St. Austin* *Epist.* 110. presented his Successor *Evadius* to the people for their consent. Fifthly, there must be imposition of hands, a custome used not onely in the Christian Church, *1 Tim.* 4. 14. and 5. vers. 18. but also among the Jews, *Num.* 27. 18. *Deut.* 34. 9. Sixthly, in the Reformed Churches, the other Ministers give to him that is elected the hand of fellowship, as *James*, *Peter*, and *John* gave to *Paul*, *Gal.* 2. Seventhly, the new elected Minister subscribes the confession of faith, and discipline of the Church; which custome was used in the Churches of *Africa*.

*Q. Are Romish Priests (converted to our Church) to be re-ordained?*

*A.* There is no necessity of new ordination; for though their commission in the Church of *Rome*, was to offer the body and blood of Christ in the Eucharist, yet they were ordained to preach the Word, and to administer the Sacraments. Which Ordination is not nullified, when they shake off the errors of Doctrine, & preach the Word in purity; neither was their ordination originally from the Pope,

Pope, or his subordinate Bishops, but from Christ; neither must their Oath be taken in ordination, to maintain the *Romish* Doctrine, hinder them from preaching the Word in purity; for an unlawful Oath must not be kept. Therefore *Luther* and others, who forsook the errors of *Rome*, received no new Ordination.

Presbytery their  
power to ex-  
communicate.

*Q.* Had the Presbytery power to excommunicate?

*A.* Yes; and not the Bishop alone; for *Paul* would not by himselfe excommunicate the incestuous *Corinthian*, without the Presbytery, or the Church gathered together, *1 Cor.* 5. 4. For indeed the whole Congregation should have notice given them of the Excommunication, that they may avoid the party excommunicated.

*Q.* Upon what is this power grounded?

*A.* Upon Gods own practise, who excommunicated *Adam* out of Paradise, and *Cain* from his presence. 2. Upon his command, who prohibited the unclean from entering the Temple till they were purified; and from eating the Paschever, or commercing with Gods people, who commanded every soul not circumcised the 8th day, to be cut off from the people. 3. Upon Christs words, *Whomsoever you bind on earth shall be bound in heaven.* 4. Upon Christs counsel, forbidding to give that which is holy to dogs, or to cast pearls before swine. 5. Upon the Apostles practise; *Peter* excommunicated *Simon Magus*, in keeping him off from imposition of hands. *Paul* excommunicated the incestuous *Corinthian*, and delivered over to Satan those two blasphemers, *Hymeneus* & *Philetus*. 6. *Paul* will have the *Corinthians* purge out the old leaven, and not to eat with such as are notoriously wicked; and pronounceth *Maranatha* against such as love not the Lord Jesus, and *Anathema* against such as preach another Gospel than what the *Galathians* received; and wished they may be cut off, who trouble them. And wills us to beware of such as cause dissention and strife, and to reject an Heretick. *John* will not have us receive such men within our houses, nor bid them God speed. By all which it is apparent that excommunication is both ancient and necessary in the Church.

*Q.* May an excommunicate person be debarred from publick prayers and preaching?

*A.* Yes; for though meat is not to be denied to him that is hungry,

hungry, yet we may justly refuse to feed him who is glutted, and hath taken a surfeit. An Heathen or Infidel may be admitted to hear the Word, because he sins of ignorance, which is cured by preaching; but a wicked or profane brother, who sins of wilfulness and perverseness, is not to be admitted to that which he despiseth; for that Pearl is not for Hogs; and such by hearing the Word, do but aggravate their own damnation. Therefore Saint Paul permits us to eat with an Infidel without scruple, 1 Cor. 10. 27, but with a profane Brother he will not have us to keep company, 1 Cor. 5. 11. So we read in Tertullian, that Cordus the Heretick was not suffered to enter into the Church: And Theodosius had the Church doors barred against him by Ambrose. Yet in this case, private exhortations and comminations are not to be neglected; that the prodigal Son may be induced to return again to his Fathers house.

*Excommunicate persons their condition.*

Q. May a man that is excommunicate remain still in the state of election?

A. Yes; for the sentence of the Church is declarative onely, and not effective; and Election as the other gifts of God is without repentance. Though Peter fell dangerously, yet in his fall he was the childe of election; for Christ pray'd that his faith should not fail; the tree in winter may seem to be dead when it is stript of it's leaves, yet in the Spring it revives again, because the vital faculty, lurking all that while in the root, breaks out, and shews its vertue upon the approach of the Sun. So the root of grace remains alive in the godly, though the leaves be dead, for which they are, or may be excommunicate?

Q. If excommunication was in use among the Jewes, why did not the Prophets excommunicate notorious sinners, nor the Pharisees excommunicate the Sadduces, who were dangerous Hereticks; nor the Priests and Elders of the people excommunicate Christ and his Apostles, whom they accounted pernicious seducers?

A. The Prophets had no Ecclesiastick jurisdiction; The Prophets, they were sent to Preach against sin, but not to Excommunicate for sin. The Pharisees and Sadduces were Pharisees, &c. Sects different in opinions, but had no Ecclesiastick Jurisdiction one over the other. Though Christ and his Apostles could not excommunicate.

Apostles were hated by the Priests ; yet the Priests durst not excommunicate them, partly for fear of the people, partly for fear of the Romans; neither had John Baptist any power to excommunicate the Pharisees & Sadduces, though he knew them to be a generation of Vipers ; nor had he any reason to exclude them from his Baptism, seeing they came to confess their sins, *Mat. 3. 6.*

*Q. Why did not Christ excommunicate Judas, whom he knew to be unworthy of the Sacrament ?*

*Why Christ did not excommunicate Judas,*

*Ans.* Because the sinne of Judas was not yet known, nor scandalous ; for though it was known to some of the Priests, yet it was not known to the Disciples : & though it was known to Christ as he was God; or else by revelation, as we was Man; yet it was not publickly known : and though it had been publick, yet without admonition, conviction, and condemnation, he should not have been excommunicate. Therefore Christ bids them all eat and drink ; but yet by this he doth not give way, that such as are notoriously and scandalously wicked, should be admitted to the Sacrament without repentance ; especially obstinate despisers of admonition ; but onely that such as are admitted, though Hypocrites, should not refuse to eat and drink.

*Q. May the Presbytery excommunicate any man for his absence ?*

*Excommunication and excommunicate persons considered.*

*Answer.* If his absence be prejudicial to Church or State, or joyned with obstinacy, he may be excommunicated for being absent ; but if he be absent upon unavoidable occasions, or upon the certain knowledge that he hath of the prejudicate opinion which the Presbytery hath of him, he may absent himself till they be beter informed. Thus Chrysostome absented himself from the Synod of Constantinople ; because he knew that Theophilus, Bishop of Alexandria ; and Epiphanius of Cyrus, before whom he was convented, were enemies to his cause : therefore he was injuriously by them for his absence condemned.

*Q. How many sorts of Excommunication were there ?*

*Ans.* Three. 1. Of those that were kept off a while from the Sacrament, they were called *Abstenti.*

2. Of

2. Of them who were excluded from the Sacraments, but not for any certain time, these were named *Excommunicati*. 3. Of them whose condition was desperate, they were named *Anathematizati*. Which Decree of excommunication, or *Anathema*, was denounced rather against the Doctrine, than persons of men; of whom we should not despair while they live, and being dead, are not in our power: Yet I finde the persons of *Julian* the Apostate, of *Arrius* the Heretick, and some others, were *Anathematized*.

Q. Was Excommunication used onely among Christians?

A. No; for the *Jewes* had this punishment among them, as we may see, *John* 9. in casting the blinde man out of their Synagogue, and threatning to do the like to those that should professe Christ; which Christ also foretold to his Disciples. This kinde of spiritual punishment was most strictly observed among the *Esseens*, *Joseph. de bello Judaic.* l. 2. c. 7. For not onely did they excommunicate notorious sinners, but suffered them also in the time of their excommunication to starve for want of food. This punishment was also in use among the *Gentiles*. For the *Druides* among the *Gauls* used to debar from their Sacrifices scandalous liwers, as *Cesar* witnesseth, *de bello Gall.* l. 6. and *Devo-veri Diti*, or *Divis*, was a kind of excommunication among the *Romans*.

Q. What benefit hath the Church by excommunication?

A. By this, the Word, Sacraments, and other things are kept holy, and vindicated from profanation; Swine are kept off from treading upon Pearls, and Dogs from tearing us; the sheep are kept within their fold, the lost sheep is recovered, the Prodigal Son is brought home; the reputation of the Churches holinesse is kept up, and all occasion of obloquie cut off; the body is preserved by cutting off the gangrened member, and the tree prospers by lopping off the withered branches; and the contagion is stayed from creeping further, which without this remedy would infect others; men by this are deterred from sinne; by this, also Gods anger is appeased, and his judgement removed or averted, and our communion with GOD is renewed



and confirmed. Therefore we are commanded, *Dent. 13. To remove the evil from amongst us, and to depart out of Babylon; and not to communicate with the unfruitful works of darkness.*

*Q. Are excommunicate persons members of the Church?*

*A.* As they are excommunicate, they are not members, for how can they be members of the Church, from whose Union and Society they are separated; or how can *Heathens* and *Publicans* be members of the Church, for such are excommunicate persons to be accounted? Yet in respect of their faith, which is not quite extinguished, and as they are subject to the external government of the Church, they may be called members thereof.

*Quest. Are we Protestants justly excommunicate by the Pope?*

*A.* 1. No; for we are not *Hereticks*, but *Orthodox Professors*. 2. He hath no power to exclude us out of the Church, who himself is scarce a member of the Church. 3. 'Tis no wonder that we are rejected by those who seem to be the only builders, whereas *Christ himself the chief Corner-stone, was rejected by the builders*. 4. By being excommunicate from *Babylon*, we are made members of *Jerusalem*; and indeed we had not been partakers of the true light, so long as we remained in darknesse; nor had we been the servants of *Christ*, so long as we served *Antichrist*. 5. *No sooner had the hirelings cast out Christs sheep out of the fold, but Christ the true Shepherd found them out, and brought them home with joy*: So the blinde man, *John 9.* was no sooner cast out of the Synagogue, but he was received and entertained by *Christ*. So we have gained *Heaven* by being excommunicate from *Rome*; and *Balaams curse* is turned to a blessing.

*Q. What hath Rome got by Excommunication?*

*A.* Though she kept the world a while in awe, and thereby got wealth, yet by her excommunications, she hath lost more than she hath got; for she lost all the Eastern Countries, when *Pope Victor* inconsiderately excommunicated the Eastern Churches about the matter of *Easter*. What the Popes got by excommunicating the *German Emperors*, and *French Kings*,

Kings, Histories can tell us. They lost *England* by excommunicating *Henry* the eighth, and his Protestant Children.

Q. *who are to be Excommunicate?*

A. Not *Jews* and *Turks*, but *Christians*; for we are not to judge them who are without, but if any be called a brother, who is a fornicator, &c. 2. Not every sinful brother; but he, who sins of perverseness, after admonition; for he doth wilfully, by his sins, separate himselfe from God, therefore deserves to be separate from the Church by excommunication; and consequently to be delivered over to Satan, who reigns without the Church as Christ doth within; and this delivering over is to the destruction of the Flesh, that is, of the Old-Man, or Body of Sin; but that the Spirit may be saved, i.e. that Grace or the New man may be strengthened. 3. A brother must not be excommunicate for every sin, but for that which is publick and scandalous; private sins are to be punished by Him who knows all secrets. 4. A brother must be excommunicate for his own sins, but not for the sins of another; every man must bear his own burthen; therefore Bishop *Auxilius* was justly reprov'd by Saint *Austin* Epist. 75. for excommunicating the whole Family for the Master's offence alone.

Q. *Can excommunication consist with Charity?*

A. Yes; for there can be no greater charity than to save the soul; but the end of excommunication is to save the soul or the spirit; it is charity to keep a man from blaspheming; but *Hymeneus* and *Alexander* were delivered up to Satan, that they might learn not to blaspheme. 1 *Tim* 1. It is charity to stay an Infection or Plague, but excommunication is such a means, therefore *Paul* wills the *Corinthians*, to take away the evil from among them; for, Know you not, saith he, that a little leaven will sowre the whole lump? 1 *Cor*. 5. It is charity to keep a man from eating and drinking his own damnation; but unworthy eaters of the Sacrament, eat their own damnation, if they be not suspended, or kept off by excommunication.

Q. *Is the Civil Magistrate prejudiced by the censure of excommunication?*

E c 2

A. No,

*A.* No; for the weapon of the Magistrate is the Sword, but the Minister useth onely the Word. The end of the Ministers censure is to save the sinner. The end of the Magistrates is to kill the sinner; the Minister is content to receive the sinner into the Church again upon his repentance; but the Magistrate regards not the repentance and sorrow of the Malefactor; the Minister takes notice of many finnes, which the Magistrate doth not, because they are such as trouble not the State, as private grudges of Neighbours, &c. There be also Magistrates that wink many times at great finnes, as for example drunkennesse, &c. which the Minister should not forbear to censure.

*Q.* May the Minister or Presbytery excommunicate any man without the consent of the Church?

*A.* No: for excommunication, or separation from the Body of Christ is of that consequence that it concerns all to take notice of it; But the Minister may suspend from the Sacrament without the Churches consent, such as he knows are scandalous and prophane; and this he ought to do though the Church should refuse to assent; for he is commanded not to give that which is holy unto Dogs; nor must he suffer any of his Flock to eat his own damnation; this is to put the Sword into his hand that would kill himself; which is to be guilty of his sin, *Qui non vetat peccare, cum possit, jubet.*

*Q.* From what things can we not be excommunicate?

*A.* 1. From the love of God in Christ Jesus our Lord no man can separate us; for the foundation of God remaineth sure. 2. Nor from the practice of those duties, which are grounded on the Laws of Nature, can we be hindred by excommunication; such as are the duties of Husbands and Wives, Fathers and Children, Masters and Servants, Princes and People; therefore the Popes excommunication cannot loose People from their allegiance to their Prince. 3. Nor can excommunicate persons be hindred from practising such things as are grounded on the Law of Nations, such as traffique and commerce: for an excommunicate person must be to us

as a *Publican* and *Heathen*; but with such, the *Jews* might have commerce and traffique. 4. Excommunication doth not debar us from exercising the works of Charity; for we are bound to feed the hungry, and not suffer them to starve, because they are excommunicated 5. Excommunication doth not debar us from hearing the Word except we be scoffers of it.

*Q. Is the Christian Magistrate subject to the censure of excommunication?*

*A.* Yes; for though he be a Father as he is a Prince, yet he is a Brother as he is a Christian; and therefore lyable to be censured as a Brother. Hence King *Azziah* was excommunicate by the Priest *Azariah*, and *Theodosius* the Emperor by *Ambrose*.

*Q. Will it follow, that there must be no excommunication, because Christ will not have the Tares plucked up till the Harvest?*

*A.* 1. No; for Christ speaketh there of Hypocrites which cannot be plucked by the Church, because she knoweth them not; but in the great Harvest, they shall be pluckt up by the Angells, at his command who knows the secrets of the Heart. 2. If the place be meant of Heretickes they are not to be plucked up at such times as may endanger the Churches peace, but they must be left to a convenient time, when the Church may excommunicate them without danger; or else left to the judgement of the great day 3 All Tares cannot be pluckt up, whilest the Church is here Militant; for there will be found still some Tares among the Corn; some Goats among the Sheep; a *Judas* among the Apostles; as there were *Cananites* and *Jebusites* among the *Israelites*. 4. Christ by this condemns their rashnesse, who presently go to pluck up and fly to excommunication, before they use reproofe and admonition.

*Q. Can the Minister exclude any man from the Kingdom of God?*

*A.* 1. He cannot by his own power, but by the Power of him whose Minister he is. 2. He cannot exclude any man from Heaven, but he can pronounce and declare, that such a man is excluded thence.

*Quest. Can the delivering of a man over to Satan be a means to save his spirit?*

*A.* Yes, accidentally: for God can draw good out of evil, and light out of darknesse: thus the buffetings which Paul suffered by the Angel of Satan, caused him to pray heartily: it is the special work of Gods mercy, to save our souls by afflictions and miseries.

*Quest. Can an Excommunicate person be accounted as a Brother?*

*A.* Yes; for excommunication takes not away true Brotherly love and affection; an excommunicate person may be shut out of Heaven, but not out of hope; we may exclude him out of our Society, but not out of our bowels of compassion and mercy: we draw the Sword of excommunication against him, not to kill, but to cure him. Who would be more fully resolved of these Presbyterian tenets, let him read their own writings.

*Quest. How many Erroneous opinions in Religion have been lately revived or hatched since the fall of our Church-government?*

*Diverse erroneous opinions which have been lately revived or hatched, since the fall of our Church-government.*

*A.* It were almost endlesse to number every particular; it may suffice, that I shall name more then one hundred of the most ordinary and latest received of them, which are, 1. That the Scriptures are a humane invention, insufficient and uncertain, and do not contain halfe of his revealed will. 2. That they are all Allegoricall, and written according to the private spirit of the pen-men, and not as moved by the Holy Ghost. And that the Old Testament is now of no force 3. That Reason is the rule of Faith. 4. That Scripture bindes us, no further then the Spirit assur-eth us that such is Scripture. 5. That Scripture should not be read to a mixt Congregation without present exposition. 6. That God is the Author of the pravity and sinfulness of mens actions. 7. That Turks, Jews, Pagans, and others, are not to be forced from their opinions. 8. That God loves a crawling worm as well as a holy Saint 9. That Gods Will, not Sin, is the cause of mans damnation. 10. That man was a living creature before God breathed into him, and that which God breatheth was a part of



of his Divine Essence. 11. That God is the onely Spirit, and that Prince of the Air who ruleth in the children of disobedience. 12. That the soul dieth with the body. 13. That reprobation cannot be proved out of Scripture. 14. That there is no Trinity of Persons in God. 15. That every creature is God, as every drop in the River is water. 16. That Christ is not essentially, but nominally God. 17. That Christ was polluted with original sinne. 18. That Christ was true man when he created the world, yet without flesh. 19. That Christ died onely for sinners, and not for unbelievers; for sins past before our conversion, but not for sinnes done after conversion. 20. That no man is damned but for unbelief, and that man can satisfie for his own unbelief. 21. That Heathens have the knowledge of Christ by the Sun, Moon, and Stars. 22. That the end of Christs coming was to Preach Gods love to us, and not to procure it for us; therefore, did not obtain life for the Elect, but a resurrection onely, and deliverance from death temporal. 23. That Christ preached not the Gospel, but the Law; for the Gospel was taught by his Apostles. 24. That our Unction is all one with Christs Divinity. 25. That Christ, with the Church of *Jewes* and *Gentiles* shall reigne on earth a thousand years, in carnal pleasures. 26. That the Heathens are saved without Christ. 27. That the Spirit of GOD neither dwells nor works in any, but it is our own spirit which both works in the children of disobedience, and sanctifies the Elect. 28. That God seeth no sinne in his Elect. 29. That a man baptized with the Holy Ghost, knows all things, as God doth. 30. That wee may be saved without the Word, Prayer, Sacraments, &c. 31. That there is no inherent sanctification in believers, but all is in Christ. 32. That *Adam* had died, though he had not sinned. 33. That we have no original sinne, nor is any man punished for *Adams* sinne. 34. That Gods Image consisteth onely in the face, which Image was never lost. 35. That men who know the Gospel, are of themselves able to believe. 36. That one man is not more spiritual than another. 37. That we have no free wil,

not so much as in our natural estate. 38. That the moral Law is of no use among Christians. 39. That wee are not justified by Faith : and that neither Faith, nor Holinesse, nor Repentance are required in Christians. 40. That the childe of God can no more sinne, than Christ himself can. 41. That there should be no fasting dayes under the Gospel. 42. That God doth not chastise his children for sinne. 43. That God loves his children as well when they sinne, as when they do well ; and therefore *Abraham* in denying his Wife, sinned not. 44. That Gods children ought not to aske pardon for their sinnes ; for though they have sin in the flesh, they have none in the conscience. 45. That the body of iniquity is the great Antichrist mentioned in Scripture. 46. That men shall have other bodies given them in the Resurrection, and not the same they had here on Earth. 47. That Heaven is empty of souls till the Resurrection. 48. That Infants shall not rise at all, yet Beasts and Birds shall rise again. 49. That after this life, there is neither Heaven nor Hell, nor Devill : but Hell is in this life, in the terrours of conscience. 50. That there is no true Ministry, nor Church of Christ, upon the Earth. 51. That none are damned, but for rejecting the Gospel. 52. That now many Christians, have more knowledge than the Apostles had. 53. That miracles necessarily attend the Ministry. 54. That there ought to be no Churches built, nor should men worship in consecrated places. 55. That the Apostles were ignorant of the salvation to be revealed in the last dayes. 56. That all men ought to have liberty of conscience, and of prophesying, even women also. 57. That circumcision and the old covenant was onely of things temporal. 58. That *Pedobaptism* is unlawful and impious, and that others besides Ministers may baptize, and that a man may be baptized often. 59. That the People should receive the Lords Supper with their hats on : but the Ministers in giving it should be uncovered. 60. That the Church of *England* is Antichristian. 61. That there is no divine right to call or make Ministers : that Ministers should work for their living, and that Tythes are Antichristian. 62. That

That Christians are not bound to observe the Lords day, and that wee should observe still the old Sabbath. 63. That humane learning and premeditation is uselesse to Preaching; and that Preaching should onely consist in disputing, reasoning, and conferring. 64. That the Saints must not joyn in Prayer with wicked men, nor receive the Sacrament with them, nor with any member of the Church of *England*. 65. That publique prayers are not to be used but by such as have an infallible Spirit as the Apostles had. 66. That set hours of Prayer are needlesse. 67. That singing of *David's* Psalmes, or other holy Songs, except they be of their owne making, are unlawful. 68. That wicked men ought not to pray at all. 69. That all government in the Church ought to be Civil, not Ecclesiastical. 70. That the power of the Keyes is as well in six or seven gathered together, as in the greatest Congregation. 71. That neither miracles nor visions, nor anointing the sick with oyl, are ceased. 72. That in these dayes many are with *Paul* wrap't up into the third Heaven. 73. That the Magistrate is not to meddle with matters of Religion, nor forms of Church-government; which if they do, they are not to be obeyed. 74. That there ought to be a community of Goods, seeing all the Earth is the Saints. 75. That a man upon slight causes may put away his Wife, and that one man may have two Wives. 76. That children ought not at all to obey their Parents, if wicked. 77. That Parents should not instruct their children, but leave them to God. 78. That Christians ought not to maintain Religion by the sword, nor to fight for their lives and liberties, nor to fight at all, nor to kill any thing, nay not a chicken, for our use. 79. That it stands not with Gods goodnesse to damn his own Creatures eternally. 80. That it's unlawful for a Christian to be a Magistrate. 81. That man lost no more by *Adams* fall, then the rest of the whole creation. 82. That Christ hath not purchased eternall life for man, more than for the rest of the creation; and that he offered up himself a full and perfect sacrifice; not onely for man, but for all that man kept, even the whole creation. 83. None are sent to hell before the last Judgment.

ment. 84. It is not the Law, but the Gospel which threatens us with Hell fire. 85. If God shew not mercy to all, he is not infinite. 86. Christians are not bound to meet one day in seven for publick worship. 87. The Saints are justified, not by Christs obedience, but by the essential righteoufnesse of God. 88. A Woman committeth not adultery, in lying with another man, if her Husband be asleep. 89. That the Saints may put away their unbelieving Wives or Husbands. 90. There is no other seal but the Spirit, the Sacraments are no seals at all. 91. The Magistrate may not put to death a Murtherer, being a Member of the Church, till first he be cast out of the Church. 92. The promises belong to sinners, as sinners, and not as repenting sinners. 93. Apocryphabooks are canonical Scripture. 94. To use set-forms of Prayer, even the Lords Prayer, is Idolatry. 95. Bells, Churches, and Church-yards, preaching in Pulpits, in Gowns, by an Hour-glasse, the names of our months and dayes, are all Idolatry. 96. That the Apostles Creed is to be rejected as erroneous. 97. That there ought to be no other Laws among Christians, but the judicial Law of *Moses*, and that the Magistrate hath no legislative power at all. 98. That all Learning, Schools, Universities, Arts, Degrees, are to be rejected as pernicious. 99. That Angels and Devils are not substances, but meer qualities; and that mens soules are but terrestrial vapours, perishing with the bodies. 100. That some in this life are perfect without all sin, and need nor pray for pardon. 101. That in God there is some composition, and corporiety, and mutability also. 102. That Christ took not his flesh of the Virgin *Mary*, but that his body was created without all consanguinity with the first *Adam*. 103. That God doth personally subsist in every creature. 104. That the world is eternal. 105. That the Lords Supper may be celebrated in Inns rather than Churches, and that in the end of a feast. 106. That the Devils have no sin. But I will leave these Devils, though I could mention many more; but that it delights not my self, nor can it the Reader, to be raking in such filthy mire and dirt. These are some of the poysonous weeds; which have

(too much of late) infested our English Garden ; I mean the Church , once admired ( both at home and abroad ) for the beauty of her Doctrine and Discipline ; and envied of none but ignorants , or men of perverse mindes. *Church of England deplored.* The Poet bewailing the ruines of Troy , said [ *Seget ubi Troia fuit* ] Corn grows where Troy stood : but I may sadly complain, that in stead of corn, that is, sound and wholesome doctrine , which should be the food of our souls ; now grows Tares and Weeds, that choak the good Word with which we were formerly fed , and might have been , unto a life of glory everlasting , if we had therein abode. But, lest I should bring thee into danger , by giving thee onely a sight of these Rocks and Precipices ; to prevent that, I shall commend to thy serious perusal Master *Wollebines* his Abridgement of Christian Divinity ; which for the good of my Country-men I Englished, Enlarged, and cleared in obscure places, and have now fitted for a second Impression. A Book worthy to be written in Letters of gold , and imprinted in the heart of every good Christian ; The knowledge therein contained (by Prayer, and through the assistance of Gods Spirit) will root and establish thee in every good word and work , to the coming of our Lord and Saviour Jesus Christ : which God of his infinite mercy grant.

The





## The Contents of the 13th. Section.

*The Doctrine of the Church of Rome, concerning the Scriptures. 2. Their Tenets concerning predestination, the Image of God, original and actual sin, and free will. 3. Their opinions concerning the Law of God, concerning Christ, Faith, Justification, and good works. 4. Their Tenets concerning penance, fasting, prayer, and almes. 5. Their opinions concerning the Sacraments, and Ceremonies used in those, controverted. 6. What they believe concerning the Saints in Heaven. 7. Their Doctrine concerning the Church. 8. What they hold concerning Monks, Magistrates, and Purgatory. 9. Wherein the outward worship of the Church of Rome consisteth, and the first part of their Masse. 10. Their dedication of Churches, and what observable thereupon. 11. Their Consecration of Altars, &c. 12. The Degrees of Ecclesiastical persons in the Church of Rome. Their sacred orders, office of the Bishop, and what colours held sacred. 13. Wherein the other parts of the Masse consisteth. 14. In what else their outward worship doth consist. 15. Wherein consisteth the seventh part of their worship, and of their holy dayes. 16. What be their other holy dayes which they observe, canonical hours, and processions. 17. Wherein the eighth part of their worship consisteth, their Ornaments and utensils used in Churches dedicated to Christ & his Saints, their office performed to the dead,*

## SECT. XIII.

### Quest. I.

*What is the Doctrine of the Church of Rome at this day; and first, Of the Scriptures?*

*A. Though they maintain the same Scriptures with us, the same Commandments, the Lords Prayer, and the three Creeds, of the Apostles, of Nice, and of Athanasius, yet*

yet in many points they differ from other Churches, which briefly are these. 1. They hold that *Apocryphall* Books are for Regulating our Faith and Manners, of equal authority with the Canonical Scripture; such are *Judi h, Tobias, third and fourth of Esdras, the Book of Wisdom, Ecclesiasticus, Baruch, the Epistle of Jeremy, the thirteenth and fourteenth chapters of Daniel, the Book of Maccabees, and that part of Hester, which is from the tenth verse of the third chapter.* 2. they prefer the vulgar Latine Edition to the Hebrew and Greek texts. 3. They hold, that there is no necessity to translate the Scripture into vulgar Languages. 4. That the Scripture is not to be read of Lay-people, except of such as are discreet, judicious, and learned, and are authorised by the Ordinary. 5. That the Masse is not to be celebrated in the Vulgar tongue. 6. That the Sense and interpretation of the Scripture, depends upon the Churches approbation. 7. That the Scriptures, by reason of their difficulty and obscurity, are not fit to be read by the Laity, or to be judges of controversies. 8. That the Scriptures have four different Senses; namely, the *Literall, Allegoricall, Tropologicall, and Anagogicall*; which are to be expounded according to traditions written and unwritten, according to the practice of the Church, the consent of Fathers, and interpretation of Councils confirmed by the Pope. 9. That the Scriptures are not of absolute necessity for the being of a Church, seeing there was a Church from Adam to Moses, for the space of two thousand years, without any Scripture, being onely guided and instructed by traditions, without which the Scriptures are not perfect, as not containing all Doctrines necessary to salvation.

*Church of Rome different from other Churches about the Scriptures.*

*See Bellaymin, Eekius, Pighius, and other writers of controversies in the Roman Church.*

Q. 2. *What are their Tenets concerning Predestination, the Image of God, Originall sin, and Actuall; and Free-will?*

A. 1. They hold election mutable, because the Roman Church Elect may totally fall from Faith and Righteousnesse. *different from others about* 2. That sin fore-seen was the cause of Reprobations, in respect of the positive act of condemnation; and some of them hold, that foreseen works were the cause of Gods limage, *Predestination, Gods limage, and Sin.* 3. Concerning the Image of God, they hold

hold that it consisteth most in charity, and that this is, *Gratia gratum faciens*, Grace which makes us acceptable, and that it is a habit infused; whereas they say, that *Gratia gratis data*, is the gift of Miracles. 4. That man in the state of innocency, did not stand in need of any special assistance, by which he might be excited to good Works. 5. That Original sin is not in the Understanding and Will, but in the Inferiour part of the Soul onely, which they call the Flesh; that Concupiscence and Ignorance are onely infirmities, and remainders of Original sin. That the Virgin Mary was without Original sin. That Infants dying in Original sin onely, are punished with the pain of losse, not with the pain of sense. That Original sin is taken away by Baptisme, and that in the Regenerate it is remitted, and not imputed, or to be called a sin, but onely as it is the cause and punishment of sin; that some Actual sins are of their own nature venial, and some mortal. That the sin against the Holy Ghost is pardonable. 6. They hold that in Freewill is required not onely a liberty from coercion, but also from necessity; that an unregenerate man can, by his own strength, without Gods special help, perform some moral good, in which there may be no sin found. That an unregenerate man hath freedom of will in matters of salvation, though not without the help of grace, so that he may hinder or further his conversion, and may by his natural power co-operate with Grace.

See the above  
named Authors  
and the Cate-  
chisme of the  
Council of  
Trent.

*Quest. 3. What are their opinions, concerning the Law of God, concerning Christ, Faith, Justification, and good Works?*

*Romanists differ about the Law of God, Christ, Faith, Justification, and good Works.* A 1. They divide the two Tables so, that they make but three commandments in the first, and seven in the second; making one Commandment of the first two, and two of the last. They hold that Idols and Images are not the same, and that the Images of Christ, and of the Saints may be worshipped without Idolatry. That equivocation may be used in some cases, and an officious lye. 2. Concerning Christ they hold that he was not ignorant of any thing, and that he did not attain to Knowledge by learning.

That

That he descended truly into Hell, in respect of his Soul, and there preached to the Fathers in Prison, and delivered them from their *Limbus*, so that they had not as yet entered into Heaven, till Christ by his death had opened the gates thereof, which Adam shut by his sinne : That Christ did merit by his sufferings, not onely for us, but also for himself that glory which he enjoys after his Ascension. 3. Concerning Faith, they say that Historical, miraculous, and saving faith are one and the same ; That the special application of the promises of grace belongs not to faith, but to presumption ; That faith hath its residence onely in the intellect, and not in the will : That faith is an assent, rather than knowledge : That justifying faith may be totally lost in the Regenerate : That true faith may be without charity : That we are not justified by faith alone : That man by the natural strength of Free-will, can prepare himself for future justification, being assisted by the holy Spirit. In his Preparation, are contained these Acts ; namely, *Fear, Hope, Love, Repentance, a purpose to receive the Sacrament, a resolution to live a new life, and to observe Gods Commandments.* 4. Concerning *Justification*, they say, that the first is, when a sinner of a wicked man is made good, which is by remission of sins, and infusion of inherent righteousness. The second justification is, when a just man becomes more just, and this is in doing of good works, by the merit of which he can make himself more just. They say, Christ is the meritorious cause of our justification ; but the formal cause is either intrinsecal, and that is the habit of infused grace ; or extrinsecal, to wit, the righteousness of Christ ; or actual, which are our good works ; so that here is a threefold formal cause : They teach, that Justification consisteth not in the bare remission of sins, but also in the inward renovation of the minde. That we are not onely justified, but also saved by good works as efficient causes. 5. Concerning *Good works*, they teach, that the good works of just men are absolutely just, and in a manner perfect ; That a just man may fulfill the Law ; that a man is justified by works, not in the first, but second justification ; yet not without the assistance of grace.

That

See the Catechism of Trent, with Bellarmin, and the other writers of Controversies.

That an unregenerate man by the works of repentance may merit the grace of Justification *ex congruo*, as doing works agreeing to the Law of God ; that they who are justified by the first justification, do merit life eternal by their works, *ex condigno*.

Q. 4. What are their Tenents concerning penance, fasting, prayer, and almes ?

Difference about Penance, fasting, Prayers, and Almes.

A. They teach that Faith is no part of penance ; That repentance may be totally lost : That the parts thereof are not mortification, and vivification , but confession, contrition, and satisfaction. That Penance is a Sacrament ; that contrition is to be ascribed partly to grace, partly to free-will. That it is necessary to justification, and the cause of remission of sins, and that by it all sins are pardonable. That auricular confession to the Priest is necessary to reconcile us to God. That a sinner before baptism is received into grace without his own satisfaction, onely by the satisfaction of Christ ; but, after baptism, he must make satisfaction himself. That after the fault is forgiven, there remains oftentimes the guilt of temporary punishment, either here, or in Purgatory, which must make satisfaction ; that the punishments of Purgatory may be redeemed by fasting, prayers, almes, &c. 2. Concerning fasting, They hold it a sinne, and deserving death, to eate of meats prohibited by the Church. That fasting consisteth onely in abstinence from meat, not from drink. That the times of fasting, chiefly Lent, are of Apostolical institution. That fasting is satisfactory and meritorious. That the tradition of the Church in such indifferent things, obligeth the conscience. 3. Concerning prayer, They say that it is meritorious ; that the Canonical hours of prayer should be observed ; that they are to be said or sung in Latine by the Clergy and Monks. That the titles given to the Virgin Mary are true and holy. That to prayer in the Quire ought to be joyned Singing, Organs, Trumpets, and other musical instruments. 4. Concerning Almes. They hold that the giving thereof is meritorious. That there is not onely a corporal, but also spiritual almes, consisting in comforting



forting, counselling, teaching, &c. That alms may be raised of ill-gotten goods; and filthy lucre; as of Whore-houses, &c. See the Authors above-named.

Q. 5. What opinions do they hold concerning the Sacraments?

A. They teach, that the efficacy of the Sacraments depends upon the intention of the giver. That the Sacraments are not seals to confirm the promises of grace. That grace is contained in, and conferred by the Sacraments *ex opere operato*; and that the receivers thereof, by their justifying virtue are saved. That three Sacraments, namely, *Baptism*, *Confirmation*, and *Order*, do imprint an indelible character, form, or figure in the very substance of the soul; the character of *Baptism* is *Passive*, making a man capable of all other Sacraments; that of *Order* is *Active*; that of *Confirmation* is partly *Active*, partly *Passive*. That there are seven Sacraments of the New Testament. That all the Ceremonies used by them in the Sacraments are necessary. 1. Concerning *Baptism*, they say, that Lay men and Women in case of necessity may baptize. That the *Baptism* of *John* was not the same with that of *Christ*, nor had the same efficacy; and that after *John's* *Baptism*, it was necessary to receive *Christ's* *Baptism*. That to, Water in *Baptism* should be added Oyle, Spittle, Salt, &c. The signe of the Crosse, Exorcism, Exsufflation, a white Garment, &c. That Baptized Infants have, if not Actual, yet Habitual Faith infused into them. That Infants cannot be saved without *Baptism*; that *Baptism* began to be absolutely necessary on the day of Pentecost. That it totally abolisheth original sin. 3. Concerning the Eucharist; They say, that onely unleavened bread is to be used. That *Christ* by way of *Coacomitance* is wholly in the Bread; that is, his Body, Blood, Soul, Divinity, &c. That the whole Essence of the Sacrament is in the Bread alone. That there is no necessity to communicate under both kinds. That the Wine ought necessarily to be mixed with Water. That the Priests may participate alone. That the Eucharist is profitable for the dead. That the Bread should be dipt into the Wine, that

Differ from others about the Sacraments.

it should be elevated, carried in Procession, adored, &c. That there is no Trope in these words, *This is my body*, &c. That Christs body is not onely really, but substantially, in the Sacrament. That it may be at one time, in many places. That the Bread is transubstantiated into Christs body. That the form of Consecration consisteth in these words, *This is my body*. That the Masse is a Propitiatory Sacrifice for the quick and the dead. 4. Concerning *Confirmation*, *Penance*, *Extream unction*, *Orders*, and *Matrimony*; They teach, that these are Sacraments, properly so called: That there is vertue in *Extream unction*, either to cure the body, or to do away the remainders of sin; for this cause, they anoint six parts of the body, to wit; the *Eyes*, *Ears*, *Mouth*, *Hands*, *Rins*, and *Feet*. That *Ordination* is a Sacrament, as well in *Deacons*, *Sub-Deacons*, *Acoluthi*, *Exorcists*, *Readers*, and *Door-Keepers*, as in *Priests*.

See the former  
Authors.

*Ceremonies used in the five controverted Sacraments.*

Q. 6. What Ceremonies do they use in the five controverted Sacraments?

A. In *Confirmation* the Bishop anointeth the Childs forehead with Chrism, making the signe of the Crosse thereon, and saying; *I signe thee with the signe of the Crosse, and confirme thee with the chrism of salvation, in the name of the Father*, &c. Then he strikes him on the cheek, to shew he must not refuse to suffer for Christ. In *Penance*, the Bishop goeth to the Church-door, where the Penitents lie prostrate on the ground, saying: *Children come to me, and I will teach you the fear of the Lord*. Then he kneeleth and prayeth for them; and having used some words of admonition, he brings them into the Church; this is done on the day of the Lords Supper, that they might be partakers thereof; all the Church-doors are then opened, to shew that all People have access to Christ. The Penitents being received into the Church, cut their Hair and Beards, and lay aside their Penitential garments, and put on clean cloaths, after the example of *Joseph*, when he was delivered out of prison. This casting off their old cloaths puts them in minde of putting off the old man. In *Extream unction*, the Priest first besprinkleth the sick person, and the whole room

room with holy Water : Then he annointeth the organs of the five senses; because by them sin infecteth the soul : the Reines also and feet are annointed to expiate the finnes that are in the concupiscible and motive faculties. They onely must be annointed of whom there is no hope of recovery. Of the Ceremonies used in *Sacred Orders*, we will speak hereafter. In *Matrimony* the Priest bleisseth the married couple with Prayers, and Oblations, if they were never married before ; but they are not to bleesse the second marriage. The Woman is covered with a vaile, after the example of *Rebecca* ; and to shew her subjection to the man, she is united to the man by a Lace or Ribband tied in a knot, by a Ring also put on the fourth finger of the left hand, because of the vein that reacheth from thence to the heart ; signifying the mutual Love that ought to be between them ; but marriages are not to be celebrated in Lent, and other times of Humiliation.

See besides the the above named authors *Eckius* in his homilie upon this subject.

Q. 7. What are their Tenets concerning the Saints in Heaven ?

A. They register their names in their Calenders after the Pope hath canonised them, or given a testimony of their Sanctity, and decreed honours for them ; namely, publick Invocation, dedication of Altars and Temples to them, oblation of Sacrifices, celebration of Festival dayes, setting up of their Images, and reservation of their Reliques : the honour, they give to God, is called by them *Latria*, that of the Saints is *Dulia* ; but the honour which they give to Christs humanity and the Virgin Mary, is *Hyperdulia*. 2. They say, that the Saints make intercession for us, not immediately to God, but through Christ, they obtain their requests. 3. That we ought to Invoke both Saints and Angels. 4. That their Images are to be worshipped ; that the Images of Christ, and of the Saints are not Idols, because Idols are representations of that which is not, and in Scripture the word Idol is spoken onely of Heathen Images ; that it is not unlawful to represent God by such Images ; as he hath described himselfe ; therefore they paint God in the Form of an Old man ;

*Roman Church differeth from others about the Saints in Heaven.*

the Holy-Ghost in the Form of a Dove. That though the Images of Christ and the Apostles are to be honoured in relation to the Persons, which they represent, yet we must not think there is any divinity in them, or that they can help us; or that we ought to aske any thing of them 5. That the Images, of Christ and the Saints, should be placed in Churches, because the Images of the *Cherubims* were placed in *Solomons Temple*, and before in the *Tabernacle*. 6. That the Reliques of Christ and of the Saints are to be honoured, and kissed, as holy pledges of our Patrons; yet not to be adored as God, nor invoked as Saints. 7. That the true Crosse of Christ, the Nailes and Thornes, &c. By way of Analogy, and Reduction are to be worshipped with the same kind of Worship or *Latria* that Christ is; that the signe of the Crosse in the forehead, or in the aire is a Sacred and Venerable signe, powerfull to drive away evill Spirits. 8. That Pilgrimages ought to be undertaken to those holy places, where the Images and Reliques of Christ and of the Saints are kept. 9. That dayes should be kept holy in memory of the Saints, the oblervation of which is a part of divine worship.

Of these passages see, *Thomas* in his summes *Gregory de Valentia*, *Bellarmino*, and the others above named.

Q. 8. *what is their Doctrine concerning the Church?*

*Church of Rome their doctrine concerning the Church.*

A. They teach that the government of the Church is Monarchial as being the most excellent form of government. That the government of the church was founded on the Person of Saint Peter, That Peter was Bishop of Rome, and so continued till his death. That the Pope is Peters successor and Christs Vicar, by whom he is made head of the Church Militant. That the Pope is not Antichrist, but that the great Antichrist shall be a particular man, of the tribe of Dan, who shall reign in *Jerusalem* three years and a halfe, and shall be acknowledged by the Jews as their Messiah, whom he will make believe that he is of the Tribe of Juda, and descended of David. 2. They hold that the Pope is the supream Judge in controversies of Faith, and Manners; that his Judgement is certain and infallable; that he can erre in particular controversies of Fact, depending upon mens testimony, and that he may erre as a private Doctor

Doctor in questions of right, as well of Faith as of Manners; but that he cannot erre when with a Generall Council he makes Decrees of Faith, or generall Precepts of Manners; and that the Pope is to be obeyed; though either by himself, or by a particular Council he erre in some doubfull matters: But they generally now believe, that though the Pope were an Heretick, yet he cannot prescribe or define any Hereticall Doctrine, to be believed by the whole Church. That the Pope hath a spiritual coactive jurisdiction in making Laws to bind the Conscience, by his sole Authority, without the consent of Priests or People, and that he can judge and punish the transgressors of his Laws. That as the Apostles had their immediate authority from Christ, so the Bishops have the same immediately from the Pope. That the Pope hath a supream Power over the temporal estates of Christians. to depose Kings, and dispose of their Kingdoms in order to Spirituall things, and so farre as is necessary to the salvation of Souls. That it is not repugnant to Gods Word, for the same man to be both a Political and Ecclesiastical Prince, seeing *Melchisedech, Moses, Eli, Samuel, and the Maccabees* exercised both powers. 3. They believe that the true Church of Christ is onely that Society which acknowledgeth the Pope to be head thereof, and Christs Vicar upon earth. That they which are not baptized and the *Catechumens*, are not properly and actually members of the Church, but onely in possibility. That Hereticks, Schismatics, and Excommunicate persons are not members of the Church. That Reprobates are members of the militant Church, *Because in Noah's Ark were unclean Beasts; in the same Net are good and bad Fishes; at the same wedding-feast, many were called, but few chosen; in the same sheep-fold are some Goats; in the same houses are vessels of dishonour; Judas was one of the Apostles, &c.* That the true Catholike Church is alwayes visible; for it is compared to a Mountain, to a Candle, to a City on a Hill, &c. That the true visible Church can never fall to ally. *Because it is built on a Rock, against which, Hell Gates cannot prevale, &c.* That the true Church cannot



See the above  
named authors.

fall into error. Because it is the Pillar and Ground of truth, &c. That the true notes of the Church are Universality, Antiquity, Continuance, Multitude, Succession of Bishops from the Apostles Ordination, Unity in Doctrine, Unity among the Members themselves, and with their Head soundness of Doctrine, Power and Efficacy of Doctrine, Holiness of Life, Miracles, the Light of Prophecy, the testimony of her enemies, the unhappy end of those who oppress the Church, and the temporal felicity of such as have defended her.

Q. 9. What do they hold concerning Councils, Monks, Magistrates, and Purgatory?

Romanists differ  
about Councils,  
Monks, Magi-  
strates, & Pur-  
gatory.

A. They teach that Diocesan Councils are to be convoked by the Bishops; Provincial, by Arch-Bishops; National, by Patriarchs or Primate; but General Councils by the Pope alone, and not by the Emperour without the Popes approbation; except it be when the Pope is either imprisoned, or dead, or mad; in such Cases the Cardinals may call a Council. That ordinarily Bishops have the power of decisive suffrages, but by custome and privilege, Cardinals, Abbots, and Generals of Orders, have the same power, though they be not Bishops. That in a General Council should be present all Bishops, at least of the greater Provinces, except any be excommunicate. That the Pope and the four Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, or their Deputies be also present, and at least some of the greater part of Provinces. That the Pope is the supreme President, and Judge of Councils. That Christians are bound to obey the decrees of Councils. That General and Particular Councils confirmed by the Pope, cannot erre. That the Scripture is above Councils, as it is the infallible Word of God; but, in respect of interpretation, it is dependent from Councils. That the Pope is above Councils, and not to be judged by any. 2. Concerning Monks, they teach that their original is of Divine right; that their institution is grounded upon Evangelical Counsel, not precept. That Councils are not commanded but commended to us; that commands are of things easie to be performed, and taken

taken out of the principles of Nature ; Counsels, are of things difficult , and above nature ; and of things better than those of commands. By Precepts we are tied to obedience , by Councils we are left to our free will. Precepts have their rewards and punishments ; but Councils have no punishments , but great rewards : *Hence arise the works of Supererogation.* That children if they be come to years of puberty , may enter into a Monastery without their Parents consent , if so be their Parents need not their help. And so may Wives without their Husbands consent. That Vows though of things not commanded . are a part of Gods worship. That the promise made in Baptism , to renounce the Devil , the World , and the Flesh , is not properly a vow. That the Vows of Poverty . Obedience , and Continency , are lawful. That the Pope may dispense with Vows. That the habits and shaving of Monks , are of great use and antiquity. 3. Concerning Magistrates , they teach that their Laws do no lesse binde the conscience , than Divine or Ecclesiastick Laws. That Magistrates are subject and inferiour to the Clergy in matters of Religion. That Magistrates may inflict death on Hereticks. 4. Concerning Purgatory . they say , that it is one of these four contignations or Rooms under ground ; The lowermost is Hell , where the pain of losse and sense is eternal. The next above that is Purgatory , where pain of losse and sense is temporary. Above that is the receptacle of Infants , where onely is the pain of losse eternal. The uppermost was that of the Fathers , where was onely temporal pain of losse : now it is empty since Christs descent thither. That in Purgatory are those souls which depart hence with venial sins , or whose sins are pardoned , but not the punishment. That the suffrages of the living are beneficial to the dead ; namely ; Masses , Prayer , and satisfactory works , as Alms , Pilgrimages , Fasts , &c. To which may be added Indulgences.

Q. 10. *wherein doth the outward worship of the Church of Rome consist , and the first part of their Mass ?*

A. 1. In Churches , Church-yards , Bels , Altars , Pictures , Crucifixes , Images , Curtains , and other Church-Ornaments ; as Tapestry , Candlesticks , &c. In dedication

Who would see more at length the Doctrines of the Church of Rome , let him read the above-named Authors ; and withal Baronius , Bonaventura , P. Lombard , Causus , Canisius , Cassander , Alphonsus de Castele , Coccineus , Genibrard , Gerson , Gretserus , Suarez , Taurianus , Vossius , Hugo de S. Victore , and others.

The outward worship of the Roman Church , and first part of their Masse.

*Acolyth*, their  
offices.

also of Churches; consecration of Altars, Anoinrings, Sacraments, &c. In Ministers, Ecclesiastical Orders, and their Functions, such are *Stagers*, *Psalmists*, *Door-keepers*, *Lectors* or *Readers*, *Exorcists*, *Acolyth*, who are to light the Tapers, and hold them whilst the Gospel is read, and to furnish Wine for the *Chalice*, &c. *Sub-Deacons*, *Deacons*, *Priests*, and *Bishops*, &c. The office also of the *Acolyths* is to make *Aguas Dei*, of consecrated Wax, mingled with chrism, distributed by the Pope in the Church. These *Agni* or *Lambs*, represent the *Lamb of God*, who taketh away the sinnes of the world; for as the Wax is begot of the Bee, without libidinous copulation; so was Christ of the Blessed Virgin: and as the honey is hid within the wax, so was the divinity hid under the humanity. The oyle or chrism mixed with the wax, signifieth, that mercy and gentleness which was in Christ. They say, that these Lambs are preservatives against lightning and tempests, by vertue of their consecration "O Catholicks, great "is your faith, be it to you as you believe. 3. In the Garmen's or Ornaments of Bishops, Priests, and other Church-Ministers; such are the *Amictus*, which like the *Ephod* covers the head and shoulders of the Priest or Bishop; therefore it's called *Superhumerales*. *Alba*, or *Carisa*, is the Surplice of Linnen; the *Girdle* or *Belt*, with which the Priest's loyns are girt. The *Stola* is worn in form of a Chain about the Priests neck, it covereth both his sides, and hangs down to the knee: it is called *Orarium*, because it's the habit of Orators, that preach to, or pray for the people. *Munipulus*, or *Sudarium*, or *Muppula*, or *Phanon*, (for all these names it hath) is a Towel or Handkerchieff, carried by the Minister or Priest in his left hand, or on his left arme. *Casula*, or *Cappa*, or *Phanon*, is an upper garment which covereth all the Body, as it were a little Cottage, called in Latine *Casa*. These six Ornaments are common to Priests and Bishops: there be nine Ornaments peculiar to Bishops; namely, *Caliga*, which are long hose, or Stockings; *Sandalia*, a kind of slippers or shoes; *Saccinctorium*, a kind of girdle; *Ouale*, a linnen Vaile cast over his head; *Tunica*, a long coat down to the heeis, therefore called *Talaris*; *Dalmatica*,

*tica*, so called from *Dalmatia*, the Countrey where it was first woven, is a garment with long and large sleeves, representing the Crosse; *Chirotheca* are white gloves of Kids skins; *Mytra* is the Mytre or Ornament of the head; *Anulus* is the Ring which the Bishop wears, to shew he is betrothed to Christ; *Baculus Pastoralis*, is the Bishops Crosier staffe; *Pallium*, or the *Pall*, is the Ornament of Arch-Bishops and Patriarchs. The *Pall* is not to be worn but in the Church, and in time of Masse; yet Pope *Gregory* permitted it to be worn in solemn Letanies out of the Church; upon it are four red crosses, signifying the four Cardinal virtues, Justice, Prudence, Fortitude, & Temperance, which ought to be in Prelates, which virtues are not acceptable to God, but as they are sanctified by the Crosse of Christ, in which onely they should glory with the Apostle; for the Gentiles had these virtues, but knew not Christ nor his crosse. There are also in the *Pall*, three pins or bodkins, signifying the three Christian virtues of Faith, Hope, and Charity, without which he cannot justly claim or retain his *Pall*; they may signifie also a three-fold pricking, or compunction which ought to be in Prelates. 1. Of compassion towards those that are in misery. 2. Of care in the due and conscionable execution of their office. 3. Of feare to offend God. 4. Their worship consisteth in the Masse, where we have many ceremonies; first the Bishop or Priest, before he begins, sings five Psalms: then he combs his head, and washeth his hands, then followeth the aspersion of holy water, then is the *Introitus*, or singing at the Priests approach towards the Altar; whilst the *Introitus* is singing, the Priest or Bishop walketh towards the Altar between a Priest and a Deacon, before whom walketh the Sub-Deacon, carrying the Book of the Gospel shut; before whom march two Taper bearers, and before them is carried the Censer with Incense. When the Priest or Bishop comes to the Altar, he takes off his Mytre, makes confession, openeth the Book, and kisseth it. Over the Bishop also, a linnen cloth full of pictures is carried by four Ministers in form of a canopy. In their four solemn Processions, to wit, at *Candlemas*, *Palm-Sunday*,

*Sunday, Easter, and Ascension day*, they have Crosses in banners, seven Tapers born by seven *Acolyths*, seven *Deacons* following; then the seven *Priors*, three *Acolyths* with Incense; one *Sub-Deacon* carrying the Gospel, then the *Bishop* in great state, whom the people follow with the *Porters, Readers, Exorcists, Singers, &c.* Before the *Bishop* or *Priest* ascends the Altar, he boweth himself to the ground, and then confesseth; and during the time of Masse, he boweth his body eight times before the Altar. After confession and absolution, the *Priest* blesteth the Incense, and puts it in the Censer; then he kisseth the Alar and the Book, and takes the Censer from the *Deacon*, with which he fumeth the Altar, and then removeth to the right side of the same; and withall *Kyrie Eleeson* is said, not lesse then nine times in the Masse. *Gloria in Excelsis* is also sung, which was the Angelical Hymne at Christs Nativity; then the *Priest* turning to the people, salutes them in these words, *The Lord be with you*; to whom the *Quire* answereth, *And with thy Spirit*. Seven times in the Masse the *Priest* salutes the people, but turneth to them onely five times. Then the Collects or Prayers are said, and after them the Epistle is read, with the face towards the Altar; it's the *Sub-Deacons* Office to read the Epistle; which done, he delivers the Book (shut to the *Bishop*, who layeth his hand on the *Sub-Deacon*) which he kisseth. After the Epistle, is sung the *Gradual*, so called from the steps of humility, by which we ascend to Heaven; it's called also the *Responsory*, because the matter thereof answers the matter of the Epistle. Next to this, *Hallelujah* is sung: but from *Septuagesima* Sunday till *Easter*, in stead of *Hallelujah*, the *Tractus* is sung, so called à *Trabendo*, because it is sung with a long drawing tone, as containing the mournful condition of man in this life, as *Hallelujah* is the joyful song of Heaven. After *Hallelujah*, is sung the Prose, which by them is called *Sequentia*; it is a song of Exaltation. This done, the *Priest* removeth from the right, to the left side of the Altar, whence the *Deacon* takes the Gospel, and ascends into a high place, where he reads it, with his face to the North; the Crosse, the Censer, and two lights are



are carried before the Gospel, which is laid upon a Cushion, to shew the yoke of Christ is easie; at the reading of it, all stand up and crosse themselves, and give glory to God. After this the Creed is rehearsed, and the Sermon followeth, which concludeth the first part of the Masse.

Q. II. What is their manner of dedicating Churches?

A. In the Church to be dedicated or consecrated, are painted twelve Crosses on the Walls, before which burn twelve Tapers. The Bishop in his Pontificals, with his Clergy and the People, come to the Church-door being shut, where he prayeth and then besprinkleth the Walls with holy Water, whilest the Clergy and People go singing about the Church. The holy Water is sprinkled out of a bundle of Hyssope. Then the Bishop with his whole Train returning to the Church-porch prayeth again, and with his Crosier staffe knocketh the door thrice, saying these words: *Lift up your heads, O yee Gates, and be yee lift up yee everlasting Doores, and the King of glory shall come in. Of whom the Deacon within the Church asketh, who is the King of Glory? to whom the Bishop answereth: The Lord strong and mighty, the Lord mighty in Battle.* Then the door is opened, the Bishop with three of his Servants entreth, the rest remain without; after the Bishop hath wished peace three times to that house, the door is shut again, and he on his knees before the Altar prayeth, whilest the Clergy without sing the Letany, and the Priests carry on their shoulders a Chest or Coffin, containing the Reliques of that Saint to whom the Church is dedicated. The Altar, with all belonging to it, are sanctified, the walls with certain Letters are painted; Salt, Water, Ashes, and Wine, are exorcised, and mingled together, into which he dipshis thumb and makes the sign of the Crosse on the Altar, Walls, and Pavement. Then he offers incense and blesseth the Church, in the name of the Father, Son, and Holy Ghost; this being done, the Bishop, before the Church-door preacheth to the People concerning the anniversary dedication of that Church, of honour due to the Clergy, of tithes also, and oblations. After

Of these particulars see, *Stephanus Duvantus de ritibus Ecclesie, Gul. Durandus his rationale, Alcuinus de divinis officiis, Innocent. 3. de myster. Missie Hugo de sanct. Victor. de offic. Eccles. & in specul. Ecclesie Bern. de offic. Missie and divers others.*

Romanists their manner of dedicating of Churches.

all are admitted into the Church singing. The twelve Lights and twelve Crosses, do signifie the Doctrine of the twelve Apostles, which shineth in the Church, by which they preached the Crosse of Christ. The Bishop representeth Christ making intercession for his Church, and by the Staffe of his Word knocking at the doors of our hearts. His compassing the Church three times, and his three times knocking at the door, signifie his three-fold power, in Heaven, Earth, and Hell. And his three-fold right or interest he hath in us; to wit, by Creation. by Redemption, and by the gift of Life eternal promised to us. The making of Greek and Latine Letters, with a Crosse on the Pavement with Ashes, shew that the Gentiles are made partakers of the Crosse of Christ, but not the Jewes; besides that, the rudiments and alphabet of Christianity must be taught to the Weaker sort; the Oyle, Salt, Water, Ashes, and Wine, which are used in the dedication, have mysticall significations. The Water and Wine represent the two Sacraments of Baptisme, and the Eucharist; Oyle sheweth our spiritual Unction; Salt that Wisdome which should be in us; Ashes, our Mortification; Hyssop, our Purity and Sanctification; and the Incense, our Prayers.

Q. 12. *What else are observable in the dedication of Churches?*

*What observable thereupon.*

A. 1. They hold that no Church is to be dedicated till it be indowed; for he that buildeth a Church, is, or should be, like a husband that marrieth a Maid, on whom he ought to bestow a Joynter. 2. That the Feast of dedication which from the Greek they call *Encaenia*, ought to be kept every year; for so it was kept among the Jewes, which if it had been unlawful, Christ would not have honored it with his presence. 3. They say, that dedication of Churches is a terror to evil spirits an incitement to devotion and reverence; a means to move God to hear our prayers the sooner; a testimony of our zeal, that Christians are not in this point inferiour to Jewes and Gentiles, who would not presume to make use of their Temples, for prayer and sacrifice, till first by their Priests they had consecrated and dedicated them to their

their Deities. 4. That what is in the Dedication of Churches visibly acted, ought to be in us invisibly effected; namely, that if Churches be holy we should not be profane; shall they be consecrated to the service of God, and not we? shall their Churches be filled with hallowed Images, and our Souls defiled with unhallowed Imaginations? shall the Church be called the house of Prayer, and our Bodies (which ought to be the Temples of the holy Ghost) Dens of Thieves? we are lively stones, but those of Churches are dead; we are capable of grace and holiness, so are not Churches; for it is confessed on all sides, that Temples by consecration are not made capable of actual holiness, but only made more fit for divine service. Is it not a great shame that in their Churches lights continually shine: and in the Temples of the holy Ghost, there is nothing but darkness? That they should burn incense on their Altars; and we be quite destitute of Zeal and Devotion in our hearts? They make use of outward unction, but we use neither the outward unction of the Church, nor inward of the Spirit? When we see them make use of Salt, and holy Water; we should be careful to have Salt within us, and that water of the Spirit, without which we cannot be regenerated. 5. They teach that CHURCHES may be re-dedicated if they be burned down or fallen down, and built again: or if it be doubtful whether they have been consecrated heretofore; but if they be polluted by adultery, or such like uncleanness, they are only to be purified with holy Water. 6. That Churches must not be consecrated without Masse, and the Reliques of some Saint, and that only by the Pope, or a Bishop, and not by a Priest, or any inferior order; and that gifts, or presents, which they call *Authemata*, be given to the new Church; after the example of *Constantine the Great*, who endowed, with rich presents and ornaments, the Church which he built at *Jerusalem* to the honour of our Saviour.

But of this subject concerning dedication read, *Durandus & Davantus Turcremata, Hostiensis, Hugode S. Villore de sacram. Hispanian, Raibanus, IVo, &c.*

Q. 13. How do they Dedicate or Consecrate their Altars?

A. The Bishop having blessed the Water, makes with

*Their consecra-  
tion of Altars,  
&c.*

with the same four Crosses on the four Horns of the Altar, to shew that the Crosse of Christ is preached in all the four Corners of the earth. Then he goeth about the Altar seven times, and besprinkleth it seven times with holy Water and Hyssop; this is, to signifie the seven gifts of the Holy Ghost, and the seven-fold shedding of Christs Blood; to wit, 1. When he was circumcised. 2. When he sweat blood in the Garden. 3. When he was scourged. 4. When he was crowned with thorns. 5. When his hands. 6. When his feet, were nailed to the Crosse. And 7. When his side was lanced. The Bishop also makes a Crosse in the middle of the Altar, to shew that Christ was crucified in the midst of the earth; for so Jerusalem is seated. At this consecration, is used not onely Water, but Salt also, Wine, and Ashes to represent four things necessary for Christianity; namely, Purity, Wisdom, Spiritual joy, and Humility. The Altar must not be of Wood, or any other Material, but of Stone; to represent Christ the Rock on which the Church is built, the corner Stone, which the Builders refused, the Stone of Offence at which the Jewes stumbled, and the little Stone cut out of the Mountain without hands; this Stone Altar is annointed with oyle and chrisin; so was Christ with the graces of the Spirit, and the Oyle of Gladnesse, above his Fellows. This annointing also of the Stone Altar, is in imitation of *Jacobs* annointing the Stone on which he slept. So the remainder of the holy Water, is poured out at the foot of the Altar; because the Priests of old used to pour out the blood of the Sacrifice at the foot of their Altar. The holy Reliques are laid up in a Coffin with three grains of Incense, as the Manna of old was layed up in the Ark; our Hearts should be the Coffins, in which the vertuous lives of the Saints, with Faith in the Trinity, or with the three Cardinal vertues, Faith, Hope, and Charity, should be carefully kept. These Reliques are laid under the Altar, because *Revel. 6.* the Souls of those who suffered for Christ were seen by Saint *John* under the Altar. It is also to be observed, that as the Altar is besprinkled with water, so it is annointed in five places with oyle,

oyle, and then with chrism, to signifie the five wounds of Christ, which did smell more fragrantly than any Balsam, and by which we are healed; the five Senses also are hereby signified, which ought to be sanctified. After Unction, Incense is burned, to shew that Prayers and Supplications follow Sanctification. At last, after the Altar, and all that belong to it are hallowed, the Altar is covered with white, Masse is said, and Tapers lighted; to shew that our holinesse and devotion must be accompanied with *good works*, which must shine before men here, if we would shine like Stars in the Firmament hereafter.

See the former Authors.

Q. 14. *What else do they consecrate besides Temples and Altars?*

A. Besides these, they consecrate all the Ornaments of the Altar; the *Patina*, for making the body of Christ; the *Corporal* for the covering thereof; the *Chalice* for the blood; the *Linnen* with which the Altar is covered; the *Eucharistical* or *Pix* where Christs body is kept, representing Christs Sepulchre; the *Censer*, *Incense*, and *Capsa*, that is, Chests or Coffins wherein the bones of the Saints are kept. They consecrate also their *Crosses*, and *Images*, and *Easter-Tapers*; their *Founts*, *First-fruits*, *holy Water*, *Salt*, *Church-yards*, *Bells*, &c. Every one of which have their peculiar Prayers; besides washing, crossing, anointing, incense, &c. They hold that Bells succeeded the Jewish Trumpets; by which, we are awaked, and admonished to put on the armour of God, to fortifie our selves with Prayer against all our spiritual enemies. Bells are more durable than Trumpets, and their sound louder, by which is signified, that the preaching of the Gospel exceedeth that of the Law, both in the continuance and efficacy. *Bells have clappers, and Preachers have tongues: it is a shame that the one should be vocall, and not the other. How is that Congregation served, which hath sounding Bells, and dumb Preachers? or that which hath sounding Brasse, and tinkling Cymbals for their Preachers; such as have clappers, but no hands; good words, but no good works; which preach to others, and are cast-aways themselves; like Bells,*



Bells, they call upon others to hear Sermons, but are not thereby bettered or edified themselves. In the Roman Church they baptize their Bells, and give them names, for this, alledging the example of Jacob, who gave the name of *Beniel* to *Luz*, the place where he had the vision of the Ladder. Their Bells seldom are heard in Lent, and three days before Easter are quite silent, to shew the sadness of that time. Church-yards in Greek *κοιμητήρια*, that is, Dormitories (because our bodies sleep there till the Resurrection) are consecrated with Crosses, holy Waters, Fumigation and Prayers, as the Churches are; they be also, as well as Churches, Sanctuaries, and places of refuge; none must be buried here, but Christians who have been baptized; such as die without baptism, or without repentance after murder, adultery, self-homicide, or any other grievous sin, though baptized, must not be buried there. In the Church-yard are set up five crosses, one whereof stands in the middle; before each of them are placed three burning Tapers, fifteen in all; the Bishop beginning at the middle cross, maketh a speech, then prayeth, and puts the three Tapers on the top of the cross: the like he doth to all the rest, and in the interim the Letany is sung, and each cross besprinkled with holy Water, and fumed with Incense.

Q. 15. *What degrees of Ecclesiastical persons are there in the Church of Rome?*

*The degrees of Ecclesiastical persons in the Church of Rome.*

A. They divide their Church-offices into dignities and orders; their dignities are these; the Pope, Patriarch, Primate, Arch-Bishop or Metropolitan, Bishop, Arch-Presbyter, Arch-Deacon and Provost, or *Præpositus*. For the Quire, there are the Dean, Sub-Dean, *Præcentor*, Succentor, Treasurer, &c. The Popes Senators, or Counsellors, are named Cardinals from *Cardo*, The hinde of a door; because on them, as the door on its hinges all weighty affairs of the Church are turned. Their orders be seven, to wit, Door-keepers, Readers, Exorcists, Acolytes, or Taper-bearers, Sub-Deacons, Deacons, and Priests. These three also are only sacred Orders, the other four are not. The Door-keeper is first instructed in his office by the Arch-Deacon, who presents him

him to the Bishop, and he ordains him, delivering to him from the Altar the keyes of the Church, and saying, *So do; and solve, as thou were to give account to God of the things locked up by these keyes.* The Lecturers or Readers office is to pronounce and read clearly, and distinctly the Lessons appointed to be read in the Church; none must exercise this Function but he who is ordained by the Bishop, who in the presence of the people delivers the book to him, in which he is to read, saying, *Take & read the word of God; if thou art faithful in thine office; thou shalt have a share with them who dispense the same word.* The Exorcist is he who calling on the name of Jesus, by that name doth adjure the unclean spirit to depart out of the possessed, on whom he layeth his hands. When the Exorcist is ordained, he receiveth the book of adjurations from the Bishop, saying, *Take and learn these by heart; and receive power to lay thy hands on the possessed; whether he be baptized, or a Catechumenus as yet.* The Acolyths or Taper-bearers, are they who carry the Lights whilst the Gospel is reading, or the Sacrifice is offered, to represent Christ the true light of the World, and to shew the spiritual light of knowledge, which should be in us. Their office also is to provide vessels for the Eucharist. The Bishop doth instruct them in their function when he ordains them, and then the Arch-Deacon delivers to them a Candlestick with a Wax light in it, and an empty Tankard, to shew, their office is to provide lights and vessels for Divine Service. These be the lesser orders, which are not sacred; and which they teach, Christ himself did exercise; for he performed the Porter or Door-keepers office, when he whipped the money-changers out of the Temple. The Readers office, when he took up the book, and read that passage in Isaiah, *The Spirit of the Lord is upon me, &c.* The Exorcists office, when he cast seven Devils out of Mary Magdalen. The Acolyths office, when he said, *I am the light of the world; he that followeth me walketh not in darkness, &c.*

Q. 16. Which be their sacred Orders?

A. These are three; the first is the Sub-Deacon, whose office is to read the Epistle, to receive the peoples

Their sacred Orders.

oblations, and to bring them to the Deacon; to carry also the Patin and Chalice to the Altar; to hold the Bason whilest the Bishop, Priest, or Deacon washeth their hands before the Altar; to wash also the Altar linnen. When the Bishop ordains him, he delivers into his hand the empty Patin and Chalice, saying; *See whose ministrations this is, which is delivered to thee.* From the Arch-Deacon he receiveth then the Tankard with Wine and Water, and the Towel. He wears a Surpless and Belt, as the four former Orders do. His Coat is girt to him, and he holds a handkerchief, or towel. They say that Christ performed the Sub-Deacons office, when he turned Water into Wine in *Cana*, and when after Supper he poured water into a Bason, and washed his Disciples feet. Their second Sacred Order is the Deacon, or Minister, whose office is to preach to the People, and to serve or assist the Priest at the Sacraments; to cover the Altar, to lay the Oblations thereon, to read the Gospel, and the Epistle also in the Sub-Deacons absence; in Processions, to carry the Crosse, to say the Letanies; to rehearse the names of those who are to be ordained and baptized, and to name the holy days, &c. They must not administer the Sacraments, but in case of necessity, and by permission of the Bishop, or Priest; nor must they without leave sit in the presence of a Priest. When the Deacon is ordained, the Bishop alone layeth hands on him, and bleseth him, and delivers (using certain words) the Book of the Gospel and the *Stola* to him. When he reads the Gospel, the *Acolyths* hold two Tapers before him; not to illuminate the aire, by day, but to shew what joy and Spiritual illumination we have by the Gospel. The Censer also with the Incense is carryed, not onely to represent Christ, in the sweet smell of whose Sacrifice the Father is well pleased; but also to shew Preachers, that their Prayers must like Incense ascend before God, and that the good fame of their life and Doctrine, must be like the fume of Incense smelling sweetly among all men. The Deacon also reads the Gospel in a high place, that it may be heard the better; and to shew that it ought not to be preached in corners,

corners, but, as Christ saith, on the house-tops; this is also in imitation of Christ, who, when he would teach his Disciples, went up into a high Mountain. The Gospel is read with the Deacons face against the North, that the frozen and cold Hearts of the Northern Nations might be warmed and melted by the comfortable heat of the bright Sun of the Gospel. When the Deacon salutes the people, he signes himselfe with the Crosse on the Forehead, to shew, he is not ashamed of the Crosse of Christ; and likewise on the breast, to put us in mind that we should be ready to crucifie our affections with Christ. At the reading of the Gospel all stand up bare-headed, to shew their reverence: Swords and Staves are laid aside, to shew their peaceable mindes, and the Book is kissed, to declare by this their Love and affection to the Gospel. They say, that Christ performed the Deacons part, when he preached and prayed for his Apostles. Their third and highest Sacred order, is Priest-hood; when the Priest is ordained, the Bishop, with some other Priests, lay their hands on his head, and annoint his hands with oyle, to signifie that not onely the Priest must have his head stuffed with knowledge, but his hands must be supple and ready to do good workes; the Bishop also delivers into his hand the Chalice with the Wine, and the Patin with the Hoast, saying, *Receive Power to say Masse for the Quick and the Dead, and to offer Sacrifice to God in the Name of the Lord.* Then the Bishop kisseth the Priest, to shew he is equall in respect of Order; whereas, the Deacon and Sub-Deacon kisse the Bishops hand to shew, they are of an inferiour Order. The Priest must not say Masse, till he first have washed, and confessed if he be guilty of any deadly sin, and have put on, first the *Amictus*, which like a vail covers his head and shoulders, to shew, how Christs Divinity was veiled by his Humanity. 2. The *Alba* or *Talaris*, because it reacheth to the heels, in Greeke *ποδήματι*, which by its whitenesse signifieth innocency, and by its length perseverance, two vertues fit for Priests. 3. The Girdle or Belt about their loynes, to shew the subduing of their concupiscence. 4. The *Stola* or *Ora-*

Of these passages see, *Iro-*

cent. 3. l. 1.

*Myſt. Miſſe,*

c. 8. *Stephan.*

*Eduenſis de ſa-*

*cr. altaris, c. 10.*

*Amalav. Fortu-*

*nat. l. 6 de Ec-*

*cleſ. offi. c. 19.*

*l. 2. & l. 3. Rab-*

*Maurus l. 1. de*

*inſtit. cler. c. 18.*

*Alcuin. de div.*

*offi. Alexa. de*

*Alas part 4. Qu.*

*2. Hugo de S.*

*l. 2. de*

*ſacram. Part. 4.*

Besides the

Councils of

Rhemes, of

Lateran, of

Breſcava, and

divers others.

See also *Guliel.*

*Dirand. l. 2. c.*

10.

Office of the

Bishop.

rium about the Neck, and hanging croſſe-way on the Breaſt, ſignifie that the Prieſt muſt undergo the yoke of Chriſt, and ſtill meditate on his Croſſe. 5. The *Map-pula* or *Manipulus*, which is a Towel or handkerchief, for wiping away the ſweat from their faces, and moiſture from their eyes; repreſenting alſo the purity that ought to be in the Prieſts lives. 6. The *Cafula* over all the other garments, ſignifying charity which is above all virtues. Chriſt exerciſed the Prieſts office when he adminiſtered the Eucharift, when he offered the Propitiatory Sacrifice of his body on the Altar of the Croſſe, and yet whileſt he is making interceſſion for us in heaven.

Q. 17. wherein conſiſteth the Office of the Biſhop?

A. Under this name are comprehended Popes, Patriarches, Primates, Metropolitans, Arch-Biſhops, and Biſhops. Some will have the Biſhop to be a Particular Order; but indeed, the Order of Prieſt and Biſhop is all one, in reſpect of chatechiſing, baptiſing, preaching, adminiſtring the Eucharift, binding and looſing. The Biſhop then is an office of Dignity, not of Order; he hath nine priviledges above the Prieſt; namely, of Ordination, Benediction of Nuns, Conſecration of Biſhops, and impoſing hands on them, Dedication of Churches, Degradation, holding of Synods, making of Chriſme, hallowing of Clothes and Veſſels. Becauſe Biſhops are Superintendents and Overſeers, therefore they have the higheſt Seat in the Church; they are conſecrated on the Lords day one-ly, and at the third hour, becauſe then the holy Ghoſt deſcended on the Apoſtles, to whom Biſhops have ſucceeded. At the Biſhops conſecration, there muſt be preſent at leaſt three; to wit, two Biſhops, and the Metropolitan; that the gifts of the Spirit may not ſeem to be given by ſtealth and in corners; in this they follow the example of Saint James, who was made Biſhop of Jeruſalem by Peter, James, and John. In the Biſhops conſecration two hold the Bible over his head, one pouring the benediction on him, and the reſt laying their hands on his head. By this Ceremony is ſignified not onely the conſerring of the gifts of the Spirit, but alſo the Knowledge, which the Biſhop



Bishop must have of the Gospel, and the care he must undergo to support it. On the Saturday in the evening he is examined concerning his former life, and the Trinity is three times called on for a blessing: The next morning he is examined concerning his future conversation and faith; and then his head and hands are anointed, and the Mitre is set on his head, the Staffe also and Ring are given him. The Priest is anointed with Oyle, but the Bishop with Chrisme, that is Oyle and Balsome, to shew, that the higher he is in dignity, the more fragrant must his fame and conversation be: He must excell in Knowledge and good Works, represented by the anointing of his head and hands, "Christ performed the Bishops office when he lifted up his hands, and blessed his Apostles; saying, *Receive the Holy Ghost; whose sins you forgive, they are forgiven?*"

Q. 18. *What Colours are held sacred in the Church of Rome?*

A Four; namely, White, Red, Black, and Green; White is worn in the festivities of Saints, Confessors, and Virgins, if they be not Martyrs, to shew their integrity and innocency; In festivities also of Angels, because of their brightnesse, in the Feast of the Virgin Mary, of *All Saints*, (yet some of them wear Red) of *John Baptists Nativity*, of *Saint Pauls Conversion*, of *Saint Peters Chair*; also of the Vigil from Christs Nativity, to the eighth day of *Epiphany*, except there be some Martyrs dayes between; On Christs Nativity, on the Feast of *John the Evangelist*; on the *Epiphany*, because of the Star that appeared to the Wise men; on the day of the Lords Supper, because then the Chrism is consecrated; on the holy Sabbath till the eighth day of the Ascension; on the Resurrection, because of the Angel that appeared in White; on the Ascension day because of the bright Cloud that carried Christ up to Heaven; and the two Angels then in White; on the Feast of Dedication, because the Church is Christs Spouse, which ought to be Innocent and Immaculate. The Red colour is used in the Solemnities of the Apostles, Evangelists, and Martyrs, for they shed their blood for Christ; in the Festivity of the Crosse, also

*What Colours  
held sacred.*

in Pentecost week, because the holy Ghost appeared in fire, in some places White is worn on the Festivities of the Martyrs, because it is said, *Cant. 5. My beloved is white and red.* White, in his Confessors and Virgins: Red in his Martyrs; these are the Roses and Lillies of the Valley. Black is worn upon Good Friday, on all Fasting dayes, on the Rogation days, in Masses for the dead, from Advent til the Nativity, and from Septuagesima til Easter Eve; on *Innocents* day some wear Black, because of the mourning in *Rama*; some Red, because of the Blood of those young Martyrs. Green, which is made up of the three former Colours, White, Red, and Black, is used between the 8 of Epiphany and Septuagesima; likewise between Pentecost and Advent; but in the City of Rome the violet colour is worn sometimes in stead of Black and Red.

See Durandus  
Rationale, l. 3.  
c. 18.

Q. 19. wherein consisteth the other parts of the Masse?

The other parts  
of the Masse.

A. The second part begins with the Offertory, which is sung and so called from the Priests offering of the Hoast to God the Father, and the Peoples offering of their Gifts to the Priest. Then the Priests before he offereth the immaculate Hoast, washeth his hands the second time; in the interim, the Deacon casteth over the Altar a fair linnen cloth, called *Corporale*, because it covers Christs body, and represents his Church the Mystical body; it's called also *Palla*, from Palliating or covering the Mystery above named. There is also another *Palla* or *Corporall*, with which the Chalice is covered. Then the Deacon presenteth the *Patina* with the round Hoast on it; to the Priest or Bishop; the Deacon alone can offer the Chalice, but the Priest consecrates it; who also mixeth the Wind and Water in the Chalice, which the Deacon cannot do; the Priest poureth out a little on the ground; to shew that out of Christs side Water and Blood issued out; and fell on the ground. The Water is blessed by the Priest, when it is mixed, but not the Wine, because the Wine represents Christ, who needs no blessing; the Hoast is so placed on the Altar, that it stands between the Chalice and the Priest, to shew that Christ is the Mediator between God (who is represented by the Priest) and the People, which

which the water in the Chalice resembleth. Then the Priest fumeth the Altar and the Sacrifice three times over, in manner of a Crosse, to shew *Maries* three-fold devotion, in anointing Christs feet, then his head, and at last her intention to anoint his whole body; then the Priest boweth himself, kisseth the Altar, and prayeth, but softly to himself. This Prayer is called *Secreta* and *Secretella*: but though it be said in silence, yet the close of it is uttered with a loud voyce, *per omnia secula seculorum*; Then follows the *Præfatio*, which begins with thanksgiving, and ends with the confession of Gods Majesty; the mindes of the people are prepared with these words, *Lift up your hearts*; the answer whereof is, *We lift them up unto the Lord*: Then is sung this Hymn, *Holy, Holy, Holy, &c. Heaven and Earth is full of thy Glory, &c.* Then follows *Hosanna*, and after this, the *Canon*, which containeth the Regular making up of that ineffable mystery of the Eucharist; it is also called *Actio* and *Secreta*, because it is giving of thanks, and the Canon is uttered with a low voyce. The Canon by some is divided into five parts, by others into more: in it are divers Prayers for the Church, for the Pope, for Bishops, Kings, all Orthodox Christians, for Gentiles, also Jews and Hereticks; those in particular are remembered, for whom the Sacrifice is to be offered, whose names are rehearsed; for those also that be present at the Masse, and assistant, and for himself likewise; then is mention made of the Virgin *Mary*, of the Apostles, Evangelists, and Martyrs: but the Confessors are not named, because they shed not their blood for Christ: then follows the Consecration after many crossings, these words being pronounced, *For this is my body*; the People answer *Amen*; then the Hoast is elevated, that the People may adore it, and that by this, might be represented Christs Resurrection and Ascension: When the Priest mentioneth Christs Passion, he stretcheth out his armes in manner of a crosse: the Hoast is crossed by the Priest five times, to shew the five wounds that Christ received. But indeed, in the Canon of the Masse. there are seven several crossings of the Hoast and Chalice; in the First, the signe of the Crosse is made three times, in

the second, five times; in the third, twice; in the fourth, five times; in the fifth, twice; in the sixth, thrice; and in the seventh, five times; so all makes up twenty five crossings: Prayers are also made for the dead. The Deacon washeth his hands, to shew how Pilate did wash his hands, when he delivered Christ to be scourged. The third part of the Masse begins with the *Pater Noster*, and some other Prayers; the Sub-Deacon delivereth the *Patina* covered to the Deacon, who uncovereth it, and delivers it to the Priest; kisseth his right hand, and the Priest kisseth the *Patina*, breaks the Hoast over the Chalice, being now uncovered by the Deacon, and puts a piece of it into the Wine, to shew that Christs body is not without blood. The Hoast is broken into three parts, to signify the Trinity: then the Bishop pronounceth a solemn blessing: then is sung *Agnus Dei*, &c. that is, *O Lamb of God that takest away the sins of the world*, &c. And then the kisse of Peace is given, according to the Apostles command, *Salute one another with a holy kisse*. In the fourth part of the Masse, the Priest communicates thus, he takes the one half of the Hoast for himself, the other half he divides into two parts; the one for the Deacon, the other for the Sub-Deacon: after these three, the Clergy and Monks communicate, and after them, the People; the Priest holdeth the Chalice with both hands, and drinks three times to signify the Trinity: The Hoast must not be chewed with the teeth, but held in the mouth till it dissolve; and after the taking thereof, he must not spit, but must wash his hands, lest any of the Hoast should stick to his fingers. The three washings of the Priests hands in the Masse, do signify the three-fold purity that ought to be in us, to wit, of our Thoughts, Words, and Works: Then follows the Post-communion, which consisteth in thanksgiving and singing of *Antiphones*: this done, the Priest kisseth the Altar, and removes again to the right side thereof, where having uttered some prayers for the People, and blessed them, the Deacon with a loud voice saith, *Itē, missa est*; that is, *Go in peace, the Hoast is sent to God the Father to pacifie his anger?*

Of these and other Ceremonies see the above-named Authors, and Gabriel Brel de Canove Misse.

Q. 10. In what else doth their outward worship consist?

A. The fifth part of their Worship consisteth in their Divine Service or Office, as they call it: whereof *Other parts of their worship.* be two sorts; one composed by Saint Ambrose for the Church of Milan; the other by Saint Gregory, which the Angel in the night by scattering the leaves up and down the CHURCH did signifie, that it was to be spread abroad through the world. In the sixth part, they place much Religion in the observation of their canonical hours of Prayer, whereof at first were eight; four for the night, and four for the day; the diurnal hours are, the first, third, sixth, and ninth; the night hours are, the *Vespers, Comptory, Nocturnals,* and *Mattins*, or morning Prayses: but now these eight are reduced to seven, to signifie the seven gifts of the Holy Ghost, or the seven deadly sinnes, or the seven-fold passion of Christ; the Nocturnals are said with the Mattins, and not apart, as heretofore: every one of these canonical hours begins and ends with a *Pater-Noster*: the *Nocturnal* Office is the first, and is sung at mid-night, in memory that about that time Christ was borne and apprehended by *Judas*, and that about mid-night hee shall come to judgement: the *Mattins* or *Prayses* are said and sung in memory of Christs Resurrection, and the Creation of the World about that time; the first hour is kept in memory of Christs being delivered by *Pilate* to the Jewes about that hour, and that then the Women who came to the Sepulchre, were told by the Angels that Christ was risen: the third hour is in memory of Christs being at that time condemned by the Jewes, and scourged; at that time the Holy Ghost was given to the Apostles, who then spoke the great works of God: the sixth hour is in memory of Christs Crucifixion at that time, and of the Suns miraculous defection; the ninth hour Christ gave up the Ghost, his side was then pierced, and then he descended into Hell, the Vail of the Temple was rent, and the Graves opened. At that hour also, *Peter* and *Paul* went up into the Temple to pray; and so did *Peter* into an upper chamber, where he fell into a trance: the *Vespers* are



are observed, because in the evening Christs body was taken down from the Cross, at that time he instituted the Sacrament, and did accompany the two Disciples to *Emmans*; at this time is sung the *Magnificat*, because the Virgin *Mary*, who compiled this Song, is the bright evening Star of the world. Then also the Tapers are lighted, to shew we must have our Lamps ready with the wise Virgins. The *Completory* is so called, because in it are compleatly ended all the diurnal services; it is observed in memory of Christs sweating of blood at that time; he was then also put in the grave. The Song of *Simcon*, *Nunc dimittis*, &c. is sung in the *Completory*; because as he before his death sung it, so should Christians before they sleep, which is a resemblance of death. In each one of these Canonical or Regular hours, are sung *Gloria Patri*, with Hymns, Psalms, and spiritual songs, peculiar lessons are read; and prayers said.

See *Durandus*  
and *Durantus*.

Q. 21. *Wherein consisteth the seventh part of their worship?*

Days Festival  
in the Church of  
Rome.

A. In observation of Festival days, to every one of which are appropriated Divine Services or Offices. They begin their Feasts from the four Sundays in Advent; kept, to put us in mind of Christs fourfold coming, to wit, in the flesh, in the mindes of the faithful, in death, and in judgement at the last day. In the third week of *Advent*, begins the first of the four Feasts called *Jeiunia quatuor Temporum*: and this Fast is for the Winter quarter; the Vernal Fast is in the first week of Lent. The Festival is the first week after Whitsontide; and the Autumnall in the third week of *September*. These four seasons of the year, resemble the four ages of mans life, to wit, his Child-hood, Youth, Man-hood, and Old Age; for the sinnes of which we ought to fast. They observe also the Fasts of Lent, and of Fridays, and on the Eves of the Apostles. Saint *Lawrence* alone of all the Martyrs, and Saint *Martin* of all the Confessors, have their Fasts. On the Eve or Vigil of Christs Nativity, a Lesson is read out of *Exod. 16*. concerning the *Manna* that fell in the Desert; to prepare the People for the due receiving of the true *Manna*, Christ Jesus  
the

Festival days  
of Christ.

the next day; in which are sung three Masses; so shew that Christ was born to save those that lived before, under, and after the Law: the first is sung at mid-night with the Angelicall Hymne; the second at the breaking of the day, in which mention is made of the Shepheards that came to see Christ; The third Masse is at the third hour, in which are read Prophecies, Gospels, and Epistles, shewing Christs Nativity. On the Sunday following, are lessons of the same Nativity, : The first of *January* being the eighth day after the Nativity, is observed in memory of Christs Circumcision, who in this would be subject to the Law; would teach us humility, and mortification; and would shew himselfe to be true Man and the Messiah. The *Epiphany* is kept in memory of the Star, that appeared, and of the three wise men that offered him gifts, and because on the same day Christ was baptised: When the whole Trinity appeared, it is called *Theophania*: and because on the same day Christ turned Water into Wine at the marriage in *Cana*, it is called *Bethphania* from the house wherein the Miracle was done. The Eighth day after the *Epiphany*, is kept in memory of Christs baptisme. Every Sunday throughout the year hath its particular Service or Office: chiefly *Septuagesima*, *Sexagesima*, *Quinquagesima*, und *Quadragesima*, Sundayes. Their Lent-Fast, which is kept in memory of Christs forty dayes Fast, begins on Ash-Wednesday, in which consecrated Ashes are put on their heads in signe of humility, and mortification, and to shew we are but Dust and Ashes. During the Lent every day in the Week, as well as the Sundayes have their proper Service and Devotion: on the Fifth Sunday in Lent they begin the commemoration of Christs passion. *Palm-Sunday* is kept in memory of the branches of Trees cut down by the People and born by them when Christ was riding in triumph to *Jerusalem*: therefore this day the Priest blesteth and distributeth branches of Trees. The three dayes immediately going before *Easter* are kept with much sadnesse and devotion: their Mattins end in darknesse, the Bells are silent, all Lights are put out, &c. Three sorts of Oyle are blessed this day, to wit, that

of

of Baptism, that of the Sick, and that of the *Catechumens*; the Bishop breatheth on the Oyle three times, to signify the Trinity, whereof the holy Ghost represented by the Oyle, is one of the Persons. After evening Service the Altars are stript naked, to shew CHRIST S nakednesse on the Crosse. In some places also they are washed with Wine and Water, and rubbed with Savin leaves, to represent the Blood and Tears, with which CHRIST our true Altar, was washed, and the Thorns he was crowned with. In the *Parasceue* is kept a strict Fast and silence, no Masse is said this day: CHRIST S Passion is read in the Pulpit uncovered; the dividing of CHRIST S Garment is represented by the *Sub-Deacons*, much adoration is given to the Crosse. CHRIST S body is carried by two Priests to the Altar, which Body was consecrated the day before; for on this day and on the holy Sabbath the Sacrament is not celebrated, because the Apostles those two dayes were in great fear and sadness. And so there is no divine Office this Sabbath. On this day the *Agni Dei* or Lambs Wax, are consecrated, to defend those that carry them, from Thunder and Lightning. The *Paschal Taper* is also consecrated, and the fire which was put out, is renewed by new sparks out of a flint to represent CHRIST the true Light of the World, and that Stone cut out of the Mountain; on the Taper (being lighted) are fastened five pieces of Frankincense, to represent the Spices brought by the Women, and CHRIST S five wounds. The Taper hath three things in it representing CHRIST. The Cotton or Wick signifies his Soul; the Wax, his Body; and the Light, his Divinity. It also putteth the People in mind of the fiery Pillar, which went before the Israelites to Canaan. The light of the Taper also signifieth both the light of the Gospel here, and the light of Glory hereafter. The Lessons are read without title or tone; the Fonts or *Baptisteria* are also blessed this day, to shew, that by Baptism we are buried with CHRIST: The Priest in consecrating the Water, toucheth it with his hand, dips the Taper in it, bloweth on it, and mixeth the chrisme with it; Baptisme is to be administred but twice a year; to

wit, at this time, and on the day of Pentecost, except in case of necessity : Besides divers Ceremonies used in Baptisme, the Priest bloweth three times on the Infant, gives him Chrisme and a white Garment. Four sorts are excluded from being witnesses in Baptisme ; namely, religious Persons, Infidels such as are not confirmed, a man and his wife together ; for becoming spirituall parents, they are not to know one another carnally any more. They say divers Letanies in Baptisme ; Confirmation is done by the Bishop, who annoints the child with *Chrisme* on the forehead, as the Priest had done on the crown of his head in Baptisme. The reason why the child is twice anointed with *Chrisme* is, because the holy Ghost was given twice to the Apostles ; once here on Earth before Christs Ascension, and once from Heaven in a fuller measure after Christs Ascension. By the first, they receive a new Birth or Regeneration ; by the second growth, strength, and perfection. Therefore this Sacrament of confirmation is called by the Greek Fathers *παιδείσις* perfection or consummation. The *Chrisme* wherewith they are anointed, is made and consecrated on the day of the Lords Supper, because two dayes before Easter, *Mary Magdalen* anointed Christs head and feet. The Priest must not confirm except by delegation from the POPE; this belongs onely to the BISHOP, because it is an Apostolicall Function, and the BISHOPS are the Apostles successors. Confirmation is not to be given to those that are not Baptised ; because the character of this Sacrament, presupposeth the character of Baptisme. Neither must children be confirmed till they be able to give an account of their Faith. Then the BISHOP strikes the childe on the cheek with his hand, to shew he must be content to suffer for Christ. On the holy Sabbath, the Altars begin to be covered again. *Gloria in excelsis* is sung the, Bells are rung, as preparatives for the Resurrection ; but before the Gospell, Incense is carried instead of Light, to shew that the Light of the World was supposed to be yet in the grave by the women that went to enbalme him. And the Post-Communion is not sung, to shew how the Apostles were  
 silent

Of these and other Ceremonies, see the *Al* aforenamed Authors.

silent when Christ was apprehended.

Q. 24. What be their other Holy dayes which they observe?

A. The chief is the Feast of *Easter*, in which their Churches, Altars, Crosses, and Priests, are clothed in their best Ornaments; nothing this day must be eat or drunk without the Priests benediction and signed with the Cross. In *Easter* week the custome was in Salutations, to say, *The Lord is risen*, and to answer thus: *Thanks be to God*, and then to kisse each other; which custome is yet observed by the Pope to the Cardinals, when he saith Masse this day. The next Sunday to *Easter* is called *Dominica in Albis*, because they that are baptized on the holy Sabbath, lay aside on this day their white Garments. The second Sunday is called *Expectationis*, the day of expectation or looking for the coming of the holy Ghost. On *Easter* day before Masse, there is a Solemn Procession of the Priests cloathed in white, singing the Resurrection; before whom are carried Tapers burning, Crosses, and Banners. There are also Processions all the week after to the Fonts singing, in imitation of the *Israelites* rejoycing for the drowning of their enemies in the red Sea. Baptisme is the Sea, and our sins are our enemies; every day also this week the *Neophytes* are led to the Church by their God-Fathers and God-Mothers, with wax Tapers before them which on the next Sunday, called *in Albis*, they offer to the Priests. From the *Octaves* of *Easter* till *Whitsunday* are sung two *Hallelujahs* every Sunday, and one every working day, to shew, that the joyes of heaven are represented, which the soul onely participates till the Resurrection, and after that soul and Body together which is a double *Hallelujah*: every day in *Easter* week hath it's peculiar Epistle and Gospel, mentioning the Resurrection of Christ, and our happinesse in heaven. To the same purpose, hath every Sunday after *Easter* it's peculiar Masse and Service. *Rogation* Sunday, which is the fifth after *Easter*, is so called from praying or Asking; for being Ascension day is near, and we cannot follow Christ corporally into heaven, therefore we are taught to follow him

by



by our prayers : three dayes then before Ascension-day ; are *Rogations*, *Letanies*, or Prayers both for spiritual and temporal blessings ; the Letany used at this time is called the Lesser, invented by *Mannerius* Bishop of *Vienna*, in a time when Wolves and other wilde Beasts had broke out of the woods, and killed divers people ; The greater Letany was the invention of *Gyregory* the first, when *Rome* was afflicted with a great Plague, caused by the poysonable breath of Serpents : On these Rogation dayes there use to be Processions, with Crosses, Reliques, and Banners carryed before, singing also and praying for divers blessings ; among the rest for the fruits of the Earth : the Vigil or Eve of Ascension hath it's proper Masse ; on Ascension day is a solemn Procession ; on the Sunday after, Promises are read concerning the coming of the Holy Ghost on Whitsunday Eve Baptism is celebrated as it was on Easter Eve ; for as we are dead with Christ in Baptism, so we are baptized with the Holy Ghost, which was accomplished when he came down on the Apostles : The Feast of Pentecost is kept seven dayes, at which time, because of Baptism, white is worn ; this colour signifieth that all who are baptized, are made Priests to God the Father ; for the Priests garment is white : it sheweth also the innocency and purity that ought to be among Christians : and it puts them in minde of the Resurrection, and glory of the life to come. They pray standing, in signe of liberty obtained by the Spirit : *Hallelujah*, and *Gloria in Excelsis* are sung often this week : from Easter till this time, no man is bound to fast : This Feast is observed seven dayes, to shew the seven gifts of the holy Ghost : and every day three Lessons are read, because all the seven gifts are included in these three, Faith, Hope, and Charity. The next Sunday is kept to the honour of the Trinity : for as Christmasse was ordained to be kept in honour of God the Father, who sent his Son into the world ; and Easter, to Christ the second Person, and Whitsunday to the third Person : so this Sunday was instituted to the three Persons together : and from this day are named the other *Sundays*, till Advent, whereof are twenty sixe : to each of which is appropriated a peculiar Masse, with Lessons  
and

See the Authors above-named.

Their canonical hours of prayer, and observations thereupon.

and Psalmes fit for each day.

Q. 23. What be their Canonical hours of prayer?

A. Their set hours of prayer are called Canonical, because they are prescribed by the Canons of the Church, and regularly observed by devout people. These hours they ground upon the practise of David and Daniel, who prayed three times a day. These hours are seven, because David speaketh of calling upon God seven times a day, because the gifts of the Holy Ghost are seven; and the foul Spirit bringeth seven Spirits worse than himselfe; there be seven deadly sinnes; the walls of Jericho fell down at the blowing of the seven Rams-horn Trumpets; there were seven Aspersions in the Levitical Law, *Levit. 14. and 16.* We read also of seven Lamps, and seven golden Candlesticks. These canonical hours are not onely for the day, but also for the night, after the example of David and Christ, who spent some part of the night in prayer; and of the Church in the *Canticles*, which sought Christ in the night. The Prince of Darknesse is most busie in the night to assault us, therefore we ought to watch and pray, that wee may not be slain with the Egyptian first-born in the night. The *Nocturnals* or night-praises are said at midnight, because at that time Paul and Silas praised God: and so did David. About that time Christ rose from the Grave, as the Greek Church believeth, but the Latine Church holdeth that he arose in the morning. The first hour of the day is dedicate to prayer; that whilest the Sun riseth, we may call upon the Sun of Righteousness who bringeth health under his wings. About that hour he was mocked, spit upon, and buffeted: and at that hour after his Resurrection, he was seen by his Disciples standing on the Sea-shore. To whom the first fruits of the earth were offered in old time; to him also should the first fruits of the day be offered. The third hour is consecrated to Prayer, because then Christ was crowned with thorns, and condemned by Pilate. It was the third hour also that the holy Ghost descended on the Apostles. The sixth hour is canonical, because then Christ was crucified; at that hour

Peter

*Peter* went up to the top of the house to pray, *Acts* 10. and then it was that *Christ* asked water from the woman of *Samaria*. The ninth hour is for prayer, because then *Christ* gave up the ghost; so *Peter* and *John* went up into the Temple at the ninth hour of prayer, *Acts* 3. The evening also is a time for prayer; then they have their *Vespers*, because the *Jewes* had their evening Sacrifice: then it was that *Christ* instituted the Sacrament of the Eucharist, at his last Supper: And then was his body taken down from the Crosse. The hour of the Conventory about the beginning of the night is Canonical also; in memory of *Christ's* burial. And because *David* would not go up into his bed, nor suffer his eye-lids to slumber, till he had found out a place for the Temple. Then *Paul* sung the song of old *Simco*, *Nunc dimittis*.

Of these hours  
*Cassian* speaketh, *Rebman*,  
*Munro*, *Udall*,  
*Amstadius*,  
*Rapertus*,  
*Taltius*. &c.

i  
Q. 24. What else may we observe about these Canonical hours?

A. That all Priests, Deacons, and Sub-Deacons, are bound to observe these hours; so are also Monks and Nuns, if they be not Novices. But the inferiour Orders of Clergy that are not beneficed, as they are nor debarred from Marriage, so they are not tied to these Canonical hours. They also that are excommunicate, and degraded, are to observe these hours; for the character is indelible; but sick persons and such as have any natural impediment, are excused. Again, these Canonical prayers are not to be said every where, but in the Church, because the multitude of Petitioners makes prayers the more efficacious; otherways, they acknowledge that private prayers may be said any where. The times also order, and reverence, must be observed in saying of these prayers, and diligent attention must be used without wandering thoughts; the attention must be fixed, not onely on the words and sense thereof, but chiefly on GOD the object of our prayers; and devotion must be used both outward in prostrating of the body, and inward in humility and submission of the mind. But, on Sundays, and all the time between *Easter* and *Pentecost* they pray standing, to shew their readinesse (being risen with *Christ*) in seeking

the things that are above. Beneficed men who neglect in six months time to say the Canonickall Prayers, are to lose their Benefices. In the first Canonickall hour, the *Kyrie Eleeson* is said; so is the Lords Prayer, and the Creed, but with a low voice; to shew, that Prayer and Faith consist rather in the heart than in the tongue. In the third hour, Prayers are said for the dead, as well as for the living. The sixth hour, they say, *ADAM* fell, and was cast out of Paradise; therefore they hold it then a fit time, by Prayer to enter into Gods Favour again. The ninth hour *Christs* side was pierced, out of which flowed Water and Blood, the two Sacraments of the Church; then the Vail of the Temple rent asunder; the graves opened, and Christ descended into hell; all which do furnish sufficient matter for prayers and praises that hour. In the end of the day, are said the *Vespers* or Evening Service, to signifie that Christ came in the end of the world. In the Evening, Christ washed his Disciples feet, and was known to the two Disciples in breaking of bread, as they were going to *Emmaus*. Five Psalms are then said, in reference to Christs five wounds, and to expiate the sins of our five Senses. In the Evening is sung the *Magnificat*, to shew that in the Evening of the World, the Virgin brought forth Christ, in whom is our chiefest joyceing. And then are Lamps lighted to put us in mind, that with the wise Virgins we should have our Lamps ready to meet the Bridegroom. The *Completory* is a fit time for prayer, because then Christ prayed, and sweat blood in the Garden. The song of *Simeon* is then sung; for, as he immediately before his death uttered these words, so should we before our sleep, which is a resemblance of death. Four Psalms are then said, to expiate the sins of our Child-hood, Youth, Man-hood, and Old age. The Creed is said the first hour and *Completory*, to shew that all our Works must begin and end in faith. About midnight are said the *Nocturnals*, because about that time the *Agyptian* first-born were slain, then Christ was born, then was he apprehended by the *JEWES*: then are we in greatest danger, then is the Prince of darkness

ness most busie in his workes of darknesse.

Q. 25. What may we observe concerning their Processions?

A. They ground their Processions on the practise of David and Salomon, when the one accompanied the Ark in Triumph to the Tabernacle, the other to the Temple. They have four solemne Processions: Namely, on the Purification of the Virgin, on Palm-Sunday, on Easter day, and on Holy Thursday, being the fortieth day after Easter, and the day of Christs Ascension, kept in memory of that Procession which Christ made with his Disciples when they walked to the Mount of Olives, from whence he ascended to Heaven; as there is a Procession every Sunday in Memory of Christs resurrection, so there was wont to be another every Thursday in remembrance of his Ascension; but because of the multitude of Festivals this is kept but once yearly solemnly, yet every Sunday it is remembred in that days Procession. They hold also, that these Processions were typified by the *Israelites* coming out of *Agypt*. For as *Moses* delivered them from the Tyranny of *Pharaoh*, so hath Christ freed us from the oppression of *Satan*. The Tables of the Law were received on *Sinai*, and carried before the People; so the Gospel is taken down from the Altar, and carried in their Procession. A fiery Pillar went before the *Israelites*, and burning Tapers are carried before the People in these solemnities: as every Tribe had their Arms and Colours carried before them, so here are carried Crosses and Banners. Their *Levites* bore the Tabernacle, and our Deacons carry the Coffer or Pix. Their Priests carry the Ark, and our Priests carry the holy Reliques. In their Procession, *Aaron* followed in his Ornaments; and in ours, the Bishop in his Pontificals. There was the sounding of Trumpets, here the noise of Bells. There was sprinkling of Blood; here of holy Water, &c. They carry Banners and Crosses in memory of that Crosse seen in the Aire by *Constantine*, and which after he always wore in his Banners. Besides these triumphant Processions, they have also intimes of publicke calamity, mournful Processions, which they call *Rogations*, and the Greeks *Litania*, that is Prayers, or Supplications,

See Gabriel.  
Biel in Can.  
missæ. Navar  
de orat. et hor  
can. *Davandus*  
in orationale.  
*Durandus* de  
ritibus Eccle.  
siæ, &c.

Their Processions  
& observations  
thereon.



Of these things  
see the fore-  
named writers.

of which there is the greater *Letanie* kept on Saint Marks Feast, and invented by *Gregory* the first in a great Plague at *Rome*. The lesser *Letanie* is kept three dayes before the *Ascension*, and was invented at *Vienna* by *Mimertus* Bishop there, in a time when there were great Earth-quakes and Irruptions of Wolves which in *France* did great hurt: this is called the lesser *Rogation*, because it was found out in a lesser City then *Rome*, and by a lesser Bishop then *Gregory*. Yet the lesser is more ancient by 80 years, for it was devised in the time of *Zeno* the Emperor of *Constantinople*; whereas the other was found out in the time of *Mauritius*, who was contemporary with *Gregory* the great. Pope *Liberius* appointed there should be *Letanies*, when Wars, Plagues, or Famine do threaten; which commonly fall out about that time of the year, wherein the memory of Christs *Ascension* is observed.

Q. 26. wherein consisteth the Eighth part of their worship?

Festival days of  
the Saints.

A. In the Worship of the Saints, whom they honour with Temples, Chappels, Altars, Images, Holy-dayes, mentioning of their names in the Mass, reserving and worshipping of their Reliques, praying to them, &c. They divide them into four ranks; namely, *Apostles*, *Martyrs*, *Confessors*, and *Virgins*. The Festival dayes of the Saints, kept in memory of their martyrdom, are called *Natales*, that is, birth-dayes; "for then they began truly to live when they died for Christ. In the Kalendar these following Saints have their Holy-dayes; *Fabian* and *Sebastian*, *Agne*, the Conversion of *St. Paul*, *Julian*, *Agatha*, the Purification of *Mary*; This day is a Procession in memory of that Procession which *Joseph* and *Mary* made to the Temple: this Feast was instituted in the time of *Justinian*, upon a great mortality which then hapned, and candles are carried this day with great solemnity, to shew that our light should shine before men; that Christ who was this day presented in the Temple, is the true light of the world; and that, like wise Virgins, whereof *Mary* was the chief, we should have our Lamps ready: the Feast of *St. Peters* chair

chair is kept in memory of his advancement first to the Bishoprick of *Antioch*, then of *Rome*; the Feast of the Annunciation is kept in memory of the tidings which the Angel brought to *Mary* of her conception: on the first of *May* is the Feast of *Philip*, and *James* the lesser, the son of *Alpheus*, and brother of our Lord, who was the first Bishop of *Jerusalem*, had seen Christs Transfiguration, and, for preaching Christ, was thrown down from the pinnacle of the Temple by the Jewes: the other *James*, called the Greater, and of *Compostella*, was the son of *Zebedeus*, and brother to St. *John* the Evangelist. On the third of *May* is the invention or finding of the Crosse by *Helena*, *Constantine's* mother: the Feast of St. *John Baptist* is kept the 24. of *June*, in which are Fires made, and Torches carried, to shew that he was a shining and a burning Lamp: the Feast of *Peter* and *Paul* is kept the 29 of *June*, in memory that they suffered both in one day under *Nero*: on the 25 of *July* is the Feast of St. *James*, St. *John's* brother, who preached the Gospel in *Spain*, and returning to *Jerusalem*, was beheaded by *Herod*: the Feast of the seven Sleepers is on the 27 of *July*; these flying from the persecution of *Decius*, hid themselves in a Cave, where they slept about 300 years, and being awaked, thought they had slept but one night: The Feast of Saint *Peters* Chains is kept *August* the first, in memory of *Peters* miraculous delivery from *Herods* prison, when the Chains fell from him of their own accord: the Feast of Saint *Laurence* is kept *August* the tenth, in memory of his martyrdom under *Valerian*; he was Arch-Deacon of *Rome*; after whom, none there have had that title: the Assumption of *Mary* is on the fifteenth of *August*, this is her greatest Feast; for it is ushered in with a fast, and hath its *Octave*: on this day, herbs and flowers are gathered and blessed, because she is compared to the Rose and Lilly: St. *Burtholomews* Feast is on the 24. of *August*; he preached in *India*, and then in *Albania* of *Armenia*, where he was first fleaced, and then beheaded; therefore some keep the Feast of his Excoriation, others of his Decollation: Saint *John Baptist's* Decollation is kept the 29 of *August*; his head

hath been removed from divers places: the Nativity of *St. Mary* is celebrated the 8 of *September*; it was kept in heaven by the Angels, (so goeth the story) long before it was observed by men here on earth; the Roman Church celebrates no Nativities, except that of *Christ*, of his Mother, and of his Forerunner: The exaltation of the *Crosse* is kept the 14 of *September*, in memory of the *Crosse* recovered from *Cosroes*, King of *Persia*, by the Emperor *Heraclius*, and by him carried in triumph into *Jerusalem*: the Feast of *St. Matthew* the Apostle and Evangelist, is on the 21. of *September*, in remembrance of his suffering for *Christ* in *Athiopia*, where having planted the Gospel, he was beheaded there: *St. Luke's* day is on the 18 of *October*; he was a Painter, Physician, and Evangelist, and the Disciple of *Saint Paul*: the Feast of *Simon* and *Jude* is kept on the 28 of *October*; these were brothers, and Sons to *Mary-Cleophas*, who married to *Alpheus*; they had two brothers more, to wit, *James* the lesser, and *Joseph* called *Barsabas*, and surnamed *Justus*: *Simon* was called *Zelotes*, and *Canaanite*, from *Cana* of *Galilee*; *Jude* was named *Thaddeus* and *Lebeus*; *Simon* preached in *Agypt*; afterward, he succeeded *James* in the See of *Jerusalem*, where he was crucified; *Jude* preached to the *Medes* and *Persians*, and suffered at *Persis*: the first of *November* is dedicated to all the Saints, because there be more then can have particular dayes assigned them. The old Romans worshipped all their gods together in one Temple called *Pantheon*; Christians held it fitter to worship all the Saints and Martyrs in the same Temple, under the name of *Saint Mary*; this Feast is ushered in with fasting the day before, and backed with prayers for all souls in Purgatory the day after. *Saint Martin*, Bishop and Confessor, is honoured the eleventh of *November*; for his charity to the poor, in parting with his own Garments to cloath them; and for his humility, in that he would dye on no other bed but on a heap of ashes; this Feast hath its *Vigil* and *Office*. They thought that he should be thus honoured by men, who had been honoured by Angels. The thirtieth of *November* is *Saint Andrews* day;

day ; he preached in *Scythia*, *Achaia*, and other places thereabout, and suffered death on a Crosse; his bones, with those of Saint *Luke*, were translated to *Constantinople*, in the time of *Constantine* the second. The sixth of *December* is for Saint *Nicolas*, the Bishop; famous for his charity, boldness, and constancy in the maintenance of Christianity. They write, that being an Infant, he would never suck his Mothers breasts but once on Wednesdays and Fridays. The 21 of *December* is for Saint *Thomas*, who preached to the *Indians*, and by their Idolatrous Priests was first shot with arrows, and then thrust through with a lance, as he was at his prayers. Saint *Stephen* is celebrated the six and twentieth of *December*. As he was the first Martyr, so he deserved to be the first in the *Kalendar*: the first Martyr is placed next to Christs Nativity, to shew Christ was born, that we might suffer; and Christs Nativity here on Earth, was the cause of *Stephens* Nativity in Heaven. Saint *JOHN* the beloved Disciple, is honoured on the seven and twentieth of *December*: He escaped miraculously, first poyson, and then burning-Oyle. The eight and twentieth of *December*, is for the *Innocents*, who suffered in their Infancy by *Herod*, for the Infant King of the *Jews* Christ Jesus. There are multitudes of Saints more, who are placed in the *Kalendar*, as *Ambrose*, Bishop, on *December* 7. *Anselme*, Bishop, *April* 21. *Augustine*, Bishop, *August* 21. *Babylas*, Bishop, *January* 24. *Barbara* the Virgin, *December* 4. *Barnabas* the Apostle, *June* 11. *Basil*, Bishop, *April* 26. *Basil* the Great, *January* 1. *Bernard*, Abbot, *August* 20. *Bonaventura* the Cardinal, *July* 14. Three *Bonifaces*, and three *Kutharines*, on several dayes. *Christopher*, Martyr, *July* 25. *Clement*, Pope and Martyr, *November* 23. Saint *Paul's* conversion, *April* 25. Saint *Austin's* conversion, *May* 5. *Cyprian*, Martyr, *September* 26. *Dionysius* the *Arcopagite*, *October* 9. *Epiphanius*, Bishop, *May* 12. *George*, Martyr, *April* 24. *Gregory* the Great, Pope, *March* 12. *Gregory Nazianzen*, Bishop, *May* 9. *Gregorius Thaumaturgus*, *November* 17. *William*, Confessor, *February* 10. *Hierom*, *September* 30. *Ignatius*, Bishop and Martyr, *February* 1. *Ignatius Loyola*, *July* 1. *Johannes Chrysostom*,

But of these passages see the *Romans Martyrology*, *Baronius*, *Sacerdos*, *Durandus*, *Festi Mariae*, *Lippellous*, &c.

*Iſon*, Bishop, January 27. *John Damascen*, May 6. *Joseph*, *Maries* husband, March 19. *Irenaeus*, Martyr, Aug. 26. *Julianus*, Martyr, January 9. *Justinus*, Martyr, April 13. *Landfrancus*, Bishop, July 3. *Laurence*, Martyr, August 10. *Lewis*, King, Aug. 25. *Mary Magdalen*, July 22. *Muthias*, Apostle, February 24. *Michael*, Arch-angel, September 29. *Narcissus*, Bishop, October 29. *Olaus*, Kings, July 29. *Patrick*, Bishop, March 17. *Polycarpus*, Bishop, January 26. *Severinus Boethius*, Octob. 23. *Thomas*, Bishop, Decemb. 29. *Thomas Aquinas*, March 7. *Vigilius*, Bishop, June 26. There are multitudes more in the *Roman Kalendar*: but these are the chief which I have culled out. They have also holy-daves for some eminent *Jews*, as *Daniel* the Prophet, &c. For Angels also, and for dedication of Churches, which the *Greeks* call *Ecclesia*, a custom borrowed from the *Jews*.

Q. 27. What Ornaments and utensils do they use in their Churches, dedicate to Christ and the Saints?

Their ornaments and utensils used in Churches dedicated to Christ and the Saints,

A. They have in them their Reliques, pictures, images; Crosses also, and crucifixes; the Images also of Angels, which they paint with wings, to signify their swiftnesse, and sublimity of their nature; with white garments also, to shew their purity. The Images of Christ, and of the Saints, are painted with the Sunbeams about their heads, to represent the glory they are in. GOD the Father is represented like an old man, because he is described by DANIEL like the Ancient of days. The Holy Ghost is painted like a Dove; because in that form he appeared on Christ. They have Chalices, not of Glasse, because subject to breaking; not of wood, because that is porous, and drinks in the liquor; not of brasse nor copper, because of the bad smell thereof, and rust, or canker; but of silver, or gold. They have also Candlesticks, Tapers, and Lamps, which they burn to the Saints by day, to shew they are not in darknesse, but in light. Their Censers and Incense represent Christ, and the prayers of the Saints, which like incense ascend before God; these odours are burnt in their Churches, both to expel bad vapours, and to refresh the senses. They have also their flaps or fans to drive away flies from the Chalice,



Chalice, after the example of *Abraham*, who drove away the birds from his sacrifice ; and to teach us that we should drive away all wandring thoughts when we pray. Their *Patina* and other vessels shining bright, put us in mind, how we should shine in our conversation. The Corporal is the linnen cloth in which the Eucharist is covered, signifying how Christs body was wrapped up in fine linnen : for, as linnen is first washed, then wrung, and lastly dried ; so must our souls be first washed in tears, then wrung by repentance, and lastly dried by the heat of the love of God. Organs are also used in Churches to excite the minde, and to stir up devotion. Yet in the Pope's Chappel there are none, " perhaps to shew that he needs no such helps. Their Altars are inclosed with rails, to keep off the people, for the Priests onely have access to them ; they were anciently places of refuge, and are covered all the year, except in the Passion-week ; then they are stript, to represent Christs nakednesse on the Crosse. Ordinarily the Altar is placed towards the East, yet in the Church of *Antioch* it was placed towards the West. On the Altar stands the *Pixis* or *Ciborium*, which keepeth the Host for strangers, sick persons, and travellers ; but it must not be kept above seven days, lest it mould ; therefore the Priest must eat it himself, and put in a fresh one. They have Fonts, called *Baptisteria*, of Stone, in which the water of Baptism is consecrated by the Priest, who poureth oyl into it ; he also by breathing, and by certain words, exorciseth the evil spirit. Salt is consecrated, and put into the childs mouth, to shew that he must have spiritual Salt within him : Then the Priest layeth his hand on the child's head, in sign he is reconciled and made a member of the Church. Then he signeth his forehead with the sign of the Crosse, that hereafter he may not be ashamed of Christ crucified. He puts his finger into his ear and into his nostrils also with spittle, saying to his right ear, *Ephphata*, that is, *Be thou opened* ; to shew that by nature we are deaf in spiritual things, as was that man whom Christ after this manner cured in the Gospel. The touching of the Nostrils sheweth, that the child must remember his vow in Baptism, so long as he

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See Innocent 3.  
 l. 2. de myst.  
 missæ. Rab.  
 Maurus de in-  
 stit. cleric.  
 Amalar. Fortunat.  
 de eccles. officiis.  
 Isidor. de eccles. officiis.  
 Aleuin. de celeb. missæ.  
 Durantus, &c.

hath breath in him. Then he anoints the Childe two times, that he may renounce the Devil and all his works, &c. The breast is first anointed, then the shoulders, to shew the strength of our love, and faith in the Trinity, and that withal we must be wrestlers against all spiritual wickedness. The child is three times dipt in the water, and in some places onely sprinkled; to shew Christs three days burial, and our faith in the Trinity. After baptism, the child is anointed by the Priest on the forehead with chrism, and cloathed in white, to signify he must cast off the old man, and be cloathed with innocency: Anciently those that were baptized at Easter, wore white all that week, which they laid aside the Sunday following, called therefore *Dominica in albis*; this also signified the glory of the Resurrection. Then a wax candle burning is given him, to shew the light of faith and knowledge that should be in him, and with which he should be ready to meet the Bridegroom: Then the Godfathers are instructed concerning their duty to the Child.

Q. 28. What other utensils have they in their Churches?

A. They have three viols or flagons for oyl, which the Priest carryeth on the day of the Lords Supper; one holds the oyle of the *Catechumeni*, the second is for the *Chrism*, and the third for the oyle of the sick. With the *Chrisme* the baptized are anointed on their crown; and they that are confirmed, on their forehead, and so are they who be ordained. The *Catechumeni* and sick are anointed with single oyl. They have also in their Churches holy water-pots, which by some are called *Amule*, by others *Situle*, and *Aquiminaria* and *χέρυβας*, and *μεσσηντήρια*. This pot must be of Stone or Marble, at which is tied with a chain the holy-water sponge; with this salt water they are sprinkled that enter into the Church, because anciently they washed before they entred into the Temple, to shew that with pure and sanctified minds we must come before God. They have also Bells, which they sprinkle with water, and consecrate with certain Prayers; these have succeeded the Trumpets used by the Jews, to call together the Assembly. They have

have also Altars which they anoint, and consecrate; and holy Reliques, "whereof many doubtless are superstitious and false; therefore no new Reliques are to be received without the Bishop's approbation, nor to be honoured without the Pope's authority. And because the Altar represents Christ, therefore the Priest, after Mass, in sign of reverence and subjection, kisseth the Altar; by which also he sheweth the great desire the Church hath to enjoy Christ when she saith, *Let him kisse me with the kisses of his mouth.* The Vestry is the place where the sacred Vestiments (of which we have already spoken) are kept. Here the Priest before Mass puts on his holy garments; this place they say represents the Virgins Womb, in which our great high Priest put on the garment of our humane nature, that in it he might offer the true propitiatory sacrifice to God his Father, for the sins of the world. They make also every part of their material Temple, to have a mystical signification: The Quire represents the Church triumphant, the main body the Church militant; the Porch or great Door is Christ, by whom onely we have access to the Father; the Windows are the Scriptures, which give light to the spiritual Church; the Pillars are the Apostles by their Doctrine supporting the Church; the Pavement is Humility and faith; the Cover is Gods protection; the Tower with the Bells are the Prelates, which ought to be eminent in their Conversation, and sounding in their preaching; the Cock on the top thereof, is to put them in minde of their vigilancy; the Lights that shine continually in their Churches, are to signifie our good works which should shine before men.

Q. 29. *What office do they perform to the dead?*

A. They have a peculiar office or service for the dead in Purgatory, which some perform every third day, that they might be partakers of Christs resurrection, who overcame death that day; some again every seventh day, that they may attain to the eternal Sabbath or rest in Heaven, whereof Gods resting from the works of Creation on the seventh day, was a Type. Others perform this office the thirtieth day, because the

Of these and many more See *Durandus* in his *Rationale*, and the other writers above-named,

*Their office performed to the dead.*

the *Israelites* mourned for *Moses* and *Aaron* thirty days. Others again the fortieth day, because *Joseph* and his brethren bewailed *Jacob* forty dayes. Others the fiftieth day, because the fiftieth year is the Jubilee, or year of liberty, which they wish these imprisoned souls may partake eternally. Others perform this office yearly, and make it anniversary; but if this day fall upon Sunday or any other solemn festivity: then it must not be kept; nor put off till the next day, as the Feasts of the Saints are, but must be kept the day before, that the souls may the sooner partake the fruits of our devotion. No Masse must be said on festival dayes for the dead, except the body be present. And although, in the Masse for the living, Incense is burned, to shew that their prayers like incense ascend before God; yet in the Masse for the dead, incense is not burned, because their prayers are of no efficacy; for, *Do the dead praise thee?* saith *David*. The corps may not be brought into the Church, whilst Masse is saying for the living, but must be set in the Porch till Masse be done, and the Masse for the dead be begun, in which Masse the kisse of peace must not be given, because there is no communion between us and the dead, neither can they answer us. The dead corps is washed and anointed; then it is carried to the Church; but by the way the bearers rest three times, to signifie Christs three dayes rest in the grave. Holy water and Frankincense is put in the grave with the corps, to keep off evil spirits thence, and to shew that the deceased party hath offered to God the incense of his prayers and good life, whilst he lived. He is buried with green bayes, to shew that his soul is alive, and that it doth not wither with the body; and with his face upward, and his feet towards the East, to shew his expectation of Heaven, and his readinesse to meet Christ in the Resurrection, whose appearance (is believed) shall be in the East. Every Christian that is buried out of the Church, or Church-yard, hath a Crosse set at his head, to shew he was a Christian. Clergy men that have taken Orders, are buried in the habit of their Orders; all are wrapt in linnen, because Christ was so: yet some are buried in sackcloth to shew

shew their repentance. Anciently the names of holy men departed, were registred in the scrolls or folding tables called *διπτυχα*, which word *Diptycha* the Latin Church retained; these were kept by the Bishops, and the names publicly read in time of divine service, to shew, that *The just shall be had in everlasting remembrance*. The Prayers that are made for the dead, are not for the Saints in Heaven; for they need not our Prayers, but our Praises to God for them; nor for the damned in Hell, seeing our prayers can avail them nothing: but only for those who dying in venial sins unrepented, make satisfaction in Purgatory; Lastly, there is neither *Gloria in excelsis*, nor *Hallelujah* sung in the office for the Dead. Of these passages see *Alcuinus de divin. offic.* *Amalar. Fortunat. de Eccles. officiis*, *Stephanus, Durandus de Ritibus Eccles. Cathol.* *Guliel. Durandus in Rationali, &c.*

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## The Contents of the 14th. Section.

*Of the Eastern Religions, and first of the Greeks. 1. Of the Church dignities, and discipline in the Greek Church at this day. 2. Of the other Nations professing the Greek Religion, chiefly the Muscovites and Armenians. 3. Of the Monks, Nuns, and Eremites of Muscovia. 4. Of the form of Service in their Churches. 5. How they administer the Sacraments. 6. The Doctrine and Ceremonies of the Russian Church at this day. 7. Of their Marriage and Funerall Ceremonies. 8. of the Profession of the Armenians. 9. Of the other Greek Sects; namely, the Melchites, Georgians, and Mengrelians. 10. Of the Nestorians, Indians, and Jacobites. 11. Of the Maronites Religions. 12. Of the Cophiti. 13. of the Abyssin Christians. 14. Where in the Protestants agree with, and dissent from other Christian Churches.*

## SECT. XIV.

### Quest. I.



*Having taken a view of the differences in Religion among the Romanists and Anti-Romanists in the West, what Religion do the Christians in the East profess?*

*A. In the East the Greek Religion prevaieth in many places, chiefly in*

*Greek Religion  
at this day.*

*those Countries of Europe; namely, Greece, Macedon, Epirus, Bulgaria, Thrace, Servia, Rascia, Moldavia, Walachia, Bosnia, Podolia, and Muscovia; In the Islands also of the Aegean Sea, and in some parts of Poland, Dalmatia, and Croatia; in some parts also of Asia: namely, in Natolia, Circassia, Mengrelia, and Russia. The Greeks place much of their Devotion in the worship of the Virgin*

Virgin Mary, and of painted, but not carved Images; in the Intercession, prayers help, and merits of the Saints, which they invoke in their Temples. They place JUSTIFICATION not in faith, but in works: School-divinity, chiefly the works of *Thomas Aquinas*, which they have in Greek, are in great request with them. The Sacrifice of the Masse, is used for the quick, and the dead; and they use to buy Masses; they do not hold a Purgatory fire, yet they believe there is a third place between that of the blessed and the damned, where they remain who have deferred repentance till the end of their life; "*But if this place be not Purgatory, I know not what it is, nor what the souls do there.*" Though they deny the procession of the Holy Ghost from the Son, yet they baptise in the name of the three Persons. Priests among them may marry once, but not oftner. That marriage is unlawful, which is contracted within the seventh degree of Consanguinity and Affinity. They use leavened bread in the Sacrament, and administer in both kinds; they have four Leuts in the year; they deny the Pope's supremacy, abstain from blood and things strangled; observe the Jewish Sabbath with the Lords day. They use neither Confirmation, nor extreame Unction, and will not have either the blessed souls in Heaven to enjoy Gods presence, or the wicked in Hell to be tormented till the day of judgement; preaching is little used amongst them, but Masses often; therefore one of their Monks, whom they call *Colcieri*, for preaching, sometimes in Lent, and at Christmasse, and Easter, was accused and banished to Mount *Sinaï* by the Patriarch of *Constantinople*, as *Chytræus* witnesseth. They esteem equal with the Scriptures, the Acts of the seven Greek Synods, and the writings of *Basil*, *Chrysostome*, *Damasceus*, and their Traditions. They believe that the souls of the dead are bettered by the prayers of the living. They are no lesse for the Churches authority and for Traditions, then the Roman Catholics be; when the Sacrament is carried through the Temple, the people by bowing themselves, adore it, and falling on their knees kisse the earth.

See the Council of Florence, *Boterus*, *Chytræus*, *Ererewood*, *Jeremy* Patriarch of *Constantinople* in resp. ad *German. Possevin. de reb. Moscov. &c.*

Greeks, their  
Church digni-  
ties and disci-  
pline at this  
day.

Q. 2. What Ecclesiastical Dignities and Discipline is there in the Greek Church at this day?

A. They have their Patriarch, who resides at Constantinople, who is elected by his Metropolitans and Arch-Bishops, but is confirmed by the great Turk's chief Bashaw; who, upon promise of some thousand Duckets from the Patriarch, doth ratifie his Privileges. He hath no more authority with the great Turk, than any Christian Embassador, who thinks it a great honour to be admitted to fall down at the Seignior's feet, and to kisse his cloak. Next to the Patriarch, are the Metropolitans, who are placed according to their antiquity. Of these Metropolitans are 74; under whom are Arch-Bishops, and Bishops. The Metropolitan of Thessalonica hath ten Bishops under him; he of Athens, hath six; Corinth hath four Bishops, and one hundred Churches; Mytilene had five Bishopricks, but now none; Chalcedon hath a Metropolitan and threescore Churches, but no Bishops; The Metropolis of Nicaea hath fifty Churches, but no Bishop at this time; Ephesus hath fifty Churches, but no Bishop; Philippi, the Metropolis of Macedonia, hath one hundred and fifty Churches; Antiochia of Pisidia, is Metropolis of forty Churches; Smyrna is Metropolis of eighty Churches; but forty or fifty persons make a Church in Greece. Most of the Metropolies in Asia are ruined. The Greeks at Constantinople are distributed into certain Churches, where they meet on Sundays and holy-days: Their greatest Congregations scarce exceed three hundred persons. Their chief Feast is that of Marie's Assumption: Every Lords day in Lent, the Patriarch saith Masse; sometimes in one Church, sometimes in another, where he collect the alms of well-disposed people. They have no Musick in their Churches: the Women are shut up in their Churches within Lattices, that they may not be seen by the Men. In the Patriarchs own Church are to be seen the bodies of Mary Salome, of Saint Euphemia, and the Marble Pillar, to which Christ was bound, when he was scourged. They have also in the Greek Church, Hieromonachi and Priests, whom they call Popes: these may consecrate, and say Masse. They have their Lay-

Lay-Monks, Deacons, and Sub-Deacons, and their *Anagnotes*, who read the Dominicall Epistle and other things. The Monks who are all of Saint *Basil's* Order, have their *Archimandrites* or Abbots. Their Monks are not idle but work; they are called *Caloieri*; the Patriarch, Metropolitans, and Bishops are of this Order, and abstain from flesh; but in Lent and other Fasting times they forbear fish, milk, and Eggs; the Greeks celebrate their Liturgies in the old Greek tongue, which they scarce understand. On festival dayes they use the Liturgy of *Basil*, on other dayes that of Saint *Chrysostome*. They have no other Translation of the Bible but that of the Seventy.

See the above named Authors, and the Letters of *Stephen Gerlachius* to *Crusius*, An. 1575.

Q. 3, *what other Nations profess the Greek Religion, besides those already named?*

A. The *Muscovites* and *Armenians*; as for the *Muscovites*, they with the *Russians* were converted by the *Greeks*, and are with them of the same communion and faith, saying that they differ from the *Greeks*, in receiving children of seven years old to the Communion, in mingling the Bread and Wine in the Chalice with warm Water, and distributing it together in a spoon; besides, they permit neither Priest nor Deacon to officiate or take orders, except they be married; and yet when they are actually in Orders, will not allow them to marry; they dissolve marriage upon every light occasion; the Arch-Bishop of *Mosco* their chief Metropolit an, was wont to be confirmed by the Patriarch of *Constantinople*, but is now nominated by the Prince or great Duke, and consecrated by 3 of his own *Suffragans*, whereof there be but 11 in all that Dominion; but the Bishops of South *Russia* subject to the King of *Poland*, have submitted themselves to the Pope; and whereas the *Russian* Clergy were wont to send yearly gifts to the Patriarch of *Constantinople*, residing at *Sio* or *Chios*; now the Great Duke himself sends him somewhat yearly towards his maintenance: the Bishops of *Moscovia*, besides their Tythes, have large rents to maintain them according to their Place and Dignity; and they have as large an Ecclesiasticall Jurisdiction, as any Clergy in Christendome: they do so highly esteem the Scriptures

*Muscovites*  
their Religion,  
and Discipline.

and four Generall Councils, that they touch them not without Crossing and Bowing : Besides their Patriarch and two Metropolitans of *NOVOGRAD* and *ROSTOVE*, they have four Arch-Bishops, and six Bishops ; besides Priests, Arch-Priests, Deacons, Monks, Nuns, and Heremites. The Patriarch of *MOSCOW* was invested in his jurisdiction by *Hieronymo*, the banished Patriarch of *Constantinople*, or *Sio* ; because in the *Isle Chio* or *Sio*, was the Patriarchs seat, after he was banished by the *Turk* from *Byzantium*. The Bishops in their Solemnities, wear rich Mittres on their heads, embroydered copes with Gold and Pearl on their backs, and a Crossiers staffe in their hands ; when they ride abroad, they blesse the People with their two fore-fingers. All Bishops, Arch-Bishops, and Metropolitans ; are chosen by the Great Duke himselve, out of their Monasteries ; so that at first they must be Monks, before they can attain these dignities ; so they must be all unmarried men. The Ceremonies of the Bishops inauguration are in a manner the same that are used in the Church of *ROME*. Preaching is not used in this Church ; onely twice a year, to wit the first of *September*, which is their new years day, and on Saint *John Baptists* day, in the Cathedral Church a short speech is made by the Metropolitane, Arch-Bishop, or Bishop, tending to love with their Neighbours, obedience and loyalty to their Prince, to the observation of their Fasts and Vows, and to perform their duties to the holy Church, &c. The Clergie there keep out learning, to keep up Tyranny. The Priests crowns are not shaven but shorn, and by the Bishop anointed with Oyle ; who in the Priests ordination puts his Surplice on him, and sets a white Crosse on his breast, which he is not to wear above eight dayes ; and so he is authorised to say, sing, and administer the Sacrament in the Church. They honour the images of Saints, their Priests must marry but once ; the Lay-people pray not themselves, but cause the Priests to pray for them, when they go about any businesse or Journey. Every year there is great meeting to solemnise that Saints day that is Patron of their Church ; and to have Prayers said to that Saint for themselves and



and friends, and so an offering is made to the Priest for his pains : for he lives on the peoples benevolence, and not on Tithes ; once a quarter the Priest blesseth his Parishioners houses with perfume, and holy water, for which he is paid : but whatsoever benefit the Priest makes of his place, he must pay the tenth thereof to the Bishop. The Priest wears long tufts of hair, hanging down by his ears, a gown with a broad cape, and a walking staff in his hand. He wears his Surplice, and on solemn days his Cope, when he reads the Liturgy. They have their Regular Priests, who live in Convents. In Cathedral Churches are Arch-Priests and Arch-Deacons ; every Priest hath his Deacon, or Sexton.

See the above-named Authors, & withal the History of Russia, by G. Fletcher, Possévin, de reb. Moscov. Sigism de Moscovia, Guaguin. de-scrip. Moscov. &c.

Q. 4. Are there any store of Monks, Nuns, and Eremitis in Muscovia ?

A. Every City abounds with Monks of Saint Basil's Order ; for many out of displeasure, others out of fear to avoid punishment, and others to avoid taxes and oppression, do embrace this life : besides the opinion of Merit they have thereby. When any is admitted, he is by the Abbot stript of his Secular Garments, and, next to his skin, is clothed with a white Flannel shirt, over which is a long Garment, girded with a broad leathern belt. The upper garment is of Say, of a sooty colour ; then his crown is shorn, to whom the Abbot sheweth, that as his hairs are taken from his head, so must he be taken from the world : this done, he anoints his crown with Oyle, puts on his cowle, and so receives him into the Fraternity, having vowed abstinence from flesh, and perpetual chastity. The Monks do not only live upon their rents, but they trade also, & are great Merchants ; as for Scholarship, they have none. Sergius is a great Saint among them, to whom the Empress goeth sometimes in Pilgrimage. They have divers Nunneries, some whereof are onely for Noble mens Widows and Daughters, whose stock the Emperour means to extinguish. They have Eremites also, who go stark naked, except about the middle ; they wear long hair, and an Iron collar about their neck or middle. The people esteem them as Saints, and Prophets, and whatsoever

Monks and Nuns in Muscovia.

See the above-named Authors.

Moscovites,  
their Church-  
service.

they say is received as Oracles, even by the great Duke himself. He thinks himself in great favour with God, who is reprov'd or robb'd of any part of his goods by them. But of these Eremites, there be very few in that cold country.

Q. 5. *What form of Service have they in their Churches?*

A. They have their Mattins every morning; the Priest attended by his Deacon, in the middle of the Church, calls on Christ for a blessing, in the name of the Trinity, and then repeats three times, *Lord have mercy upon us*: this done, he marcheth into the Chancel, whither no man may enter but the Priest alone; and there at the Altar he saith the Lords Prayer, and twelve times *Lord have mercy upon us*; Then, *Prayd be the Trinity*: The Deacon and people answer, *Amen*. Then he reads the Psalms for the day, and with the people turns to the Images on the wall, to which they bow three times. Knocking their heads to the ground. Then he reads the *Decalogue*, and *Athanasius* his Creed. After this, the Deacon standing without the Chancel door, reads a part of their Legend of Saints lives, which is divided into so many parts as there be days in the year; then he addeth some Collects or Prayers. This Service lasteth about two hours, all which time many Wax Candles burn before their Images, some as big as a mans waste; such are vowed and enjoy'd by pennance. They have about nine of the morning another Service, and on Festival days they have solemn devotion. The evening Service is begun like the mornings; after the Psalms, the Priest singeth the *Magnificat* in their Language, and then all, with one voice, *Lord have mercy upon us*, thirty times together, and the boys answer thirty times; then is read by the Priest, and on holy-days sung, the first Psalm, and *Hallelujah* repeated ten times. Then the Priest reads some part of the Gospel, which he ends with three *Hallelujahs*; and withal that evening Service, with a Collect for the day: all this while the Priest standeth at the high Altar. The Deacons stand without the Chancel, whither they dare not come, during Service-time. The people stand together in the body of the Church, for they have no Pews to sit in.

Q. 6. *How*

Q. 6. *How do they administer the Sacraments?*

A. Eight days after the Child is born, he is brought to the Church-porch, where the Priest receives him; and tells the Witnesses their duties in the child's education after Baptism, namely to teach him how to know God and Christ, and withal, what Saints are the chief mediators; then he conjures the Devil out of the water, and so after some prayers, he plungeth the child three times over head and ears in a tub of warm water, holding it necessary that every part of the child be dipped. They use the same words that we do; *In the Name of the Father, Son, and Holy Ghost*; and not *By the Holy Ghost*, as some Hereticks have used. Then the Priest layeth oyle and Salt mixed together on the Childs forehead, on both sides of his face, and on his lips, praying that GOD would make him a good Christian, &c. This done, the child being now made a Christian, is carried from the Porch into the Church: The Priest marching before, who layeth him on a cushion before the feet of the chief Image in the Church, to which he is recommended as to his Mediator. After baptism, the child's hair is cut off, wrapped up in wax, and reserved as a Relique in the Church. The *Russians* use to re-baptize their proselyte Christians, and in some Monasterie to instruct them in their Religion; first, they cloath the new convert with a fresh *Russian*-Garment, then they crown him with a Garland, anoint his head with oyl, put a wax-light into his hand, and for seven days together pray over him four times a day; all which time he is to forbear flesh, and white meats. After the seventh day he is washed, and on the eighth day is brought into the Church, and there instructed how to bow, knock his head, and crosse himself before their Images. The *Russians* communicate but once a year, in Lent, after confession to the Priest; who calls them up to the Altar, asks them if they be clean from sinne; if they be, they are admitted; but never above three at one time. Whilst the Priest prayeth, the Communicants stand with their arms folded one within another; then he delivereth to them a spoonfull of Bread and Wine tempered together, saying, *Eat this drink this, without any pause.* Then

*Their Sacraments.*

See the above-named Histories.

The Russian-Church, their Doctrine and Ceremonies.

he delivereth Bread by it self, and Wine mingled with warm water, to represent the water and blood that issued out of Christs side. Then the Communicants follow the Priest thrice about the Altar, with their folded arms. At last, after prayers, the Priest chargeth them to make good cheer, and be merry for seven days together, and to fast the next seven days after that.

*Q. 7. What is the Doctrine & Ceremonies of the Russian-Church at this day?*

*A.* They hold that the Books of *Moses* (except *Genesis*) are not to be read in Churches; and are of no use since Christ's coming; nor the Prophets, nor the Revelation. 2. They teach, that their Church traditions are of equall authority with the Word of God. 3. That the Greek Church, chiefly the Patriarch and his Synod, have full authority to interpret the Scriptures; and that their interpretation is authentick. 4. That the Holy Ghost proceedeth not from the Son. 5. They hold Christ to be the onely Mediatour of Redemption, but not of Intercession; this honour they give to the Saints, chiefly to the Virgin *Mary*, and Saint *Nicolas*, who they say is attended upon by three hundred of the chief Angels. 6. Their doctrine and practice is to adore the Images or Pictures of the Saints, whereof their Churches are full, and richly adorned. 7. They teach, that in this life there can be no assurance of salvation. 8. And that we are justified not by faith onely, but by works also; which consist in prayers by number on their beads, in fasts, vows, alms, crossings, offerings to Saints, and such like. 9. They ascribe great power to auricular Confession in doing away sinne. 10. They hold all to be damned, that die without baptism. 11. Extream Unction is with them a Sacrament, though not of such necessity as baptism, yet they hold it a cursed thing to dye without it. 12. They re-baptise Christians converted to their Church. 13. They esteem some meats more holy than others, and are very strictly superstitious in their Fasts. 14. They disallow marriage in their Clergy; yet they permit their Priests to marry once. 15. They place such virtue in the Cross, that they advance it in all their high wayes, on the tops of their Churches, on the doors of their Houses; and

and are upon all occasions signing themselves with it on their foreheads and breasts : They adore it they use the signe thereof instead of Prayers, and Thanksgiving in the morning and evening, when they sit down to meat and rise from table ; when they swear, they swear by the Crosse, &c. 16. Such virtue they place in holy Water, that after the Bishops have consecrated the Rivers on the *EPIPHANY*, as their custome is then every year, People strive who shall first plunge their children and themselves therein, and think their meat is blessed that is boyled in that Water; and that the sick shall either recover, or be made more fit and holy for God, if they drink thereof. 17. They have their solemn Processions on the *EPIPHANY* in which go two Deacons, bearing banners in their hands, the one of our Lady the other of Saint *Michael* fighting with the Dragon; after them follow the other Deacons and Priests two and two in a rank, with copes on their backs, and images hanging on their breasts. After these march the Bishops in their robes, then the Monks and their Abbots ; and after them the Patriarch in rich attire, with a ball on the top of his Mitre, as if his head supported the World ; at last comes the great Duke with his Nobility ; when they are come to the River, a hole is made in the Ice ; then the Patriarch prayeth, and conjureth the Devil out of the Water; which done he casteth Salt, and cleanseth the Water with incense, and so it becomes holy. This is the Procession of *Mosco*; where the People are provident, lest the Devil (being conjured out of the Water) should enter into their houses, they make crosses with chalk over their doors. In their Processions also they carry the Image of Christ within a Pix upon a high Pole, which they adore, and think this Image was made without hands. 18. Such holinesse they place in their Priests benediction, that when they brew, they bring a dish of wort to the Priest within the Church; which he consecrates, and this makes the whole brewing holy. In harvest they do the like, by bringing the first fruites of their Corn to the Priest to be hallowed. 19. On Palm Sunday, when the Patriarch rideth through the *Mosco*, the Great Duke holds his horse bridle



and the People cry *Hosanna*, spreading their upper garments under his horse feet. The Duke hath for his service that day a pension from the Patriarch of 200 Rubbles. 20. Besides their Wednesdays and Fridays fasts, they have 4 Lents in the year; the first and great Lent is as ours, before Easter, the second about Midsummer, the third in Harvest time, the fourth about all Hollow-tide: the first week of their great Lent they feed upon Bread and Salt only, & drink nothing but Water; in this Lent, they have three *Vigils*, in the last whereof, which is on Good Friday, the whole Parish watcheth in the Church from nine a clock in the evening, till six in the morning; all which time they stand, except when they fall down, and knock their heads against their Images, which must be 170 times in that night. 21. They have a Saint for every day of the year, which is held the Patron of that day. The Image whereof is brought every morning with the Cross into the Great Dukes chamber by the Priest his Chaplain; before which Image the Great Duke praierth, crosseth himself, and knocks his head to the ground; then is he with his Images besprinkled by the Priest with holy Water. On his chair where he sitteth, he hath always the Picture of Christ and of his Mother; as often as he, or his Nobles, drink or change their dishes at table, they crosse themselves.

See Fletcher,  
Boterus, Les E-  
stats de Mande,  
and other  
relations of  
Moscovia

Q. 8. What Ceremonies use they in their Marriages and Funeralls?

A. Their Marriages are performed with such words of contract as are used among us; with a Ring also, and delivery of the Brides hand into the Bride-groomes, by the Priest, who stand both at the Altar, opposite to each other. The Matrimoniall knot being tied, the Bride comes to the Bride-groom, and falleth down at his feet, knocking her head upon his shooe, in sign of her subjection; and he casteth the lap of his upper garment over her in token of cherishing and protection: then the Brides friends bow low to the Bride-groom, and his friends likewise to hers, in sign of affinity and love: and withal, the Bride-grooms Father offers to the Priest a loaf of bread, who delivers it to the Brides Father, with attestation before God and their pictures, that he deliver the dowry wholly at  
the

the appointed day, and keep love with one another; hereupon they break the loaf and eat it. This done, the married couple walk hand in hand to the Church-porch, where the Bride-groome drinketh to the Bride, who pledgeth him; then he goeth to his Fathers house, and she to hers, where either entertain their friends apart. In token of Plenty and fruitfulness, corn is flung out of the windows upon the Bride and Bride-groome at their entering into the house. In the evening the Bride is brought to the Bride-groomes Fathers house; there she lodgeth that night in silence and obscurity; she must not be seen by the Bride-groome till the next day; for three days she must say little or nothing; then they depart to their own house, and feast their Friends. Upon any small dislike the man may enter into a Monastery, and so forsake his wife. At their funerals they hire women to mourn, who howle over the Body in a barbarous manner, asking him what he wanted, and why he would dy! They use to put into the dead Parties hand a Letter to Saint *Nicholas* their chief mediator, to intercede for him. They use both anniversary and monthly Commemorations of their dead friends; over whose Graves, the Priest prayeth, and hath a Penny for his pains. They that dye in the winter, because the ground then cannot be digged, have their bodies piled up together in a place, which they call *God's house*, till the spring; what time the bodies and the earth being resolved, and softened, every one takes his dead friend and burieth him in the same apparel he used to wear when he lived.

*Their Funerals.*

See the above named writers.

Q. 9. *What is the profession of the Armenians?*

A. They were altogether of the Greek Religion, and Armenians, subject to the Patriarch of *Constantinople*, but now are their Religion fallen off in most Tenets, and have two Patriarchs of their own; the one resideth in *Armenia* the greater, called *Turcomania*; the other, in *Armenia* the lesser; but now the one sits in *Persia*; the other, to wit, the lesser, in *Cilicia*. They are in some sort *Eutychians*, holding a coalition of Christs two Natures, into one compounded Nature; but by their late Confession, it seems they have renounced this opinion. Their Patriarchs, they

they call *Catholickes* : They administer the Sacrament with unleavened bread; and will not have Christs body to be really in the Sacrament under the Species of Bread and Wine; nor do they mingle Water with Wine. With the *Greeks* they deny the Proceſſion of the Holy Ghost from the Son. They give the Eucharist to Infants presently after Baptism; they pray for the dead, yet deny Purgatory; they re-baptise converts from the *Latine Church*. They fast the 25. of *December*, and keep *Christmasse* day on the *Epiphany*, or rather Christs baptism. They keep the Feast of the *Annunciation* the sixth day of *April*, the *Purification* on the fourteenth day of *February*. They eat Flesh on *Fridays* between *Easter* and *Ascension* day. In *Lent* they feed onely upon Herbs, Roots, Fruits, and Pulse; they abstain from beasts they account unclean: they hold that the souls of good men obtain not felicity, till the resurrection: They admit none to be secular Priests till they are married; but must not marry the second time. They will not have the Sacraments to confer grace. They administer the cup to all, and celebrate no Masse, without distributing the Sacrament. They invoke Saints, and insert divers words into the Creed, which are neither Greek nor *Latine*.

See *Baronius Bo-  
terus, Chytræus  
Boemus, Vitræ-  
us* his *Orien-  
tall History*; the *Armenian  
Confession*,  
&c.

Q. 10. what other Sects are there of the *Greek Religion*?

*Melchites*

A. 1. The *Melchites*, so called from *Melech*, a King; because they have always followed the faith of the Emperours of *Constantinople*, according as it was established by the Council of *Chalcedon*, against *Eutyches*, and *Dioscorus*. They are also called *Syrians* from the country where they inhabit: these are altogether of the *Greek Religion* and communion, but not of the jurisdiction of the Patriarch of *Constantinople*, but of the Arch-Bishop of *Damascus*, under the title of Patriarch of *Antiochia*; for this City where Christianity had its first residence and name, and where *Peter* sat seven years Bishop, being wasted and forsaken, the Patriarchs seat was translated to *Damascus*, where it remaineth. 2. The *Georgians* are also of the *Greek Religion* but are not subject to the Patriarch of *Constantinople*, having a Metropolitan of their own, whose residence is in the Monastery of *Saint Katharine*; in  
Mount

*Georgians*.

Mount Sinai, a great way from Iberia, lying between the Euxin and Caspian Seas, where the Georgians inhabit; who are so called from Saint George, as some think, who converted them to Christianity, and whose picture they carry in their Banners; but doubtlesse they were called Georgians, before Saint George was born: for *Mela* speaks of them in the first book of his Geography, who lived in the time of *Claudius* the Emperour; and *Vadianus* on that place, thinks they were called Georgians from their Husbandry, to which they were much addicted. 3. The Georgians next Neighbours, to wit, the *Mengrelians*, called of old *Colchi*, and the ancient *Zichi*, now called *Circassians*, whence the Sultan had his *Mamalukes*, are also of the Greek communion, and subject to the Patriarch of Constantinople; but they baptise not their children till they be eight years old: In other points they are of the Greek Religion, being converted to Christianity by *Cyrillus* and *Methodius* the Apostles or Ministers of the Patriarch of Constantinople.

*Mengrelians.*  
*Circassians.*

See *Bellonius*  
his observati-  
ons, *Eoterns*,  
*Chyrenus de*  
*Stat. Eccles.*

*Thomas à Jesu*,  
*Brewerwood*,  
*Præcolus de*  
*Sectis*, &c.

Q. 11. What is the Religion of the Nestorians, Christians of St. Thomas, and Jacobites?

A. 1. The Nestorians, so called from *Nestorius* the Heretick, whose opinion concerning two Persons in Christ they held a long time, and spread themselves through a great part of Asia, by reason of *Cosroes* the Persian King, who in hatred to *Heraclius* the Emperour, caused all Christians within his Dominions to become Nestorians; these were subject to the Patriarch of *Musal*, which some think to be *Bagdad* or *Babylon*, others *Seleucia*, and others a part of old *Nineve*; but at this day most of them are subject to the Pope, both in jurisdiction, and partly in Religion; and have renounced their old errors concerning the two Persons in Christ; that *Mary* should not be called the Mother of God; that the Council of *Ephesus*, and all other Councils after it, are to be rejected; these Errors, I say, they have renounced, but they administer the Sacrament with leavened bread, and in both kinds, and permit their Priests to marry the third or fourth time; they have Crosses, but not Crucifixes, nor Confirmation, nor Auricular confession. 2. The Christians of India,

*Nestorians.*

or

Indians, their  
Religion at this  
day.

Jacobites.

or of Saint *Thomas*, so called, because converted by him. They were heretofore *Nestorians*, and subject to the Patriarch of *Musal*, but now are subordinate to the Pope, both in profession, and jurisdiction. They did use to give the Eucharist in both kinds; to season the Bread with salt; instead of Wine, to drink the juice of Raisins; to baptise their children, when forty days old; to reject all Images except the Crosse, the Popes supremacy, extream unction, and second Marriages of their Priests, &c. But now they are of the *Roman Religion*.

3. The *Jacobites*, so called from *Jacobus* the Syrian, a great *Eutychian*, are spread through many Kingdoms in the East. They are named also *Dioscorians*, from *Dioscorus* Patriarch of *Alexandria*, a great Patron of *Eutyches*. They belonged anciently, before the Council of *Chalcedon*, to the jurisdiction of *Antiochia*, but since they yield obedience to a Patriarch of their own, whose residence is in *Caramit* the Old Metropolis of *Mesopotamia*, but yet retains the name of Patriarch of *Antiochia*. They held, there was in Christ but one nature, will, and operation; and therefore in signing with the Crosse they used but one finger, whereas the other Eastern Christians used two. Before baptism, they imprinted on their children the sign of the Crosse with a hot Iron. They deny Purgatory, and prayers for the dead, and say that the Angels are made of fire and light. They hold that just mens souls remain in the Earth till the Resurrection: their Priests are married, they deny auricular confession, give the Eucharist in both kinds, and the bread unleavened. They circumcise both Sexes, they condemn *Eutyches* as an Heretick, and yet honour *Dioscorus*, and *ninus*, &c. See *Jacob* the Syrian, as Saints: but now they have utterly rejected the Heresie of one nature in Christ, and, with the above-named Authors. the Latine Church, acknowledg two distinct Natures, with their distinct properties, as may be seen by the *Jacobites* Confession.

In Bibliotheca.

Patrum, Bavo-

nus, &c. See

the above-na-

med Authors.

Q. 12. What is the Religion of the Maronites?

A The *Maronites* are so called from *Maron*, a holy man: their chief residence is in Mount *Libanus*, though some inhabit *Aleppo*, *Damascus*, *Tripoli* of Syria, & *Cyprus*. Their



Their Patriarch is a Monk of *S. Anthony*, having 9. Bishops under him; he is always called *Peter*, & will be stiled Patriarch of *Antiochia*, which title is claimed by the *Jacobite* Patriarch, who is alwayes named *Ignatius*. The *Maronites* were *Manothelites*, and with the Greeks denied the Proceſſion of the holy Ghost from the Sonne; abstained from blood and strangled things, observed the Sabbath with the Lords day, condemned the fourth marriage as utterly unlawful; rejected Confirmation; administred the Sacrament in leavened bread, and in both kinds; and excluded the blessed souls from heaven till the Resurrection: They did besides hold, that all mens souls were created together in the beginning: that Hereticks are to be re-baptized; that the childe is not to be baptizd till the Mother be purified; which is forty dayes after a Male childe, and eighty after a Female; that children should receive the Eucharist as soon as baptizd; that the Father may dissolve the Matrimony of his childe, if he dislike it; that the Eucharist is not to be reserved, nor to be carried to sick persons, in danger of death; that Priests and Deacons must be married; that children of five or six years old may be made Sub-Deacons, that Women during their monthly purgations are not to be admitted into the Church, nor to the Eucharist. But these opinions the *Maronites* renounced, when the Christians had the command of *Syria* and *Palestine*; but when *Saladine* recovered those parts, the *Maronites* fell off from the *Roman* Church, and embraced their former Tenets; but in the time of *Gregory* the thirteenth, and *Clement* the eighth, they reconciled themselves again to the *Roman* Church.

See the above-named author, and withal *Possevin: apparat. sacr. Thomas à Jesu, de conver. Gent. Vitriacus Histor. Orient. Tyrius de bello sacro, &c.*

Q. 13. What are the Cophci?

A. The Cophci are the *Jacobites* of *Egypt*; for the Egyptians were anciently named *Agophci*; we call them Cophci, that is, Egyptian Christians; as the *Jacobites* of *Syria* are named *Syrians*. And in no Countrey were these *Eutychians* more patronized than in *Syria* and *Egypt*; yet these *Jacobites* differ from *Eutyches* in this, that He taught the two natures in Christ to be one by confusion or commixtion; whereas They say, that they are one by co-adunation, but so, that the properties of

Cophci of Egypt.

of each nature remain distinct, so that in effect they hold two natures, but dare not say so, for fear of *Nestorianism* of the two persons; nor being able to discriminate between the Nature and the Person. These *Cophti* are subject to the Patriarch of *Alexandria*, whose residence is now in the City of *Cair*. They used heretofore, to be circumcised; but by the Pope's perswasion have left it. They baptize nor children till the fortieth day; to whom they give the Eucharist immediately after baptism, & then also confer on them all sacred orders under Priesthood; their Parents promising for them (and performing what they promise) till they be sixteen years old; chastity, fasting on Wednesdays, Fridays, and in the four Lents. They administer the Eucharist in leavened bread, and in both kinds. With the *Greeks*, they leave out these words of the *Nicene Creed*, and from the *Son*; they deny the Sacrament and extream Unction to the sick, reject Purgatory, and prayer for the dead, and all General Councils (chiefly *Chalcedon*) after that of *Ephesus*. They keep no Lords day, nor feasts, except in Cities. They marry within the second degree of consanguinity without dispensation; they account the Roman Church heretical, and in their Liturgies use to read the Gospel of *Nicodemus*.

See the above-named Authors, with *Baronius*, and *Thevet's Cosmography of the Levant*, c. 48.

Q. 14. *What are the Abyssin-Christians?*

*Abyssins, their Religion.*

*Ans.* These be they which inhabit the Mid-land *Athiopia*, under *Presbyter*, or *Pretious John*; they have a Patriarch of their own, whom they call *Abunna*, whose garment is white, his upper Vestiment is like a Cardinals cloak buttoned before. When hee rides abroad on his MULE, he is attended on with a great Train; three crosses or staves are carried about him, and he holdeth a Crosse in his own hand. They have many Mytred Priests or Bishops; and great store of Monasteries. All their Patriarchs and Bishops are of Saint *Anthony's* Order, as are the Patriarchs of *Alexandria*, to whose jurisdiction anciently *Athiopia* did belong; and yet at this day they are tied to choose their *Abunna* (whom they call *Catholick*) of the jurisdiction of *Alexandria*; by the Patriarch of which place, he is confirmed, consecrated, and invested in his Ecclesiastical Rights

Rights. In their Liturgy also they pray particularly for the Patriarch of *ALEXANDRIA*. The *Athiopian* Religion consisteth in circumcising Male and Female; whether out of Religion, or the oncient custome of their NATION (as being descended from the ancient *Athiopians* or *Arabians*, *ISMAELS* posterity, who used to be circumcised) is uncertain: But most likely they are circumcised in memory and imitation of Christ who was also circumcised. They use also every year to baptise themselves in Lakes and Rivers on *EPIPHANY* days, in remembrance of Christs Baptism, who was baptised on that day in *JORDAN*. The other points of their Religion be these: they abstain from such Beasts, as the old Law accounteth unclean; they keep the Sabbath and Sunday together: The Thursday before *EASTER* they administer the Sacrament in unleavened bread; but ordinarily in leavened bread; all communicate (standing) in both kindes. The Wine they receive from the Deacon in a spoon; and that in the Church onely. The day they receive in, they must not spit till Sun set. After forty dayes the Males are Baptized, the Females after eighty, except in case of Necessity; and then also they give them the Eucharist; they think their Children dying without Baptism shall not be saved by the FAITH of their Parents. They Confesse after every sin committed, and then receive the Eucharist. They are *Jacobites* in acknowledging but one nature and will in Christ; therefore they reject the Council of *Chalcedon*, for condemning *Dioscorus* the *Eutychians*. So they deny Confirmation and extreame Unction. They hold traduction of souls, admit of painted, not Massie Images; they usually excommunicate none but Murderers, and this onely belongs to the Patriarch. Priests, and Monks have neither Tythes, nor Almes by begging, but live by their labour. They permit not their Bishops and Priest, to marry twice. Flesh is eaten every Friday betwixt Easter and Whitunday. The King conferreth all Ecclesiasticall promotions, except the Patriarchship. Of these passages see the above named Authors, and withall the *Athiopian* Liturgy in *Bibliotheca patrum*, tom. 6. *ALVARES*, the King of Portugals Chaplain who,

who lived in *Ethiopia* six years, and wrote the *Ethiopian History*. *Zaga Zabo*, an *Ethiopian* Bishop, sent into *Portugal* by King *David* the *Abyssin*; who set out the confession of the *Ethiopian Faith*, translated by *Damianus a Goes*, &c.

Q. 15. Wherein do the Protestant Churches agree with, or dissent from, other Christian Churches?

Protestant  
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agreement with,  
& dissent from  
other Christian  
Churches.

A. They agree with the *Greek Church*, in giving the Sacrament in both kinds, in admitting Priests to marry, in rejecting Images, Purgatory, and extream Unction, and in denying the Popes Supremacy; in the same points also they agree with the *Melchites*, or *Syrians*, with the *Georgians*, *Mengrelians*, and *Circassians*, and with the *Muscovites* or *Russians*; who are all of the *Greek* profession, though in some things they differ. The Protestants agree with the *Nestorians* in rejecting auricular Confession, in permitting Priests to marry, in communicating in both kinds, and in rejecting crucifixes. With the Christians of *Saint Thomas*, they agree in administering the Sacraments of both kinds, in rejecting Images and extream Unction, and permitting Priests to marry, and denying the Popes supremacy. They agree with the *Jacobites*, in confessing their sins only to God, in rejecting Purgatory, and Prayers for the dead, in giving the Sacraments in both kinds, and in unleavened bread, and in tolerating Priests marriages; in the same points also they agree with the *Cophti*, or Christians of *Egypt*; with the *Abyssinians*, *Armenians*, and *Maronites*. But the Protestants differ from the above named Churches in these subsequent points. 1. They believe that the Holy Ghost proceedeth from the Son. 2. They use unleavened bread in the Sacrament. 3. The English Protestants allow Confirmation. 4. They hold that the blessed Souls enjoy Gods presence, and that the wicked are tormented in Hell, immediately after their departure hence. 5. They permit Priests after ordination to marry. 6. They reject pictures as well as massy images. 7. They observe not the Saturday or Sabbath. 8. They have but one Lent in the year. 9. They make no scruple in eating of blood; in these points the Protestants dissent both from the *Greeks*, *Melchites*, *Georgians*, *Mengrelians*, *Circassians*

*cassians*, *Moscovites*, and other Sects above named. They defer not baptism till the eighth year, with the *Circassians*; they pray not for the dead, nor give the Sacrament in a spoon, nor divorce their Wives upon every light occasion, with the *Moscovites*; they affirm not two persons in Christ, nor deny *Mary* to be the Mother of God, nor reject the Council of *Epheſus*, and all other Councils after it, with the *Nestorians*. They deferre not Baptism till the fourtieth day, nor exclude Priests from second Marriage, with the Christians of *Saint Thomas*. They did not ascribe one nature onely, one will, and one operation to Christ; nor do they use Circumcision, and a hot Iron in baptism; nor do they teach that Angels are composed of fire and light, with the *Jacobites*. They gave not the Eucharist to Infants, they marry not in the second degree of consanguinity, nor do they read the Gospel of *Nicodemus*, with the *Cophti*. They do not hold traduction of souls by seminal propagation, nor baptize themselves every year; nor suffer they their Ministers to live by mechanical labours, with the *Abyssians*. They use not rebaptization, nor fasting on *Christmaſſe* day; nor abstain from eating of unclean beasts prohibited by the old Law, with the *Armenians*. They do not hold that all souls were created together; nor that Parents ought to dissolve their Childrens marriages when they please; nor that Children should be made Sub-Deacons; nor that Menstruous Women should be excluded from the Sacrament, with the *Maronites*. The Protestants do not celebrate their Liturgy in an unknown tongue, as the *Maronites*, *Cophti*, *Jacobites*, *Indians*, and *Nestorians* do, who make use of the *Chalde* or *Syriack* Language in their Divine Service, which few understand; nor with the *Greeks*, *Melchites*, *Georgians*, *Circassians*, and others, do they use the ancient Greek Tongue in their Liturgies, which these above-named know not, and yet make use of it in their Churches; nor, with the *Roman* Catholicks, do they read and pray in Latine, but in their own vulgar Languages, which are intelligible by all; in which point, they agree with the *Abyssians*, *Armenians*, *Moscovites*, *Russians*, *Slavonians*, anciently called *Illyrians*. Lastly, Prote-



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stants differ from the Roman Catholicks in these points: 1. Of the number of Canonical Books of Scripture, of their sufficiency, authority, and interpreter. 2. Of Christs descent into Hell. 3. Of the head of the Church, and of the Pope's Supremacy. 4. Of the true Catholick Church. 5. Of their Clergy, their orders, immunities, and cœlibat. 6. Of the Monastical life, vows, and Evangelical Councils 7. Of the power of the Civil Magistrate. 8. Of Purgatory. 9. Of Invocation of Saints. 10. Adoration of Images and Reliques. 11. Sacraments their number, efficacy and ceremonies. 12. Baptism it's necessity, effects, and ceremonies. 13. Transubstantiation, and the consequences thereof. 14. Of administering in both kinds. 15. The sacrifice of the Masse. 16. Auricular confession. 17. Satisfaction. 18. Indulgences. 19. Extream Unction. 20. Original sin. 21. Free-will, Predestination, and Grace. 22. Justification, Faith, and good works. 23. The Latine-Service. 24. Traditions.

"Some other small differences there are, and fewer  
 "there might be, if men would be moderate on either  
 "side; but the spirit of contention and contradiction,  
 "hath hitherto hindred, and will yet hinder the peace  
 "of the Church, till the Prince of Peace, our true Sole-  
 "mon, who built this mystical Temple without noyse of  
 "Axes or Hammers, put an end to all jars and discords;  
 "till he whom both the Winds & Seas do obey, awake,  
 "who seems now to be asleep; till he, I say, awake and re-  
 "buke the stormy winds, and proud billows, on which  
 "his ship is tossed too and fro; that at last she may en-  
 "joy a calm time, and some Halcyonian days, and  
 "may cast Anchor in the safe harbour of tranquillity,  
 "where we may find our Saviour not in the Earthquakes,  
 "Whirlwinds, and fire of contention, but in the still and  
 "quiet voice of peace, concord, and unity, which he left  
 "to us as a legacy; but we have lost it by our pride, fa-  
 "criledge, envy, ambition, covetousness, profaneness,  
 "and vain-glory.



## The Contents of the 15th. Section.

Religion is the ground of all government and greatnesse. 2. By divers reasons it is proved that Religion, of all Common-wealths and humane societies, is the foundation. 3. That Princes and Magistrates ought to have a special care, in settling and preserving Religion. 4. That one Religion onely is to be allowed in a Common-wealth publickly. 5. In what respects different Religions may be tolerated in private. 6. A Christian Prince may not dissemble his Religion. 7. why GOD blesteth the professors of false Religions, and punisheth the contemners thereof. 8. False Religions are grounded upon policy, and what use there is of Ceremonies in Religion. 9. The mixture and division of Religions, and of Idolatry. 10. How the Gentile Religion in worshipping of the Sun, seems to be most consonant to natural reason; with divers observations concerning Sun-worship, and the knowledge the Gentiles had of a Deity, and the unity thereof, with some glimmering of the Trinity. 11. That the honour, maintenance, and advancement of a Priesthood, is the main supporter of Religion. 12. That the Christian Religion is of all others the most excellent, and to be preferred for divers reasons being considered in it self, and compared with others; with an exhortation to the practice of Religious duties, which is true Christianity.

## SECT. XV.

### Quest. I.



AVING now pass'd through all Religions known in the world, it remains that we make some use of what we have view'd: let us know then, To what end and purpose hath this View been taken?

A First, to let us see, that there is no Nation so barbarous or brutish (except some particu-

Religion, the  
ground of  
Government  
and greatnesse.

lar fools, who have said in their heart, *There is no God*) which hath not made profession of some Religion. by which they are taught to acknowledge, and worship a Deity : For Religion is the Pillar on which every Commonwealth is built : so long as the Pillar is stable and firm, which is the Foundation ; so long will the house stand immoveable ; *Though the rain descend, and the winds blow and the floods come, and beat upon that house : yet it shall not fall because it was founded upon a Rock*, Mat. 7. But if blind *Sampson*, if People void of understanding ; trusting to their strength, shake once this Pillar of Religion, down falls the whole Fabrick of Government, Law, and Discipline, Of this, examples in all Ages may be brought : to shew, how States and Religion like *HIPPOCRATES* Twins, do live and die together ; so long as Religion flourished in *JUDEA*, so long did that State flourish ; but when the one failed, the other fell. *Judah* and *Israel* were not carried away into Captivity, untill they had captivated Religion : As *SAMPSON'S* strength consisted in his Hair, so doth the Strength of the Commonwealth in Religion. If this be cut off, the *Philistines* will insult over the strongest STATE that ever was ; and bring it to Destruction : this is the *PALLADIUM*, which, if once removed, will expose the strongest City in the World to the enemy. The *Greek Empire* had not fallen from the *Palaeologi* to the *Turk*, had the Christian Religion stood firm in *Constantinople*. The Poet could acknowledge, that so long as *ROME* stood Religious, so long she continued victorious ; *Dis te minorem quod geris, imperas*, *Horat.* And *Tullie* confesseth that the instruments by which the *Romans* subdued the World, were not Strength and Policy, but Religion and Piety : *Non Calliditate & Robore, sed Pietate ac Religione omnes gentes nationesque superasti*, *Orat. de Arusp. resp.* For this cause the Senat and People of *Rome*, were careful to send their prime Youth to *Hetruria* ( the University then of the *Roman Religion* ) to be instructed in the Ground of all their Sacred and Mysterious Learning. Therefore *Mecenas* in *Dion Cassius* l. 3. adviseth *Augustus* *πάνη πάντως* by all means and at all times, to advance the worship of God, and to cause others to do the same, and not



to suffer innovations in Religion, whence proceed *συμμοριαί, συστάσεις, & τιμωρίαι*, conspiracies, seditions, and conventicles, or combinations. Religion is the Bulwark, as Plato saith, of Lawes and Authority; it is the Band of all humane Society; the Fountain of Justice and Fidelity: beat down this Bulwark, break this band, stop this Fountain; and bid adiew to all Laws, Authority, Unity, Justice, and Fidelity

Q. 2. How doth it appear that Religion is the Foundation of Common wealths or humane Societies?

A. 1. Because Religion teacheth the Fear of God: without which men should live more securely among Lyons and Bears, than among men; therefore Abraham, *The Foundation of all Commonwealths.* Gen. 20. knew that at Gerar he should both lose his Wife, and his life too, because He thought, surely the fear of God was not in that place; 'tis not the fear of the temporal punishment or of corporal death, that keeps men in awe, but of Eternal torments and spiritual death; therefore when Men will not fear those that can destroy the Body, they will stand in awe of him who can cast both Body and Soul into Hell fire, Mat. 10. It was this Fear that begot Religion in the World, *Primus in orbe Deos fecit timor*. And it is Religion that cherisheth, increaseth, and quickeneth this fear; the end then of Commonwealths, and of all Societies, is, that men may live more comfortably and securely, then they can do alone; But without Religion, there can be no security nor comfort, no more, then there can be for Lambs among Wolves; for, *Homo homini lupus*. 2. There can be no durable Commonwealth where the People do not obey the Magistrate; but there can be no obedience or submission of Inferiours to their Superiours without Religion, which teacheth that Princes and Magistrates are Gods Vicegerents here on Earth; whom if we do not fear and obey, we cannot fear and obey God; who commands, Rom. 13. That every soul be subject to the higher powers, for there is no power but of God. 3. There is in all men naturally a desire of happineſſe and immortality; which cannot be attained without the Knowledge and Worship of God, whom we can neither Know nor Worship without Religion; which] prescribeth the Rules and Way

of worshipping him ; and likewise sheweth us that there is a GOD, That he is One, Invisible, Eternall, Omnipotent, the Maker of all things, &c. 4. The Essence and Life of a Common-wealth, consisteth in Love. Unity and Concord ; but it is by Religion that these are obtained ; for there is no Band or Tie so strict and durable as that of Religion, by which all the Living Stones of the great buildings of Kingdoms and States, are cemented, and like the Planks of NOAH'S Arke, are pitched and glewed together. 5. As each particular Man is subject to Death and Corruption ; so are whole States, Corporations, and Kingdomes ; but the means to retard and keep off Destruction and Ruine from them, is RELIGION ; hence those States continue longest, where Religion is most esteemed and advanced ; whereas on the contrary, the Contempt of Religion is the fore-runner of Destruction ; this we see, that when the whole World was united into one Corporation and Society, for slighting RELIGION, all were overthrown in the Generall Cataclysm, except eight Religious Persons saved in the Arke. The Poet acknowledgeth that all the Miseries which befel ITALY, proceeded from the neglecting of Religion ; *Dii multa neglecti dederunt Hesperiae mala luctuose*, Horat. 6. As all common-wealths and States know and are assured that they cannot subsist without the Protection of Almighty GOD, who is the Author of all humane Societies ; so likewise, they know, that GOD will not own and protect them, who ei her cannot or will not Serve, Worship, and Honour him, which without Religion is impossible to be done by Men ; for as all Nations know, even by the comely Order and Harmony, the strange Operations of NATURE, and the Beauty of the WORLD, that there is a Divinity : which is also plain by the actions of Providence ; so likewise they know, that this Divine Power must be honoured and obeyed, except they will shew ingratitude in the highest degree, to HIM, from whom they have their Living, Moving, Being, and All they enjoy ; but without Religion they can neither know how nor where, nor when to worship him. 7. Every man knows he hath a  
spirituall

spiritual, reasonable, and heavenly soul, which naturally delights in the knowledg and contemplation of heavenly things, which shew that he cannot reject all Religion, except he will shake off nature and humanity. 8. The veriest *Atheists* in the world, who denyed God, (at least in his providence, though they could not in his essence) yet affirmed that Religion was necessary in all societies, without which they cannot subsist as is already said. 9. As subjects will not obey their Princes, but fall into rebellions, so Princes will not protect their Subjects, but become Wolves and Tyrants, if it were not for Religion that keeps them in awe, and assures them that there is over them a King of Kings, and Lord of Lords, to whom they must give an account of their actions. *Regum timendorum in proprios greges, Reges in ipsos imperium est Jovis. Horat.* 10. If it were not for the force of Religion, few Common-wealths could defend themselves; what souldier would fight with that courage, or expose his life to danger, if he did not expect a greater reward, a more durable garland hereafter, than any they could expect here? This made the *Jewes* so resolute against their neighbour-*Gentiles*; this animated the *Romans* against their Enemies; they fought *Pro Aris* for their Altars in the first place; this animateth the *Turks* against Christians, and these against the *Turks*.

Q. 3. Ought not then Princes and Magistrates to have a special care in the settling and preservation of Religion?

A. Yes: for, no means is so powerful to establish and perpetuate their Thrones and Authority, as Religion; no Guard so strong as this, no Castle so impregnable; no Spur so sharp to stir and extimulate peoples affections towards the defence, obedience, reverence, and maintenance of their Governours, as Religion; therefore the wise *Roman* Emperours took more pride and delight in the titles of *Pius* and *Sanctus*; of *Pious*, *Holy*, *Religious*, than to be stiled *Wise*, *Fortunate*, *Stout*, or *Valorous*; And, to let the people know what care they had of Religion, they alone would be called *Pontifices Maximi*, or chief Bishops. There is no Epithet that

Religion, most requisite in Princes and Governours, they should be careful of it.

the wise Poet gives to *Aeneas* so often, as that of Piety; *Pius Aeneas, pietate Insignis & armis, insignem pietate virum, &c. Quo iustior alter, nec pietate fuit, &c. Virgil.* That good Emperor *Antoninus*, who succeeded *Hadrian*, preferred the title of *Pius* to all his other honourable Titles; and as wise Princes have been chiefly careful of Religion, to preserve it pure, and uncontaminated; so have they been diligent in suppressing *Atheists*, the chief enemies thereof: for they saw that *Atheism* did introduce *Anarchy*; for he who is an enemy to God, cannot be a friend to Gods Vice-Gerents; therefore in all well-governed States, they have been either put to death, or banished, as being enemies to government, and humane society. Wise Princes finde, that as Religion unites peoples affection to them, so it makes them fortunate and successful in all their actions and undertakings; never was there a more religious Prince than King *David*, and never a King more successful against his enemies; The like we may see in *Constantine*, *Theodosius*, *Charles the great*, and many others no lesse famous for their Religion, than for their Victories; and because wise Law-givers are not ignorant how much Religion is prevalent with the people, therefore they delivered them no Laws, but what either they received, or said they received from some Deity: So *Icyrgus* gave out that his Laws were delivered to him by *Apollo*: *Minos* received his Laws from *Jupiter*, with whom he was familiar nine years together. *Zelencus* makes *Minerva* the Author of his Laws. *Numa* ascribes his Laws to the Nymph *Ageria*, with whom he had familiar conferences in the night. And *Mahomet* will have his Laws backed by the authority of the Angel *Gabriel*. Such is the force of Religion, that, without this, men would neither receive, nor obey Laws: for this cause, God himself appeared often to the Patriarchs, and came down in lightning and thunder upon Mount *Sinai*, when he gave the Law. Neither hath there been any more forcible way to appease tumults and popular seditions, than the conceit of Religion. When the City of *Florence* in a civil dissention was washed with her own blood, *Francis Soderians* the Bishop, in his Pontificals, having the Crosse carried before him, and accompanied

compained with his Priests, struck such an awe of Religion into the hearts of the Citizens, with his very presence, that they flung down their Arms; the like religious Stratagem was used by *Jaddus* the High Priest of the *Jews*, to obtain the favour of *Alexander*, as he was marching against *Jerusalem* with his Army: who was so struck with the Priests majesticall presence and vestiments, that he both adored the Priest, spared the City, and conferred on it divers benefits. The like respect and successe had Pope *Urban* from *Attila*, when he besieged *Aquileia*; and many more examples may be alledged.

Q. 4. Are Pluralities of Religions tolerable in a State?

A. 1. Publickly, One Religion onely is to be allowed *But one Religion because there is but one God, who is the object of Religion; therefore as his Essence is most simple and indivisible, so should his Worship be; because diversities of Religion breed diversities of opinions concerning God.* 2. As there is but one Truth, so there ought to be but one Religion; for, false Religions either teach to worship false Gods, or else in a false manner to worship the true God; therefore God himself prescribed to the Jews the rule and manner of his worship, strictly commanding them not to alter any thing therein; and Saint Paul sheweth, *That the Gospel which he taught, was the onely true Gospel, so that if an Angel from heaven should preach any other Gospel, let him be accursed, Gal. 1. 3.* As there is but one Church, which is the ground and pillar of Truth, and one Faith to layhold on that Truth, and one Spirit to lead the Church into the way of truth; so there should be but one Religion, which is the Doctrine of that Truth. 4. There is but one way to Heaven and life Eternal; but the wayes to Destruction are many; therefore there ought to be but one Religion to conduct us in that way to eternal happinesse. 5. Religion (as is said) is the foundation of all States and Kingdoms; therefore in one State or Kingdom there ought to be but one Religion, because there can be but one foundation; for one Building cannot have many Foundations. 6. Religion is the band and cord, by which the unity of



of the State is preserved ; if this band be broken into many pieces , how can it binde the affections of people , and preserve their unity , either amongst themselves , or with their Princes and Governours : As therefore a *City divided against it self cannot stand* ; neither can that State subsist , which is divided into different Religions , which occasioneth diversity of affections , and withal many jars and contentions. 7. As in bodies natural , contrary qualities cause destruction ; so in bodies Politick , contrary Religions ; for if there be but one true Religion , the rest must needs be false ; and what can be more contrary than truth and falsehood ? so that the belly of *Rebecca* must needs be tormented , where such opposite twins do struggle : Hence proceed heart-burnings , emulations , strifes , proscriptions , excommunications , and such like distempers , by which the seamless coat of Christ is torn in pieces. 8. Diversity of Religions beget envy , malice , seditions , factions , rebellions , contempt of Superiours , treacheries , innovations , disobedience , and many more mischiefs , which pull down the heavy judgments of God upon that State or Kingdom , where contrary Religions are allowed ; because , whilst every one strives to advance his own Religion above the other , all these distempers now mentioned must needs follow. We could instance the condition of the *Jewes* , how they flourished , whilst they adhered to the Religion prescribed them by God : But when they admitted the *Gentile Religions* also among them , they fell into all the mischiefs mentioned , and God cast them off as a prey to their Enemies. But we have sufficient and experimental proof of this in our neighbouring Countries of *France* and *Germany* ; what distempers and civil Wars not many years ago have ensued upon the differences of Religions , to the desolation and ruine of many Towns and Cities ? *Tantum Religio potuit suadere malorum.*

Q. 5. May a State tolerate different Religions in private ?

Different Religions, how and when tolerated.

A. 1. If they be such Religions as do not overthrow the fundamentals of truth. 2. Nor such as impugn or disturb the government established in that State or Kingdom. 3. If the professors thereof be such

as are not Factious, Ambitious, or Pertinacious; but Honest, Simple, Tractable, Obedient to Superiours, having no other end in holding their Opinions of Religion, then GOD'S glory, and satisfaction of their own Conscience, so far as they can conceive, and withal are willing to submit to better judgements, and to renounce their Opinions, when they are convinced to be erroneous; in these regards, I say, a State may, and wise States do tolerate diversities of Opinions in Religion, upon good grounds: because (as Solomon saith) *There is a time for all things under the Sun*: There will come a time when *The Tares shall be separated from the Corn, though the wise Husbandman suffers them to grow together a while*. The wise Physician will not presently fall to purging out the noxious humours of a *Cacochymicall BODY*; for in some Diseases nothing is more dangerous, then precipitate and untimely Physick; Chronicall diseases are not cured by Physick and motion, but by time and rest. The nature of Man is such (saith *SENECA*) that he will be sooner led than drawn; *Facilius ducitur, quam trahitur*. *Stubborn and violent Courses in Reformation, beget stubborn and violent Opposition*. The warme Sun will prevail more with the Traveller, than the cold and boysterous wind; the Goats blood will break the Adamant, which the hardest hammers cannot do. God also hath his times for calling of men to the knowledge of his Truth; some he calls at the ninth hour, and some not till the eleventh. Christ sends abroad his Disciples to Preach and Work miracles among the *JEWES*. but into the way of the *GEN-TILES*, they must not yet go, till his ascension. It falls out many times that the remedy is worse then the disease; and while we go about to cure the State, we kill it; and instead of Purging out the peccant Humours of the Body Politick, we cast it into a *Calenture* or burning Feaver. This was not unknown to that wise and good Emperour *THEODOSIUS*, who could not be persuaded by the *Catholicks* to extirpate or use violent courses against the *Arians*; but permitted them to enjoy their Churches and Opinions, knowing how dangerous it would prove to the State, if the quietnesse thereof should be disturbed; this had been to kindle the fire  
which

which was lately extinguished, and to raise a conflagration in the Empire, which could not be quenched without an inundation of Blood; this had been, *caerulam movere*, or to awake a sleeping Dog. For this cause, though the *TURKE* is zealous in his Religion, yet he permits *Christians, Jewes, Persians, Ethiopians*, and others, to enjoy their several Religions. The like liberty is permitted in *Germany, France*, and other places, for avoiding further mischief. For this purpose that there may not be a breach of Peace, and Disturbance in the Government of the State; the *Turks* and *Muscovites* inhibit all disputations in points of Religion upon pain of Death. The like inhibition was made by the Emperour and Princes of *Germany*, after their Civil Wars, that there should be no dispute or contention between the *Catholicks* and *Protestants*: for indeed by such disputes, RELIGION it selfe is weakened, and the State indangered: for if it be not tolerable to question Laws once established; how can it be safe either for State or Church to call in question Religion once settled and confirmed by Authority? By questions and disputes the Majesty of RELIGION is slighted; and that made dubious, which ought to be most certain; The objects and high Mysteries of our Faith, are not to be measured by our shallow Reason. The many disputes about Religion, commonly, overthrow the Practice of Religion, which consisteth not in Talking, but in Doing; the one indeed is more easie than the other, as *SENECA* saith, *Omnes disputare malant quam vivere*; *Ye had rather dispute of Salvation, than worke it out with fear and trembling*. If Heaven could be obtained with wrangling and disputing, a prophane Sophister should sooner have it then a holy Christian, who knowes that Life eternal is not obtained, by Talking of, but by Walking in, the wayes of GOD'S Commandements. But to return to our former Discourse, and to end this question, as we began; diversity of RELIGIONS, with the limitations aforesaid, may be connived at; especially, when it cannot be avoided without the Danger and Ruine of the STATE; and the rather, because the Conscience cannot be compelled, nor Faith forced. There never was a wiser State, than the

the *Roman*; and more zealous in the worship of their gods, *et in iis*, according to the Custome and Laws of their Nation; yet they admitted the worship of *Isis* and *Asculapius* forraign Deities; and a Pantheon or Temple for all gods. And though they abhorred the *Jewes* above any other people, yet *Augustus*, that wise and happy Emperour, permitted them to exercise their own Religion. Princes and Magistrates must, like wise Ship-Masters, rather strike Sail and cast Anchor, than make ship-wrack in a storme, and rather sail back with safety, than venture upon the Rocks in the Harbour with danger: *Præstat recurrere quàm male currere*. As *Constantine* the Emperour, and *Theodosius* the Great, though Catholick Princes, yet for quietnesse sake tolerated the *Arians*. So did *Leo* make the Edict of Union, called *Ενωτικόν*, that all the different religions, within his dominions might live peaceably and friendly together. For the same cause *Anastasius* made a Law of *Amnesti* and accounted those the best Preachers that were moderate.

Q. 6. May a Christian Prince Dissemble his Religion?

A. 1. He may not: because God abhorreth hypocrisie, Princes must  
condemne ha double heart, and reject such as draw not dissemble in  
near to him with their Lips, when their hearts are farre Religion.  
from him. Christ denounceth more woes against Hypocrisie than any other Sin: of those who are Wolves in  
Sheeps clothing, he will have us take heed; and threat-  
neth to deny those before his heavenly Father who deny  
him before men. We are commanded to love God  
with all our heart, with all our strength, &c. which we  
do not, if we dissemble. He requires faithfulness, truth,  
and sincerity, in the inward parts, he abhorreth Liars  
and Deceitfull men. Shall we think it lawfull to dis-  
semble with God, and are offended if our neighbours  
dissemble with us? God will not have us wear a Linsie  
Woollie Garment; nor plow with an Ox and an Ass  
nor sow different seeds in the same Ground. *Simulata  
sanctitas, duplex impietas*; The Devil is never more  
dangerous then when he transforms himselfe into an  
ANGEL of Light; *Malus, ubi se bonum simulat,  
pessimus est*, saith *Seneca*. 2. GOD is the chief  
good

Disimulation  
in Religion  
rejected.

good in whom is no impurity nor guile; therefore he requires of us pure and sincere love; he is Omniscient, *there is nothing hid from him, he knoweth the hearts and searcheth the reins, and knoweth our hearts long before: all things are naked and open to his eyes*; Therefore though we can delude Men, we cannot deceive GOD; he knows what is within painted Sepulchres, and in those platters that have washed out sides.. GOD is Truth it selfe, therefore is an enemy to Falshood. HE is zealous of his Glory; but there is nothing wherein HE is more dishonoured than by Dissimulation and Hypocrisie. 3. Never was there any good Prince a dissembler, nor did ever any Dissembler prove a good Prince; but Cruell, Tyrannicall, and Impious; as we see by the examples of *Herod, Tiberius, Nero* and many more; who at first made great shew of Religion and Vertue; but when the Visard was taken off, they proved Monsters, and not Men, and Wolves in Sheeps cloathing; nay there is more hope of him that in the beginning professeth his own infirmities, then in him that concealeth them; for the one is more corrigible than the other: as *Bodius* instanceth in King *JOHN* of *FRANCE*, who could not hide his weaknesse yet never committed any wicked Act. And indeed, dissembling Princes Fall into this inconvenience and mischief, that they cannot be long hid under the Visard of Religion and Vertue; but their Nature will break out, and then will become more odious to their People, than if they had at first detected their Natures. *DIONYSIUS* the younger, so long as *PLATO* was with him, played the Counterfeit egregiously, making shew of Sobriety, Temperance, and all other Princely Vertues: but as soon as *PLATO* was gone, his wicked Nature broke out like a running stream that hath been dammed up. And how can a People put confidence in that Prince, who dissembleth with GOD? he that is not true to his Maker, but playeth fast and loose with him, can never be true to his People. And indeed for a Prince or State to dissemble with GOD, who had raised them out of the Dust, to make them Rulers over his People, is ingratitude in the highest degree; and much worse than of any Private man, by how much the higher he is advanced above others



others. To be brief, among all the wicked qualities of *Catilin*, there was none that was more exaggerated by the Historian than his dissimulation and counterfeiting; *Cujuslibet rei simulator ac dissimulator; aliud in lingua promptum, aliud in pectore clausum habebat.*

Q. 7. Seeing there is but one true Religion, why doth God bless the professors of false Religions, and punisheth the condemners thereof?

A. 1. Because in false Religions there is the acknowledgement of a Divinity, though the conceptions men have of this Deity be erroneous, & the worship they give be superstitious. 2. Because by false Religions men are kept in awe and obedience to their Superiours, and in love and concord among themselves, therefore God, who is the author of all goodness, and tender of the welfare of mankind, will rather have a false Religion than none, and Superstition rather than Atheism; for even in false Religions, both Prince and people are taught their duties to each other. The *Romans* stood so much in awe of their heathenish Superstitions, that they would rather lose their lives, than falsifie the oaths they took in the presence of their gods; and were more moved to the performance of their duties, by the hope of rewards, and fear of punishments hereafter, than of any they could expect or endure here. Humane society, fidelity, justice, temperance, fortitude, and other virtues, are upheld even by false Religions: therefore the defenders of such have been outwardly rewarded by God, and the enemies thereof punished. *Philip of Macedon*, for defending *Apollo's* Temple against the *Phocenses*, who came to rob it, obtained a glorious victory, and they an ignominious overthrow, to the loss of the whole Army. The souldiers of *Cambyses*, who went to pillage the Temple of *Jupiter Hammon*, were overthrown by the *Sands*; and he, for his many Sacriledges committed in *Agypt*, was slain by his own sword in the midst of his age, glory, and army. God punished the Sacriledge of *Xerxes* the son of *Darius*, for robbing the *Delphick* Temple, with the loss of his innumerable Army, by a handful of *Grecians*, and the overthrow of his 4000 sacrilegious souldiers, with lightning,

False religions  
why blessed, and  
the condemners  
punished.

ing, hail, and storms, so that not one was left to bring tidings of the destruction of those wretches who were sent to rob *Apollo*. *Brennus*, Captain of the *Gauls*, had the like judgement fell upon him, for the like sacrilege upon the same *Delphick* Temple; his Army was overthrown by Storms and an Earthquake; *Brennus* himself, out of impatience, was his own Executioner. *Sextus Pompeius*, for robbing *Juno's* Temple, was exercised ever after with miseries and calamities, so that never any action he undertook prospered; and at length lost both his Army and himself miserably. I could speak of the wretched end of *Antiochus*, who robbed the Temple of *Jupiter Dodoneus*, and of those who stole the gold of *Tholouse*: but these examples are sufficient, to let us see, what severity *G O D* hath used against sacrilege, even among the *Gentiles*. What then shall they expect, that with sacrilegious hands have spoiled the Temples of *Christians*? If he be such a favourer to Superstition, will he not much more patronize the true Religion, and persecute with his plagues sacrilegious *Christians*, who hath not spared sacrilegious *Gentiles*? God prospereth false Religions, when conscientiously practised, and curseth wicked professors of the true Religion; for he prefers Practice to Knowledge, and honest *Gentiles* to wicked *Israelites*.

Q. 8. What other observations may be made of this View of all Religions?

A. That all false religions are grounded upon Policy; for, what else were the variety of Oracles, Soothsayers, or Divinations by Stars, by flying and chattering of Birds, by feeding of Poultry, by Inspection into the entrails of Beasts, &c. What were their multitudes of Sacrifices, Priests, Deities, Festivals, Ceremonies, Lights, Songs, Altars, Temples, Odors, and such like, used among the *Gentiles*, but so many devices of humane Policy, to keep people in obedience and awe of their Superiors? whereas the true *Christian* Religion, is of it self so powerful, to captivate and subdue all humane wisdom, and exorbitant affections, to the obedience of *Christ*, that it needs not such weak helps of mans wisdom or earthly policy.

Yet

Yet I do not condemn such policy as is conducive to-  
 wards the advancing of knowledge in divine Mysteries;  
 or of Concord, Justice, and Obedience; for God himself  
 prescribed multitudes of ceremonies to the Jews: And  
 since the first establishing of the Christian Church, she  
 hath always made use of some decent Ceremonies;  
 which do not argue any defect or want in Religion, but  
 the weaknesse onely of those that are children in Re-  
 ligion, who must sometimes be fed with such milk.  
 Religious Ceremonies are like the Priests Ornaments,  
 which are not parts of his essence, and yet procure him  
 reverence; which Jaddus knew, when in his robes, he  
 presented himself to Alexander; who, doubtlesse, had  
 he appeared without them, had gone without either re-  
 verence or benevolence: so that Jerusalem did owe  
 her safety and deliverance to the high Priests vestments.  
 Religion without Ceremonies, is like solid meat with-  
 out sauce. Though in the Church of God some are so  
 strong, that they need no sauce of Ceremonies to the  
 solid meat of Religion; yet most stomachs are so weak,  
 that they cannot digest the one without the other. Christ  
 deals not so niggardly with his Church, as to afford  
 her cloaths onely to cover her nakednesse; he is content  
 to see her in rings, bracelets, jewels, and other Orna-  
 ments. Thus he dealt with his first Spouse of the Jew-  
 ish Church; *I clothed thee (saith he) with broydered  
 work, and shod thee with badgers skin, &c. I girded thee  
 about with fine linnen, and I covered thee with silke: I  
 decked thee also with ornaments, and put bracelets upon  
 thine hands, and a chain on thy neck, and a frontlet upon  
 thy face, and ear-rings in thine ears, and a beautifull  
 crown upon thine head, Ezek. 16. 10. &c.* If God was  
 so bountifull to his first Wife, why should he be so sparing  
 to his second, as to afford her no outward ornaments at  
 all? Is she so rich, that she needeth not any? I wish it  
 were so, but I finde it otherwise; for she stands in as  
 much need of some outward decent and significant Ce-  
 remonies, to help her knowledge and devotion, as the  
 Jews did, though not of so many, nor of the like nature.  
 I observe, that where are no Ceremonies, there is small  
 reverence and devotion; and where some cost is bestow-  
 ed, even on the outside of Religion, there some love is

*Ceremonies in  
 Religions*

manifested : as our Saviour proves, that *Mary Magdalen* had more love to him than *Peter* had ; because she had washed his feet, wiped them with her hairs, kissed them, and anointed his head with precious ointment , which *Peter* had not done: This cost was not pleasing to *Judas*, yet *Christ* commends her for it. I know, the *Kings daughter* is all glorious within, yet her cloathing is of wrought gold, and her raiment is of needle-work. This I write, not to commend either superfluous, needless, or too costly and frivolous Rites ; but to shew how requisite it is, to have some decent, significant , and such as may further knowledg and devotion.

Q.9. *what else may we observe in the view of all these Religions ?*

Mixed Religions.

A. That some of them are meerly *Heathenish* , some *Jewish* ; some meerly *Christian* ; some mixed, either of all, or some of these : *Mahumetanism* is mixed of *Judaism*, *Gentilism*, and *Arrianism* ; the *Moscorite Religion* is, partly *Christian*, partly *Heathenish* : In the East are many Sects , partly *Christian*, partly *Jewish*, observing *Circumcision* with *Baptism*, and the *Sabbath* with the *Lords day*. Among the *Corinthians*, some professed *Christianity*, and yet with the *Gentiles* denyed the *Resurrection* ; but God always abhorred such mixed Religions, as joyn, with *Micha*, the *Ephod* and *Teraphim*, and halt between God and *Baal* ; who are *Hebrews*, and yet with the *Gentiles* round the corners of their beads, and cut their flesh, &c. *Levit. 19. 27.* God will not have any mixture in the ointments, flour, myrrhe, or incense, that is offered to him, but will have all pure : he would not have the Oxe and Assc yoked together ; therefore the Apostle reproveth sharply the *Galathians*, for using their *Jewish Ceremonies* with *Christianity*. The *Samaritans* are condemned for worshipping the Lord and Idols ; *Christ* hated the works of the *Nicolaitans*, who were partly *Christians*, and partly *Gentiles* ; and punished the *Gergasites*, by drowning their Swine in the Sea ; For, being *Jews*, they rejected *Circumcision*, and eat Swines flesh with the *Gentiles* : For this cause, That the *Jews* might not learn the Religion of the *Gentiles*, God would have them dwell apart by themselves , and not mix with other Nations , nor dwell near the Sea-side ;  
and

and yet we see how prone they were to Idolatry, by the Golden Calfe, the brazen Serpent, the Ephod, Teraphim, and Graven Image taken out of the house of MICHA, and set up in Dan, Judg. 8. 20. The Chariot and Horses of the Sun set up in the Temple, as we may read in Ezekiel: The Golden Calves set up by Jeroboam: the Idolatry of Solomon, Manasse, and the other Kings; and the falling away of the ten Tribes from God. The reason of this proneness in them to Idols, was their education in Egypt, the mother of strange Religions, where they had been seasoned with Idolatry; and so pleasing is Idolatry to flesh and blood, that they will spare no cost, nor time, nor pains, nor their own lives and childrens, to please Idols: thus the Hebrews could rise early in the morning and part with their Golden Ear-rings to make a Calfe: The Bialites could cut their Flesh with knives and lancens, till the blood gushed out, and could cry from morning till evening: Yea, many Idolaters did not spare to offer their children to Moloch: But there is no sin more hatefull to God than Idolatry, which the Scripture calls abomination; and Idols, lying vanities, and sorrows. And Idolaters are named Fornicators, and Adulterers, and God will have the very places of Idolatry to be destroyed, Deut. 12. 2, 3. The Jews must not eat of things offered to Idols nor marry with the Heathen, who having forsaken the true God, made gods of their Forefathers and Benefactors, by setting up their Images, at first in memoriall onely, and then fell to adoration of them; and because they could not see God, who is invisable, they would have his visible presence in some outward Image or representation, thinking they could not but be in safety, so long as they had his image with them. This made the Trojans so carefull of their Palladium, the Tyrians of their Apollo, and other places of their tutelar gods.

Q. 10. Which of all Religions we have viewed seems to be most consonant to naturall Reason?

A. The barbarous and butcherly Religions of the Gentiles, in sacrificing men, in worshipping stocks and stones, &c. Divers Tenets also in Mahometanisme, Judaisme, and many opinions in hereticall Sects among Christians are against reason. The doctrine of the true Orthodox Christian is above natural reason: for the natural man



Gentiles worshipped the Sun under diverse names and shapes.

Their Religion most consonant to natural reason

for the Gentiles chief and only god.

Apollo the Sun

Mars the Sun

saith the Apostle, *understandeth not the things of the Spirit* : But the Religion of those Gentiles, who worshipped the Sun seemed to be most consonant to their naturall reason ; because they could not conceive what God was, being a Spirit incomprehensible ; for all knowledge comes by the Senses, and finding that no sensible entity was comparable to the Sun in Glory, Light, Motion, Power, Beauty, Operation, &c. But that all things in a manner had dependance from him, in respect of Life, Motion, Comfort, and Being ; they concluded that the Sun was the onely Deity of the World : and however the Gentiles might seem to worship divers chief gods because they expressed them by divers names, and effects, or Offices ; yet indeed the wiser sort understood but one supream Deity, which they worshipped under divers Names, Epithets, and Operations. Now that this Deity was none other but the Sun, whom they called by the name of *Apollo, Jupiter, Mercury, Mars, Hercules, &c.* is apparent by the Gentiles own writings ; for in *Novius, Lib. 40. Dionys.* we see with how many names the Sun is called ; namely, *ἡ ἀστὴρ πῦρ*, King of the fire ; *ὁ ἡγεμὼν τοῦ κόσμου*, guide of the world ; *Belus* of *Euphrates*, the *Lybian Ammon*, *Apis* of *Nitus*, the *Arabian Saturn*, and *Assyrian Jupiter* the *Egyptian Serapis*, *Phaeton*, with many other names, *Mithra*, the *Babylonian Sun*, the *Grecian Delphick Apollo*, *Pæan*, *Ather*, or the *Heaven*, &c. So *Orpheus* in *Hymn.* under the name of *Vulcan* understands the Sun, when he calls him *ἀεχματὸν πῦρ* a perpetuall fire ; *λαμπρόθυμον φλογίας αὐρα* ; shining in the flaming Air or Skie. So, by *Mars* they meant the Sun, as appeareth by that Image of *Mars* adorned with the Sun beams. and worshipped anciently in *Spain*, thus adorned. They made him the god of Warre, because all strife and contention arise from the heat of the blood caused by the Suns influence. They meant also the Sun by *Apollo*, so called from *πάλλειν*, that is, darting or casting of his beams : or because *μὲν ὁ ἑὶ καὶ πολλοί*, he shines alone, and not others with him ; therefore in Latine he is named, *Sol quasi solus* : Other reasons and derivations of this name may be seen in *Macrobius lib. 1 Saturn.* Some call him *Apollo, ὁ ἀπολλύντων*, from killing or destroying of the

the creatures with his excessive heat; whereas with his temperate warmness he cures and drives away diseases, *ὡς ἀπλανῶν*; and in this respect he was called *Apollo*; and the god of Physick; and was painted with the Graces in his right hand, and in his left holding his bow and arrows, to shew that he is ready and nimble to help and cure; but slow to hurt, and kill: he was called also *Phaeton* and *Phæbus*, from his brightness and Light; *Delius*, from revealing and manifesting all things; therefore was held the God of Divination. He was named *Lætiæ*; to shew his oblique Motion in the *Ecliptick*. He is called by *Callimachus*, *πολυχρῆστος*. abounding in Gold because Gold is generated by its influence, and his beams represent Gold in the Colour; for this cause, his Garments, his Harp, his Quiver, Arrows, and Shoes are by the Poets said to be all of Gold. The Sun was also called *ADONIS*, which in the *Phœnician* tongue signifieth a LORD, for he is the LORD of this inferior World, and of the stars too, by imparting light to them. This *ADONIS* was said to be killed by a Boar, and to converse six months with *Proserpina*, as being dead under the Earth, for which he was bewailed by the Women: but the other six months he revived again, and conversed above with *Venus*; which turned the Women's sorrow into joy. By this was meant that the Sun in the six southern signes seemed to dye, and to be killed by the wilde Boar, that is, by the Winter; for that Beast delights most in cold Countries, and proves best in the Winter. By *Proserpina* is meant the inferior Hemisphere; and by *Venus* the superiour, with whom *Adonis*, or the Sun converseth, whilest he is in the six Northernly signs. This *Adonis* is that *Θάμνου*, *Ezek. 8. 14.* as (*S. Hierom* thinks) for whom the Women did mourn. But at his return the *Alexandrian*s, sent by sea to the mourning women at *Byblus* Letters shut up within a Vessel of Bulrushes, to signify that *Adonis* or *Θάμνου* was returned and that therefore they should rejoyce: of this custome speaketh *Procopius*, *Gazæus*, *Cyrl. in Esaiam, c. 18. 2.* as some think, and so *Orpheus* in *Hym.* by *Adonis* understands the Sun, as may be seen by this Verse.

*Adonis the S.*

Σβερρυμένη λάμπωντι λαλῆς ἐν κυκλαῖσιν ὄρασι

L 1 3

That

- Atys the Sun.** That is, *Thou who art sometimes extinct, and shinest again in the beautifull circling hours.* The Sun also is the same with *Atys*, a fair boy beloved of *Cybele*, by which they meant the Earth, which is in love with the Sun, with whose beautifull beams she is comforted. Him they painted with a Scepter and a Pipe; by that representing his Power, by this the Harmony of his motion, or else the whistling of the Winds, raised by his heat. His Festivals also they celebrated with joy, therefore called *Hilaria* about the 22 of *March*; because then they perceive the Day to exceed the Night in length. By *Osiris* also the Sun was meant, whose genitals being cast by *Typhon* his brother into the River were notwithstanding honored by *ISIS*, and after by the *GREEKS* under the name of *Phallos*, *Ibiphallos*, and *Priapus*, because all seminal Vertue proceeds from the Sun. Saint *Hierom*, *Ruffinus*, *Isidor*, and others think, that this was the same Idoll which the *Moabites*, *Edomites*, and other *Gentiles* worshipped under the name of *Baal-Peor*.
- Priapus the Sun.** The Sun also is called *Liber* by *Virgil*, *Georg. 1.* Because by his Light he freeth men from the fears and dangers of the Night; so he is called *Dionysius* by *Orpheus* in *Hymnis Διονυσίου* ἡ ἐπικλήθη ἕνεκα Διούτιος ἀπὸ τῆς ἀμαρτῆς Ὀλυμπον; He is called *Dionysius*, because he is rouled about the immense or long Heaven. He was worshipped by the *Egyptians*, under the name of *Apis*, and *Mævis*, and shape of a Bull or Calfe, to shew his strength, and benefits we receive by the Sun, especially in the fruit of our Grounds; therefore the Golden Calf, which the *Hebrews* did worship in the Desert, and afterwards *Jeroboam* set up, signifieth nothing else but the Sun, who was also worshipped under the name of *Serapis*, as his Image shews; which was made of gold and Silver, with beams, and painted over with blew, to shew that the Sun at his rising and falling looks like Gold, but in his Meridian blew and like silver; and so he is called *λαμπρὸν φῶς* Ἡλιον, the glittering Light of the Sun. So in Hebrew he is called *Achad*, that is, One, as beino the sole Light and Beauty of the world And so may that place of *Isaiah. c. 66. 17.* be understood; *They purifie and sanctifie themselves in Gardens behind One*; that is, behind the Image of the Sun; which the

is called *Achad*, One. Of this opinion is *Joseph Scaliger*, in l. ad *fragment. Græc. Veter. de Diis Germ. c. 4.* and *Elias Schedius*, save onely that they speak of the Temple, behind which they purified themselves; but I think rather, it was the Image of the *Sunne*, which they had in their Gardens; for it is unlikely that the Temples of the *Sun* were built in Gardens. *Moloch* also was the *Sun*; for he is *Melech*, that is, King of the World, to whose sight and power all things are obvious; therefore the *Agyptians* represented him by a Scepter, with an eye on it: now this *Moloch* had on his forehead a precious stone shining like *Lucifer*, or the *Sun*, οὕτως Ἐσπερος ὡς ὁ ἥλιος saith *Theophylact*, in *Act. c. 7.* And *Cyril* upon *Amos*. The *Valentinian* Hereticks, by the word *Abraxas*, meant the *Sun*, as I have shewed; for in this word are contained 365, which is the number of days the *Sun* makes in the Zodiack: and it is derived from *Abrech*. *Ab* in Hebrew signifieth Father; and *Rech*, King, in the *Aramean* tongue. So they made the *Sun*, Father and King of the Universe; he was also called *Mithres*, which signifieth Lord, as *Joseph Scaliger de emend. temp. l. 6.* sheweth, and *Claudian* in that verse l. 1. de *Stilic*.

*Moloch, the Sun.*

*Abraxas, the Sun.*

*Et vaga testatur volventem sidera Mithram.*

*Mithra, the Sun.*

For they thought that *Mithra*, or the *Sun*, did regulate and govern the other Stars; and in the word *Mithras* is found the number of 365 days. The *Sun* also was expressed by the name of *Jupiter*, or *Jovans pater*, the Father that helps and supports all things: therefore he was painted with *Jupiter's* Thunder in his hand. I know *Jupiter* is most commonly taken for the Heavens, or Air; but I rather think that by this name was meant the *Sun*. So when *Virgil. Ecl. 7.* speaks thus:

*Jupiter, the Sun.*

*Jupiter & largo descendit plurimus imbre:*

He means not, that the Heaven comes down in rain, but the *Sun* rather, who by his heat elevated the vapours, and by resolving them into rain, may be said to come down in a shower. So in another place, *Fœcundis imbribus æther Conjugis in late gremium descendit, Geor. 2.* There is also meant the *Sun*, who is named *Æther*, from αἰθήρ shining, or from αἰὲς αἰών, his constant race or motion. By *Mercury* also was meant the *Sun*; for he is *Mercurius*, quasi *medius currens*, keeping his Court

*Mercury, the Sun.*

in the mid'st of the Planets. And *Hermes* from ἡρμηνεύων Interpreting ; for by his light hee expoundeth all dark places. He was painted with wings, to shew the Sun's swift motion. He killed many-eyed *Argus*, that is, he puts out the light of the Stars, which are, as it were, the eyes of Heaven. *Mercury* is still painted young, to shew that the Sun never groweth old or feeble : he was pictured with three heads upon a four-corner-stone, to shew the Sun's three virtues, of hear, light and influence upon the four parts of the world, or four seasons of the year. He was held the god of Merchants, because without light there can be no trading. The Sun also was worshipped by the Eastern Nations, under the name of *Rel*, *Baal*, *Belus*, and *Baal Samen*, or *Baal-Shammajim*, that is, Lord of the heavens ; and by the old *Celts* and *Noricks*, under the name of *Belenus*, now *Belus*, as *Macrobius* Sat. lib. 1. 7 19. sheweth us, is the same that *Jupiter*, and *Jupiter* the same that *Sol*, as I have said, and which *Orpheus* in Hymn. ad *Jovem* confirmeth, Ἄγλας, ζῷ, Ἡμὶ παρ' ἑσπερίῃ, &c. that is, beautiful *Jupiter* the Sun, generator of all things ; therefore the Sun is called by *Plato* in *Phaedro*, μέγας ἡγεμὼν ζῷς ἐν ἱερῷ, &c. *Jupiter* the great commander in heaven driving his swift Chariot, whom the Army of gods follow, divided into twelve parts, and *Vesta* alone stands immovable in the Court of the gods : he means the motion of the Sun and Stars, through the twelve signes of the Zodiack, and the Earth standing in the middle. That under the name of *Belenus* was meant the Sun, is apparent by the number of 365. which is found in the letters thereof, answering the 365. days, which the Sun finisheth in his annual motion. By *Hercules* also was meant the Sun, as his name sheweth, being Ἥρας καλεῖσθαι, the glory of the air : his twelve labours are the twelve signes of the Zodiack, through which he labour-eth every year ; he is called *Alcides*, from ἀλκῆς ; Strength ; for, like a strong Gyant, he rejoyceth to run his course ; *Juno* endeavoured to obscure the glory of *Hercules* ; so doth the Air, which the Poets called *Juno*, oftentimes obscure by clouds, mists, and vapours, the glory of the Sun. *Hebe*, the Goddesse of Youth, was *Hercules* his best beloved ; so is the spring-time, where-

Bell, &c, the  
Sun.

Belenus, the  
Sun,

Hercules, the  
same with the  
Sun.



in the youth of the earth is renewed, the Sun's lovely Wife, *Hercules* overthrew *Geryon*, and rescued his Cattle; so doth the Sun, by destroying Winter, preserve the beasts. The Tenth of the Earths increase were offered to *Hercules*, to shew their gratitude to the Sun for his heat and influence, by which the Earth fructifieth. *Hercules* is noted for his fecundity; for in one night he begot eighty sons: this was to shew that generation and fruitfulness is from the Sun: he was called *αλεξιγρυ* the Driver away of all evils and diseases, by which was meant, that grief of minde is driven away by the Sun's light, and infirmities of the body by the Sun's heat: he is also much noted for his voracity in eating and drinking; by which was signified the rapid heat of the Sun, consuming the moisture of the earth, and exhaling the Lakes, & Brooks. In the name also *ἡγεμὼν* is contained the number of 365. He is expressed also by *Anteus* the Gyant, whose strength increased as he touched the ground, but being lifted up from thence, he grew weak; so doth the Sun begin to gather force when he is in his lowest declination, and near the earth; but when he is in his *Apogæum* or highest elevation, his strength begins to decay. *Pan* also signified the Sun, whom they painted with a red face, horns, and a long beard, to shew the colour and beams of the Sun. *Pan* was covered with a spotted skin, so is the Sun covered in the dark, with the spotted or starry mantle of the Night; his wings and crooked staffe was to signifie the Sun's swiftnesse, and oblique motion in the Zodiack: he was the god of Shepherds, and driver away of Wolves, therefore called *Lycæus*, and so was *Jupiter*. The Sun by his heat and light is a friend to shepherds & their flocks, who by his presence drives wolves, and other wilde beasts into their dens: the perpetual fire kept by the *Arcadians* in the Temple of *Pan*, was to shew that the Sun was the fountain of heat, which stirs up *Venery*; therefore *Pan* is described by his salacious nature: the Sun's monethly conjunction with the Moon was expressed by *Pan*, being in love with the Moon. They meant also the Sun by *Bellerophon*; who by the help of winged *Pegasus* overcame *Chimæra*; for the Sun by the help of the winds overcome the pestilential and infectious vapours of the

*Pan, the Sun,*

Polyphemus,  
the Sun.  
Endymion, the  
Sun.  
Janus, the Sun.

Minerva, the  
Sun.

air. By *Polyphemus* also, they meant the Sunne; which is that great Gyant with one eye, put out sometimes by mists and vapours arising out of the earth. *Endymion* was the Sun, with whom the Moon is in love, visiting him once every moneth. *Janus* also was the Sun, who is keeper of the four doors of heaven (to wit, East, West, North, and South;) he hath two faces, seeing as well backward, as forward; in one hand he hath a Scepter, in the other a Key; to shew that he rules the day, and that he openeth it to us in the morning, and shuts it in the evening. *Janus* was the first that taught men Religion, and doubtlesse, men became Religious, and did acknowledge a Deity, by beholding the Beauty, Motion, Power and Influence of the Sunne. By *Janus* was placed a Serpent biting his tail, intimating, that the Sunne's annual motion is circular, beginning where it ends, *atque in se sua per vestigia labitur annus*: By *Minerva* also was meant the Sunne, as appears by the golden Lamp dedicated to her at *Athens*, in which burned a perpetual light maintained with oyl, which not onely shews the Sun's golden beams, and extinguishible light, but also that oyl, as all other fruits are begot by his heat, for the same cause she was the inventor of Arts and Sciences, and held the Goddesse of Wisdome and Learning; for by the moderate heat of the Sunne, the organs of the brain are so tempered, and the spirits refined, that all Arts by men of such temper have been found, and wise actions performed: she had a golden Helmet, and a round Target, the one signifying the colour, the other the Orb of the Sunne: the Dragon dedicated to her, signified the Sun's piercing eye: as the Cock was dedicated to *Minerva*, so he was to the Sun, to shew, that by these two names, one Deity was meant: no man could look upon her Target, having *Gorgon's* head in it, without danger; nor may any without danger of his eyes, look upon the Sun. The *Athenians* preferred *Minerva* to *Neptune*, because the benefits men have by the Sun, are greater than those they have by the Sea: and that hot and dry Constitutions are fitter to make Scholars, than cold and moist: for the fire, which *Prometheus* stole from the Sun, brought Arts to perfection. The Image of *Pallas* was kept in

*Vesta's*

*Vesta's* Temple, where the sacred fire burned perpetually; to shew, the **S U N N E**, the Fountain of Heat and Light, is the same with *Minerva*, who was called *Pallas*, from *πᾶσις* to signifie the shaking and brandishing of the Sun beams, exprest also by the brandishing of the Spear. She had power to use *Jupiter's* thunder and to raise storms, and to shew that Thunder and storms are caused by the Sun's heat: she, and *Vulcan* the god of Fire, were worshipped on the same Altar. to shew that these two were but one Deity, to wit, the Sun, who is the god of Fire; which *Homer* also exprest, by giving her a fiery Chariot and a golden Lamp, holding out a beautifull Light, she made her selfe invisible, by putting on the dark helmet of *Orcus*; so is the Sun to us, when he is covered with mists, clouds, and vapours, which arise from *Orcus* or the lower parts of the Earth; and so he is invisible to us when he goeth under *Orcus*, or our Hemisphere. By *Nemesis*, the goddess of Revenge, was also meant the Sun; for he punisheth the sins of Men, by Pestilence, Famine, and the Sword; for he, by his heat either raiseth infectious vapours, or inflameth the blood, burns up the fruits of the Earth, and stirreth up the Spirits of Men to Strife and Warres: as *Nemesis* raised the humble, and humbled the proud, so doth the Sun obscure lucid bodies, and illustrate obscure things. The **E G Y P T I A N S**, to shew that the Sun, and *Nemesis* were the same, they placed her above the Moon. By beautifull *Tythonus* also they meant the Sun, who is the beauty of the World; *Aurora* was in love with him and rejoyced at his presence; it is the approach of the Sun, that gives Beauty, Loveliness and Cheerfulness to the Morning. *Tythonus* in *Aurora's* Chariot, was carried to *Ethiopia*, where he begets black *Memnon* of her; to shew, that the Sun in the Morning, having mounted above our Hemisphere, moves towards the South parts of the World, where by his excessive heat in the Meridian, he tawns or blacks the *Ethiopians*. *Tythonus* in his old age became a weak Grasshopper; so, in the Evening the light and heat of the Sun weakeneth and decayeth to us, By *Castor* and *Pollux*, they signified the Sun and Moon; the one, that is, the Sun, being a Champion, subdueth all things with his heat, the other,

*Pallas the Sun.*
*Vulcan the Sun*
*Nemesis the Sun.*
*Tythonus the Sun.*

ther to wit, the Moon, is a rider if we consider the swiftness of its motion: they may be said to divide immortality between them; because when the one liveth, that is, shineth the other is obscured; and in a manner dead to us: they ride on white horses, to shew their Light and Motion. They that will see more of the Sun, let them read what we have written elsewhere in *Mystag. Poëtico*. But besides what we have written there, we now make it appear that the Sun in a manner was the onely Deity they worshipped: for the honour they gave the Moon, Fire, Stars, Air, Earth, and Sea was all in relation to the Sun as they are subservient to him: and the many names, they gave to the Moon; as *Minerva, Vesta, Urania, Luna, Juno, Diana, Isis, Lucina, Hecate, Cybele, Ashtar, Erbus*, were onely to signifie the different operations of the Sun by the Moon; so that *Aristotle de mundo* saith, *Εἷς ὁ πολυώνυμος ἑστ*, God being one, hath many names, from his many effects which he produceth in the World.

Venus, the Sun

The Sun then in regard of his seminall virtue, generative faculty, and desire of procreation, which he gives to sublunary creatures, for eternizing of their severall species, is called *Venus à venis* from the veins and arteries, (for these also were anciently called veins) in which are the blood and vital Spirits, the proper vehicles of *Venus*, or the seminal virtue, and of which the seed of generation is begot; which the Prince of Poëts knew, when he said of *Dido's* venereal Love: *Vulnus alit venis*. Every Spring when the Sun returneth to us, he brings this venereal faculty with him; therefore he may be called *Venus à veniendo*, from coming; for he cometh accompanied every year in the Spring with this generative desire, which he infuseth in the creatures: which the same learned Poet, *Geor. l. 2.* acknowledgeth in these divine Verses.

*Ver adeo frondi nemorum, ver utile sylvis.  
Vere tum ent terræ, & genitalia semina poscunt.  
Tum Pater Omnipotens sæcundis imbribus æther  
Conjugis in gremium lætæ descendit, & omnes  
Magnus alit magno commistus corpore fœtus.  
Avia tum resonant avibus virgulta canoris,  
Et Venerem certis repetunt armenta diebus,  
Parturit omnis ager, &c.*

And

Add in another place *Georg.* 3. he sheweth the reason, why in the Spring living Creatures are more prone to venery, because the Sun infuseth then a moderate heat into the body. *Vere magis, quia vere calor redit ossibus, &c.* This venereal desire is by the Poets called *Urania*, and *Olympia*, because it proceeds from heaven; namely, from the SUN, the chief Ruler in HEAVEN. And to shew that by *Venus* they meant the SUN, as he is the god of Love, they speak of her in the Masculine Gender, so doth *Virgil*, *Aen.* 2, *Descendo, ac ducente Deo flammam inter & hostes.* They paint her with a beard, hence *Venus barbata*, to shew the Sun beams. They gave her the Epithets of the Sun, in calling her golden *Venus*, so doth *Virgil*, *Aen.* 10. *Venus aurea*: and by the Greek Poets χρυσή Ἀφροδίτη, and by the Eastern people she was called *Baleth Shammajim*, the Ruler of Heaven. and Φωσφορος, *Phosphorus* or *Lucifer*, from the Light of the Sun, which *Venus* or the Moon borroweth. So what *Orpheus* in *Hymns* speaks of *Venus*, is to be understood of the SUN: *μωῖς ὃ τὰ πάντα θάλαττα καὶ ἔρ' ἐρανὸν ἔσθ' ὃ καὶ γαῖαν ἐκλυον σφ' ἐν πύργῳ βῆθ' αὖτις*, that is, thou procreates all things in Heaven, in the fruitful Earth, and in the Sea or depth. She is called *κμήκομος*, fair haired, to shew the Beauty of the Sun-beams; and *Euripides Phæiss.* gives her *Φῆγ' χρυσοκυκλον*, a golden Circled Light. By *Cupid* also was meant the Sun, who was painted young with wings crowned with Roses, and naked, to shew, the Eternity, Swiftnefs, Colour, and native beauty of that great Luminary; who may be called the god of Love, in that by his hear he excites Love in all living Creatures as is already said. By *Luna* or the Moon, they understand the Sun; For though these be two different Planets yet in effect they are but one Luminary; for the Moon hath her Light from the Sun; therefore she is called, sometimes the Sister, sometimes the Daughter of *Phæbus*; she is painted with a Torch, and Arrows, and with Wings to signifie her Motion, and that her Light and Operations are Originally from the Sun. As the Hawk was dedicated to the Sun, because of her high flying, and quick sight; so the Moon was represented by a white skinned man with a Hawks head; for her

*Moon, the same Luminary with the Sun.*

white



Moon her properties.

whitenesse is not from her self but from the Hawks head, that is the Sun. They held her to be both Male and Female; to shew, that she is the Sun in acting, the Moon in suffering; she receiveth her Light and Power from the Sun, in this she is passive: she imparts this Light and Power to the inferiour World, in this she is active; she is called *Lucina* also from this borrowed Light, and *Diana* from the divine qualities thereof; for which cause *Diana* was held to be the sister of *Phæbus*: and *Juno*, from helping: she was painted with beams about her face, sitting upon Lyons with a scepter in her hand, by which was meant the Dominion which she hath received from the Sun; and whereas they made the Rain bow to attend upon *Juno*, they meant thereby that the Sun makes the Rain bow; therefore by *Juno*, they meant the Sun. So when they make *Vulcan* the son of *Juno*, they understand the Sun, for he by his heat causeth fire, and not the Moon. And so *MARS* the god of Fire, is said to be *Juno's* son, that is, the Sun; for it is he, that inflameth mens blood, and not the Moon. They expressed the Power of the Sun over the Seas and other Waters, by the names of *Neptune*, *Nereus*, *Glaucus*, *Triton*, and other sea Deities. When they would expresse his operations on the Earth, they give him the name of *Vesta*, *Cybele*, *Bona Dea*, &c. When they would shew his Power under the Earth, then they used the names of *Orcus*, *Pluto*, *Proserpina*, *Charon*, *Cerberus*, &c. *Orcus* is from ὄρκος, an oath, because they used to swear by the Sun: *Esto mihi Sol testis ad hæc, & conscia Juno*, *An. 4.* and in another place, *An. 4.* *Sol qui terrarum flammis opera omnia lustras*: *Pluto* is from πλοῦς, Wealth: for all Wealth both upon and within the Earth, is begot of the Suns heat and influence. When he is under our Hemisphere, he is called the god of Hell, he is said to ravish *Proserpina*, that is, the seminal vertue of vegetables, which in the Winter and the Sun's absence, lyeth hid in the bowels of the Earth, his influence upon the corn and other seeds cast into the Earth, and causing them *proserpere* to creep out, thence is called *Proserpina*. *Charon* is from χαρᾷ Joy; the Sun is Joyfull to us by his presence, and as he is *Phæbus* and Light of the World; hee is also joyfull to us by his absence, and as he is *Cha-*

Pluto the Sun.

Proserpina the Sun.

Charon the Sun

ron under the earth, for then he permits the air to receive refrigeration, by which all things are refreshed. *Cerberus* is as much as *υποβοσ*, a flesh-eater: for, as all flesh is generated by the Sun, so is all flesh consumed by the same. *Cerberus* had three heads, to shew that Time which devoureth all things hath three heads, one present, the other past, and the third to come; now the Sun by his motion is the measurer of time, in which respect he is called *Cerberus*: and so he was represented by *Saturn*, cutting down all things with his sickle; for all things are consumed by time. *Tempus edax rerum, tūque invidiosa vetustas, Omnia destruitis.*

*Cerberus, the Sun.*

By what we have said, appears that the wise *Gentiles* did acknowledg but one Deity, giving him divers names, from his divers effects and operations. This Deity was nothing else but the Sun, as we have shewed, whose power is diffused every where, and nothing, as *David* saith, is hid from the heat thereof: *Jovis omnia plena*, saith *Virg. Ecl. 3.* all things are filled with *Jupiter*; and elsewhere he sings, *Geor. 4.* that God runs through all the parts of the earth, of the sea, and of heaven: *Deum namque ire per omnes Terrasque, tractusque maris, cælumque profundū, Æn. 6.* And in his divine Poem he sings, that this Spirit, (for so he calls the Sun, and so did *Solomon* before him in the first of *Ecclesiastes*) cherisheth Heaven, Earth, Sea, Moon, Stars, and that he diffuseth himself through all parts of the world, and produceth Men, Beasts, Birds, Fishes, which he animates and fomentis.

*Gentiles acknowledge but one Deity.*

*Principio Cælum, ac terram camposque liquentes  
Lucentemque globum Lunæ, Titaniaque astra  
Spiritus intus alit, rotamque infusa per artus  
Mens agitat molem, & magno se corpore miscet;  
Inde hominum, pecudumque genus, vitæque volantum,  
Et quæ marmoreo fert monstra sub æquore Pontus  
Igneus est ollis vigor & cælestis origo, &c.*

But here it may be objected, that, seeing the *Gentiles* acknowledged the power and vertue of the Sun to be every where, why did they devise so many petty Deities? I answer; This multiplication of Deities was for the satisfaction and content of the rude people, which could not comprehend, how one and the same Deity could be

Gentiles, their  
superstitious  
fear.

be diffused through all parts of the Universe ; therefore the wiser sort were forced to devise as many gods, as there were species of things in the world : And because the ignorant people would worship no Deity, but what they saw, therefore their Priests were fain to represent those invisible Powers by Pictures and Images, without which the people thought they could not be safe or secure, if these gods were not still present with them. They were affected with fear and joy, according to the absence or presence of their gods: this *Virgil Ecl. 1.* intimates when he saith,

*Nec tam praesentes alibi cognoscere divos,*  
and elsewhere, *Geor. 1. & vos praesentia numina Fau-*  
*ni* : so they held nothing propitious, if their gods had not been present ; this made *Aeneas, Aen. 3.* so careful to carry his gods about him, where ever he went *Feror exul in altum, Cum sociis, natòque, Penatibus, & magnis Diis.* Therefore he foretels the ruine of Troy, by the departure of her tutelar gods ; *Excessere omnes adytis, arisque relictis Di, quibus imperium hoc steterat,*  
*Aen. 2.* Hence, such care was taken by the Grecians to steal away the *Palladium* ; the presence of which made Troy impregnable, as they thought : And the Romans had a custome, that before they besieged any City, they would first, by conjuration or exorcism, call out their tutelar gods. Therefore when Carthage was in any danger of the Enemy, the Priests used to binde *Apollo* their tutelar god to a pillar, lest he should be gone from them. Hence it appears, that they were forced to have Deities in every place : at home they had their *Lares* and *Penates*, in the fields they had their *Ceres*, *Pales*, *Bacchus*, *Pan*, *Sylvanus*, *Fauni*, &c. At sea, they had their *Neptune*, *Triton*, *Glaucus* ; in their Harbours, they had *Portunus* ; besides that, every ship had its tutelar god set in the stern thereof : *Aurato praefulget Apolline puppis, Aen. 10.* The Woods had their *Dryades* : the Trees *Hamadryades* ; the Flowers, *Napeae* : the Hills, *Orcades* ; the Rivers, *Naiades* ; and the Sea, *Nereides* : But notwithstanding this multiplicity, the wiser sort acknowledged but one Deity, as may be seen in *Orpheus*, who thus singeth,

Gentiles, their  
Deities under  
diverse names.

Εἷς αἱ ἴς, αὐτοῦ ἑαυτοῦ, ὅς ἐκ γονα πάντα τέτυκται.

That is, he is only one begot of himself, and of him alone are all things begot. So elsewhere.

Ζεὺς πρῶτος ἦν, Ζεὺς ὕστατος ἀρχαὶ ἐσθλὰ.

Ζεὺς ἀρχὴ, Ζεὺς μέσος, Διὸς δ' ἐκ πάντων τέτυκται.

Εν κρείττοσι Δαίμονι ἦν ὁ μέγας ἀρχὴ ἀπάντων.

That is, Jupiter was the first, and Jupiter is the last thunderer; Jupiter is the head, Jupiter is the middle; from Jupiter alone are all things. There is but one power, one God the great Lord of all things. Trismegistus confesseth there is but one divine nature, μίαν φύσιν τῷ θεῷ.

Gentiles, acknowledged one God:

In defence of this truth, Socrates died, when he was forced to drink poyson for affirming there was but one God. And Diagoras laughed at the multiplicity of gods, and at the simplicity of those who held the wooden Image of Hercules a god, therefore in derision he flung it in the fire, saying, Thou hast served Euristheus in 12 labours, thou must serve me in this thirteenth. The Sybils in their verses prove the same, that there is but one God.

Εἷς θεός, ὃς μόνος ἐστὶν ἀπείρητος ἀφύπνους: that is, There is one God, who alone is immense, and ingenerable.

And again; Εἷς μόνος ὁ μὲν θεός, καὶ οὐκ ἔστιν ἄλλος ἄλλος:

I alone am God, and besides Me there is no other God. So

Horace, Divosque mortalesque turmas Imperio regit unus equo: He alone ruleth in justice all things. I could alledge many testimonies out of the Greek and Latine

Poets: out of the Philosophers also, to prove that the

Gentiles did acknowledge but one Deity, howsoever they

gave him many names, besides their practice in uniting

all the gods in one, by dedicating the Pantheon to them;

intimating, That as all the gods were united in one Temple,

so they were indeed but one in essence: the Altar

also at Athens, erected to the unknown God, doth confirm the same.

But this task hath been already performed by Saint Austin, Lactantius, Eusebius, and other

ancient Doctors of the Church; besides what hath been

written of later years, by Philip Mornay, Elias Schedius,

and others, who also alledge many testimonies, that

the Gentiles were not ignorant of the Trinity of Persons,

as well as of the Unity of Essence, which was the Pythagorean

Quaternity, wherein they held all perfection consisted.

Hence they used to swear by Τετρακτύς; that

Gentiles acknowledged a Trinity:

is, *Quaternity*, which they called *πᾶσι ἀΐναται φύσας*, *The fountain of perpetual nature*; and this doubtlesse was the same with *Τετραδάμωλον*, the Hebrew name of God *יהוה* which consisteth of four letters; and so doth the Greek *Θεός*, the Latine *Deus*: the Italian, French, and Spaniards expresse the same Name in four letters, so did the ancient Germans in their word *Diet*, the *Sclavonian Buch*, the *Pannonian Istin*, the *Polonian Buog*, and the *Arabian Alla*, are all of four letters, and so is the name *Jesu*, which was given to Christ by the Angel. The *Egyptians* expressed God by the word *Tout*. The *Persians* by *Sire*, and the *Magi* by *Orsi*: all intimating this *Quaternity*, or *Trinity in Unity*. So the Greeks expressed their chief God *Ζεύς*, and the *Egyptians* their *Isis*, and the *Romans* their *Mars*, and the ancient *Celts* their *Thau*, and the *Egyptians* their *Ovis*, by which they meant the Sun in four Letters: and perhaps they meant this *Quaternity*, when they gave the Sun four horses, and four ears, and placed four pitchers at his feet. And it may be, that the Queen of Cities, and Lady of the World, understanding the mystery of this *Quaternity*, would not have her own name *Roma*, to exceed or come short of four letters. So *Adon* and *Bael* signified the Sun.

Superstitious  
Sun-worship.

Now having shewed that the Sun was the onely Deity the *Gentiles* worshipped under diverse names; in whom likewise they acknowledged a *Trinity*, though not of Persons, yet of Powers, or vertues; to wit, of light, heat, and influence: so the orb, beams, and light, are the same Sun in substance. I should now shew how superstitious they were in their Sun-worship; some offering Horses, and Chariots to him, which the *Jews* also sometimes did; others used to kneel to him at his rising; the *Massagets* were wont to sacrifice Horses to him: the *Chinois* and other *Indians* honour him with singing of Verses, calling him the Father of the Stars, and the Moon their Mother: the *Americans* of *Pern* and *Mexico* adored the Sun by holding up their hand, and making a sound with their mouth, as if they had kissed: of this custome we read in *Job* 31. 26. *I have kissed my hand, beholding the Sun, &c.* The *Rhodians* honoured him with their great *Colossus*, and many barbarous Nations did sacrifice



fice men and children to him; such were the sacrifices offered to *Moloch*, by whom they meant the Sun; the *Gentiles* also to shew their Devotion to the Sun, used to wear his colours and to preferre the Red or Purple, the Golden or deep Yellow, to all other colours; hence the *Germans*, as *Diodor. Sic. lib. 5. Biblio.* sheweth; *Cæsariem non modo gestant rufam, sed arte quoque nativam coloris proprietatem augere student;* they used to make their hairs red by art, if they were not red enough by nature: of this custome of painting or dying the hair red, *Marial* speaks shewing that they used some hot medicaments.

*Gaustica Teutoricos accendit spuma capillos.*

This red colour saith, *Clement Alexandrinus* 13. *Pædag.* c. 3, was used to make them the more terrible to their enemy, for it resembled blood *συγχοίς τὸ χρομα ἵπ αίμασι*. I deny not this reason; But I believe, they had a further aim: for they thought themselves safe, and under the Sun's Protection, if they wore his colours; and because the Sun bea'ms look sometimes yellow and like Gold, therefore hair of this colour was of greatest account; hence *Virgil. Aeneid. 4.* gives yellow hair to Queen *Dido*, as, *Flaventesque abscissa comæ;* and again.

Colours of the  
Sun worn.

*Nec dum illi flavum Proserpina vertice crinem*

*Abstulerat.* Ibid. So likewise he gives yellow hairs to *Mercury*, by whom as we have said was meant the Sun;

*Omnia Mercurio similis, vocemque coloremque,*

*Et crines flavos, & membra decora juventa.* Ibid.

*Tertullian* sheweth, that the women of his time used to die their hairs with Saffron, *Capillos croco vertunt*, to make them looke like the flame or Sun beam; and so the Bride alwayes wore a vail called *Flammeum*, of a red or fire colour; and so *Flaminica* the wife of the Priest called *Flame*, wore alwayes such a vail, as resembling the colour of the Sun, whereof her husband was Priest; but Saint *Hierom* forbids Christian Women to dye their hair of this colour as resembling the fire of Hell, *Ne capillos in rufos, & ei aliquid de Gehennæ ignibus aspergas*: The *Athenians*, to shew how much they honoured *Apollo*, by whom they meant the SUN, used to wear in their hairs golden Pictures of Grasshoppers; for these Creatures were dedicated to the Sun; *ἡ δὲ χρυσὸς ἐν αἰ; ἡ δὲ χρυσὸς ἐν αἰ; ἡ δὲ χρυσὸς ἐν αἰ;*

as the Scholiast of *Aristophanes* witnesseth, and so doth *Thucydides*. *Julius in Capitolinus Vero*, affirms of *Verus*, that to make his hairs look the yellower, and that it might glitter like the Sun, he used to besprinkle them with gold dust; *Tantum habuit curam capillorum flavorum, ut & capiti auri rumenta inspergeret, quo magis coma illuminata flavesceret*: and because these two colours of yellow and red were sacred to the Sun, hence Kings and Priests were wont to be adorned with these two colours; for Kings and Priests have been held the great Luminaries within their Dominions; therefore they shined with Artificiall ornaments, as the Sun doth with his native: hence *Queen Dido* by the Poet *Aeneid*. 5. is painted with gold and scarlet;

*Cui pharetra ex auro, crines nodantur in aurum;*

*Aurea purpuream subnectit fibula vestem:*

So else where *Æn*. 11. he describes the ornament of *Chlerus* the Priest, of Gold and scarlet also;

*Ipse peregrina ferrugine clarus & oïro,*

*Spicula torquebat Tyrio Cortynia cornu.*

*Aureus ex humeris sonat arcus, & aurea vati*

*Cassidatum croceam Chlamidemque sinusque crepantes,*

*Carbascos sulco in nodum collegerat auro.*

The Priest is commanded to cover himselfe with scarlet whilest he is sacrificing;

*Purpureo velare comas adopertas amictu, Æn*. 3.

It was also a part of Sun-worship, to erect high Altars, and to sacrifice to him, under the name of *Jupiter* upon the highest hills, because they thought it fit, that he, who was the chief god, should be worshipped on the chief places, and the highest in dignity, should be honoured on the highest places of scituation, hence he was named, *Ἰσῆρος & Ἰδῆος*, *Jupiter* on the Mountains; of these high places we read of in Scripture; they used also to the honour of the Sun, to build their Temples, and erect their Alcars towards the East.

*Illi ad surgentem conversi lumina solem:*

and el ewhere, *Aeneid*. 12

— *atherci spectans orientia solis*

*Sumina, rite cavis undam de flumine palmis*

*unsulit* — and to shew the Sun's inextinguishable

light and heat, they used to maintain a perpetual fire upon

upon their Altars; whence they were called *are*; *ab ar-  
dendo*: for the same cause both the *Persian* Kings and *Ro-  
man* Emperours used to have the sacred fire carried in  
great solemnity before them; by this, intimating how  
careful they were to maintain the worship of ihe Sunne:  
and so superstitious were the *Gentiles* in advancing this  
Sun-worship, that they spared not to sacrifice their chil-  
dren to *Moloch*, which was nothing else but the Sunne:  
“This was a preposterous Zeal; for that glorious Lamp  
“required no such Sacrifice at their hands, though he  
“be the cause of generation; he gave life to their chil-  
“dren by his influence, but they had no warrant from  
“him to use violence, or to destroy that nature by Ele-  
“mentary fire, which he by celestial fire did animate.  
The milder sort of them were content to let their sonnes  
and daughters passe through the fire, or between two  
fires as some will have it, which was their Purgatory;  
though some were so bold as to run through the fire, and  
tread with their naked feet upon the burning coals with-  
out hurt, which might be done without miracle, as we  
have shewed elsewhere, *Arcan. Microcos.* Of this custome  
the Poet, *Æneid.* 11. speaketh;

*Summe Deum, sancti custos Soracis Apollo,  
Quem primi colimus, cui pineus ardor acervo  
Nascitur, & medium freti pietate per igæm  
Cultores multa premimus vestigia prona.*

Lastly, as the Sun by the *Asians*, and *Africans* was  
described under diverse shapes, according to his diverse  
effects & operations, so was he also expressed in the Nor-  
thern part of the European world, as he is the meas-  
urer of time, and cause of different seasons; namely of  
Summer and Winter, of Seed-time and Harvest: they de-  
scribed him like an old man standing on a fish, wearing  
a coat girt to his body with a linnen girdle, but bare-  
headed and bare-footed, holding a wheel, and a basket  
full of Corn, Fruit, and Roses; by his old age and coat  
girt to him was signified Winter; by his naked head and  
feet, Summer; by the corn and fruit, Harvest; and by the  
roses, the Spring; his standing on a Fish, which is slip-  
pery and swift in its motion, and silent withal, shewed  
the slipperiness and swiftnesse of Time, which passeth  
away without noise, — *nulloque sono convertitur annus;*

M m 3 and

and old age comes *tacito pede*, with a silent foot : The Wheel signifieth the roundnesse of the Sun, and the running about of the Years; and the Linnen Girdle might signifie the *Zodiack* or *Ecliptick* line, within which the Sun containeth himselfe. I think, this may be the genuine meaning of the *Saxon* Idol, which by them was called *Crodo*, which *Schedius de Diis Germanis*, thinks to be *Saturn*, and do otherwise interpret it : When they did expresse the Sun, as King of the Planets, and chief Ruler of the World, they painted him sitting on a Throne, holding a Scepter in his left hand, and a Sword in his right; out of the right side of his Mouth came out Thunder, out of the left Lightning; on his Head sat an Eagle; under his Feet, was a Dragon; and round about him sate twelve gods; The Throne, Scepter, and Sword may signifie the Majesty and Power of the Sun, who by his heat causeth Thunder, and Lightning; the Eagle sheweth the swiftnesse of his Motion, and his piercing Eye, as discovering all things by his Light; his treading on the Dragon may shew, that he by his heat subdueth the fiercest Creatures, and most pestiferous vapours; the twelve gods may signifie the twelve signes in the *Zodiack*, or twelve moneths in the year. When they did expresse the heat, light, & motion of the Sun, they painted him like a man, holding with both his hands a flaming wheel; when they did present the martial courage, and military heat of souldiers excited in their hearts, by the Heat of the **SUN**; they set him out like an armed man, holding a Banner in his hand with a Rose in it; in the other a pair of Scales on his Breast was the picture of a Bear, on his Target a Lion, the field about him full of flowers, by which they signified valour, and eloquence, both requisite in a Commander : the Arms, Bear and Lion, were to shew, the Fiercenesse, Courage, and Defence, that is or ought to be in military men; the rose and flowery field, did represent the sweetnesse and delight of eloquence; the Scales were to shew how words should be weighed in the ballance of discretion before they be uttered; when they expressed how the Sun by his heat and influence, stirreth up *Venerual* love in living creatures, they painted him like a Woman; for that passion is most impotent in that sex: on her head she wore a myrtle garland, to shew

shew she is a Queen, and that Love should be always green, sweet, and pleasant as the Myrtle; in one hand she holds the world, in the other three golden Apples, to shew that the world is upheld by love, and so is the riches thereof; the three golden Apples also signified the threefold beauty of the Sun, to wit, the Morning, Meridian, and Evening; in her breast she hath a burning torch, to shew both the heat and light of the Sun, and the fire of love which burneth in the breast;

*Ardet in ossibus ignis: cæco carpitur igne.*

*Vulnus alit venis: est mollis flamma medullas.*

*Ardet amans Dido, traxitque per ossa furorem,* Virg. When they did expresse the Sun's operation upon the Moon, they painted him like a man with long ears, holding the Moon in his hands, to shew that she receives her light and power from him; his long ears I think did signify his readines to hear the supplications of all men, though never so far distant. These interpretations, I suppose, are most likely to be consonant to the meaning of those, who first devised those Images or Idols, though the Saxon Chroniclers, *Albertus, Crantzius, Saxo-Grammaticus, Munster, Schedius*, and others, do think these Images were erected to the memory of some German Princes or Commanders: but it is unlikely, that the Germans, who were, as *Tacitus* saith, such great adorers of the Sun and Stars, would give that worship to dead mens Statues. *Cæsar, lib. 6. de bel. Gall.* tells us, that the Germans onely worshipped for gods those which they saw, and received help from, as the Sun, Moon, and Fire; other gods they never heard of. But of the European Idolatries, we have spoken more fully before.

Q. 11. *What hath been the chief supporter of all Religions at all times?*

A. The honour, maintenance, and advancement of the Priesthood; for, so long as this is in esteem, so long is Religion in request; if they be slighted, Religion also becometh contemptible. Whereupon followeth *Atheism, Priests, their* and *Anarchy*; which wise States considering, have been *dignity and* careful in all ages to maintain, reverence, and advance the Ministers of Religion; for if there be not power, maintenance, and respect given to the publick Ministers of States, all government and obedience must needs *necessary.*



Dignity of  
Priests among  
the Greeks.

Dignity of  
Priests among  
the Romans,  
&c.

fail. the like will fall out in the Church, if the Priesthood be neglected. Therefore among the *Jews*, we read what large maintenance was allowed to the Priests and Levites; how they were honoured and revered by the people; & how the High Priest had no less, or rather more honour than the Prince; the one being honoured with a Mitre, as the other with a Crown; and both anointed with precious oyl. Among the *Gentiles*, we find that the Priesthood was in such esteem, that the Prince would be honoured both by the Priests office and name; as we read of *Melchisedech* King of *Salem*, and Priest of the most High God: *Numa* was both King and Priest: so *Anius* in the Poet: *Rex Anius, Rex idem hominum Phœbique sacerdos.* *Augustus* and the other *Roman* Emperors held it no lesse honour, to be stiled *Pontifices Maximi*, High Priests, than to be called Emperour: For this cause, Priests wore Crowns or Garlands, as well as the Emperours. Some were crowned with Bays, as the Priests of *Apollo*; some with Poplar leaves, as the Priests of *Hercules*; some with Myrtle, some with Ivy; some with Oaken leaves, &c. All Priests among the *Romans* were exempted from Taxes, Wars, and secular employments. The high Priest at *Rome*, as *Dionysius* witnesseth L. 2. had in some respects more Priviledge than the Emperour, and was not to give an account of his actions to people and Senate. And *Cicero*, in orat. pro domo ad Pontif. doth acknowledge that the whole dignity of the State, the safety life and liberty of all men, and the Religion of the gods depended from the High Priests. The great King of the *Abyssias*, at this day will be called Prester, or Priest John; though I know some deny this. Among the *Mahumetans*, none of the *Musalmans*, or true believers, as they call themselves, must take upon him the title of Lord, but the *Calipha*, or High Priest onely: and to offer the least wrong to the meanest Priest, is there a hainous and punishable crime. The Priests of *Mars*, called *Satii*, among the *Romans*, were in such honour, that none was admitted to this dignity, but he that was *Patrician*, or Nobly born. In *Tyrie*, the Priests of *Hercules* were attired in Purple, and had the next place to the King. In old time among the *Germans*, none had power to punish offenders, but the Priests.

Priests. The *Trallii* honoured none with the privilege of a Palace, but the King or the Chief Priest. Among the *Agyptians*, none were Priests but Philosophers; and none chosen Kings, but out of the Priest-hood. *Mercury* was called *Trismegistus*, because he bore three great Offices, to wit, of a Philosopher, of a Priest, and of a King. Among the *Phœnicians*, the Priests of the Sun had the honour to wear a long robe of Gold and Purple, and on his head a Crown of Gold beset with jewels. The ancient *Greeks* also privileged their Priests to wear Crowns, whence they were called *σφαγισται*; in *Rome* the *Flamen Dialis*, or *Jupiter's* Priest, had this honour, that his bare word had the force of an Oath; and his presence was in stead of a Sanctuary, if any guilty person had fled to him, he was free that day from any punishment. He had power to exercise Consular authority, and to wear Consular garments; and whereas none had the Honour to ascend the Capitol in a Sedan or Litter, save only the *Pontifex* and Priests, we see in what reverence esteem they were in old *Rome*; and no less honour, but rather more, the Priests and Bishops of modern *Rome* hath received from Christian Princes. Among the *Jews* we finde that *Eli* and *Samuel* were both Priests and Judges: the Levites were as Justices, and by their word used to end all strife, *Deut.* 21. In *David's* time 6000. of the Levites were Judges: and after the captivity some of the Priests were Kings of *Judah*, *1 Chron.* 23. In the Christian Church, we see how at all times the Clergy hath been honoured; in Scripture, they are called *Fathers*, *Embassadors*, *Friends of God*, *Men of God*, *Prophets*, *Angels*, &c. *Textullian* L. de pœnitentia shews, that in the Primitive Church Penitents used to fall down at the feet of their Priests; and some write, that they use to kisse their feet. In what esteem the Bishops of *Italy*, *France*, *Germany*, and *Spain* are now in, and in *England* have been in, is known to all that read the Histories of these Places. In *Moscovia*, the Bishops not onely are endowed with rich Revenues, but also with great honours and privileges, and use to ride in rich apparel, and in great state and magnificence. What respect the great *Turk* giveth to his *Misli*, or High Priest, and in what esteem he hath the Christian Patriarch of *Constantinople*,

*Constantinople*, is not unknown to those that have lived there, or read of in History. In a word, Religion flourisheth and fadeth with the Priests and Ministers thereof; it riseth and falleth, floweth and ebbeeth, as they do; and with *Hippocrates* Twins they live & die together: so long as the *Gentile*-Priests had any maintenance and respect left them, so long their superstition continued in the Empire, even under Christian Emperours; but as soon as *Theodosius* took away their maintenance, *Gentilism* presently vanished, and went out like the snuffe of a Candle, the tallow or oyl being spent.

Religion which  
is best.

Q. 12. What Religion is most excellent, and to be preferred above all others?

Christianity,  
it's excellency.

1. The Christian Religion; which may be proved: first from the excellent doctrines it teacheth, as that there is a God, that he is but one, most perfect, infinite, eternal, omniscient, omnipotent, absolutely good, the author of all things, except sin, which in a manner is nothing; the Governor of the world, and of every particular thing in it; that Jesus Christ the Son of God died for our sins, and rose again for our justification, &c. 2. From the reward it promiseth, which is not temporal happiness promised by *Moses* to the *Jews* in this life; not sensual and beastly pleasures, promised by the *Gentile*-Priests to their people, in their *Idylum*; & by *Mahomet* to his followers in his fools *Pura* life; but eternal, spiritual, immaculate, and heavenly felicity, in the full and perpetual fruition of God, in whose presence is the fulness of joy, and at his right hand are pleasures for evermore: such as the eye hath not seen, nor the ear heard, and cannot enter into the mind of man. 3. From teaching the faith of the Resurrection, which none of the *Gentiles* did believe, and not many among the *Jews*, for the *Sadduces* denied it; onely Christianity believeth it, being assured, that he, who by his power made the great world of nothing, is able to remake the little world of something; neither can that which is possible to nature, prove impossible to the Author of nature: for, if the one can produce out of a small seed a great tree, with leaves, bark, and boughs; or a butterfly out of a worm; or the beautiful feathered Peacock out of a misshapen egge: Cannot the Almighty out of dust raise our bodies, who first out  
of

of dust made them? 4. No Religion doth teach how GOD should be worshipped sincerely and purely, but Christianity; for other Religions consist most in sacrifices, not of Beasts and Birds onely, but of Men also: likewise in multitude of unnecessary ceremonies, whereas the Christian Religion sheweth, that God is a Spirit and will be worshipped in Spirit and Truth: That outward Ceremonies are but beggarly rudiments: That *he will have mercy and not sacrifice: That the sacrifice of God is a broken and contrite Heart*: That he is better pleased with the circumcision of our fleshly lusts, than of our flesh; with the mortification of the body of sin, than of the body of nature. *He eateth not the flesh of Bulls, nor drinks the blood of Goats; but we must offer to him thanksgiving and must pay our vows.* The best keeping of his Sabbath, is rather to forbear the works of sin, than the workes of our hands: and to wash our hearts in innocence, rather than our hands in water. The service he expects from us, is the presenting our bodies a living sacrifice and holy, which is our reasonable service. No Religion, like this, doth teach us the true Object of our Faith and Hope, which is God; of our Charity, which is our Neighbour; of Temperance, which is our Selves: of Obedience, which is the Law; of Prayer, which is the Kingdome of Heaven, and Righteousnesse thereof, in the first place and then things concerning our worldly affairs in the second place; no Religion but this teacheth us to deny our selves, to forgive our enemies, to pray for our Persecutors, to do good to those who hurt us, to forget and forgive all injuries, and to leave vengeance to God, who will repay: no Religion, like this, teacheth the conjugall Chastity, that ought to be between one man and one wife; for other Religions permit either plurality of wives, or divorces upon light occasions, or fornication amongst young people unmarried; *Crede mihi, non est flagitium adolescentem scortari*, Terent. or that which is worse, and not to be named; but Christianity forbids unchaste talk, immodest looks, and even unclean thoughts. Other Religions forbid perjury, this swearing at all, except before a Judge to vindicate the truth. No Religion doth so much urge the mutual justice or duties, that ought to be between Masters and Servants, Parents and Children, Princes

Princes and people, and between man and man; all theft, oppression, extortion, usury, bribes, sacrilege, &c. are forbid, even all kind of covetousnesse and immoderate care, but to cast our care upon God, to depend on his providence, to use this world, as if we used it not; to cast our bread upon the waters, to make us friends of our unrighteous Mammon, to be content with food and raiment, to have our conversation in heaven, and to seek the things that are above, to lay up our treasures in heaven; where neither moth can spoil, nor thieves break through & steal. 5. The excellency of Christianity may be proved from the multitude of witnesses, or Martyrs, and Confessors, who have not only forsaken father and mother, lands and possessions, and whatsoever else was dear to them, but likewise their lives, (and that with all chearfulness) for the name of Christ: and which is most strange, in the midst of flames and other torments, they did sing and rejoyce, and account it no small honour & happiness to suffer for Christ, being fully perswaded that the afflictions of this life were not worthy of the glory which should be revealed: and that, after they had fought the good fight, & finished their course, a Crown of righteousness was laid up for them. 6. The excellency of the author commends Christianity above all other religions, which have been delivered by men onely, and those sinful men too; as, Moses, Lycurgus, Minos, Solon, Numa, and Mahomet, &c. But the author of Christianity was both God and man, whose humane nature was without spot or sinne original, and actual; for though he became sin for us, yet he knew no sin. There was no guile found in his mouth; he had done no violence, he was oppressed and afflicted, yet opened he not his mouth, but was brought as a Lamb to the slaughter, and as a sheep before his shearers was dumb, &c. Isa. 53. His very enemies could not accuse him of sin, he prayed for those that crucified him, and died for his enemies; he was obedient to his father, even to the death of the Crosse; he did not lay heavy burthens upon other mens shoulders, which he did not touch himself; but as well by practice, as by precept, he hath gone before us in all holy duties; and as he died for sinners, so he rose again for them the third day, ascended into Heaven, where he now sits at the right hand of his Father, and will come again to judge the quick



quick and the dead. He is the true Messias, who in the fulnesse of time came, upon the accomplishing of *Daniels* seventy weeks, not long before the destruction of *Jerusalem*, as was foretold by the Prophets, by whose presence the glory of the second Temple far exceeded the glory of the first, though in all things else inferiour to it. He is the true *Shilo*, at whose coming the Scepter departed from *Juda*, and as it was foretold, that he should come of *David*, be born in *Beulahem*, have a Virgin for his mother, preached in *Gallilee*, and heal all manner of infirmities, and shall reign over the *Gentile*; so these things came to passe. 7. Never was there any Religion propagated through the World, in that wonderful manner, as this was; if we consider either, the authours that spread it, who were illiterate fishermen, and yet could on a sudden speak all languages; or the manner how it was spread, without either violence or eloquence; whereas *Mahometanism*, and other Religions have been forced upon men by the sword: Christianity was propagated by weakness, sufferings, humility, patience, plainnesse, and working of miracles, the suddennesse also of its propagation, the great opposition it had, by the Potentates of the world, whom notwithstanding these fishermen conquered; the largenesse of this religious extent as being spread over the four parts of the habitable earth: I say, all these being considered, must needs shew us what preheminance this Religion hath above all others, the course whereof could not be retarded either by force, policy or cruelty of Tyrants, who exposed Christians to a thousand sorts of torments, yet in spite of all opposition, it went like a mighty torrent through the World; and like the Palm, the more it was suppressed, the more it flourished: *Per tela, per ignes, ab ipso ducit opes, animumque ferro*: What Religion could ever name such Martyrs, either for number or constancy, as the Christian can? To be brief, how far Truth exceeded Error; one God, multiplicity of gods; his sincere and pure worship, the Idolatry of worshipping evill Spirits, Starres, dead Men, brut Beasts; yea, meer Accidents and Phanxies; and how farre Divine power exceedeth all Humane power, so far doth Christianity exceed Gentilism. Again, how much Christ exceeded *Moses*; and the Gospel the Law, and how

how far the precept of patience and meeknesse taught by Christ, exceedeth the precept of revenge delivered by *Moses*, how far Baptisme excelleth Circumcision; and the Lords Supper, the *Jewish* Pasleover, the true propitiatory sacrifice of Christs body all the sacrifices of beasts and birds, how far the easie yoke of Christ is lighter, than the heavy burthens of *Moses*: and the true Messiah already come, exceeds the *Jews* supposed Messiah, yet expected: so far doth the Christian Religion excel the *Jewish* Superstition. Lastly, how far *Jesus* in respect of his humane nature exceedeth *Mahomet*; the one being conceived of the holy Ghost, and born of a Virgin; the other, being conceived and born after the manner of other men; the one being without sin, the other a thief and robber: the one teaching love, peace, and patience; the other hatred, war, and revenge; the one curbing mens lust by *Monogamy* the other letting loose the reins to uncleannesse by *Polygamy*: The one planting Religion in the soul, the other in the outward ceremonies of the body: The one permitting the Moderate use of all Gods creatures, and the other Prohibiting Wine and Swines-flesh: The one commanding all men to search the Scriptures, the other prohibiting the vulgar to read the *Alcoran*, or to translate it into other tongues out of the *Arabick*: the one working by miracles, the other onely by cheating tricks: The one propagating Religion by suffering, patience, and humility; the other by cruelty, oppression, and tyranny: the one choosing for his followers, innocent, and holy men, such as followed their trade of fishing; the other wicked and prophane persons, whose trade consisted in thieving, robbing, and murdering: The one teaching sound and wholesome Doctrine, the other ridiculous and savourlesse fables in his *Alcoran*: I say, how far in all these things the man Christ *Jesus* (not to speak of his Divinity) did exceed *Mahomet*; so farre doth Christianity excel Mahometanism. And thus have I, with as much brevity as I could, taken and given a view of all known Religions, and have set down what use is to be made thereof; and withall have shewed the excellency of Christianity above all other professions in the World: God grant, that as it is the best of all Religions, so we of this Land may prove the best of all the Professors there-

Christian duties urged.

of, learning to deny our selves, to take up the Crosse of Christ, and to follow him in meekness, patience, humility, justice, sobriety, holiness, love, and all other virtues, where in the life of Religion consisteth; laying aside self interest, idle quarrels, needlesse debates, unprofitable questions in points of Religion; but let us maintain the Unity of the Spirit in the bond of love, and know that Religion is not in words, but in works; not in opinions, but in assurance: not in speculations, but in practice. Pure Religion, and undefiled before God is, to visit the Fatherless and Widows, &c. To do good and to communicate; for with such sacrifices God is well pleased; that not the hearers of the Law, but the doers shall be justified; that not they that cry Lord, Lord, shall enter into heaven, but they who do the will of our Father; that without peace and holiness no man shall see the Lord: that they who feed the hungry, and cloath the naked, &c. shall inherit the Kingdom prepared for them from the beginning of the world: And God grant that we may run the ways of Gods Commandements, walk in love, tread in the paths of righteousness, fight the good fight, run the race set before us, with patience, looking unto Jesus the Author and finisher of our Faith; that having finished our course, and wrought out our salvation with fear & trembling, we may at last receive the Crown of righteousness. In the mean while, let us not forget our Saviour's legacy, which is, Love one another, and my peace I leave with you. Are we not all the members of one body, the sheep of one fold, the children of one Father? Do we not all eat of the same bread, drink of the same cup, live by the same Spirit, hope for the same inheritance? Are we not all washed with the same Baptism, and redeemed by the same Saviour? why then should we not be of the same heart and mind with the Apostles? why is there such struggling in the womb of Rebecca? such a noise of hammers in building Christ's mystical Temple? such clashing of Arms, under the Prince of Peace; is this Christianity? Alas, we are Mahumetans or Gentiles in practice, and Christians in name. Now the God of peace, that brought again our Lord Jesus from the dead, give us the peace of God, that passeth all understanding; that we may all think and do the same thing. That, as there is but one Shepherd, so there  
may

may be but one sheepfold. The Church of God is a little flock, beset with many Wolves, of Jews, Turks, Pagans, Atheists; why then should we not be careful to preserve peace, love, and unity among our selves, the onely thing to make us formidable to our enemies? *Concordia res parvæ crescunt*. A bundle of Arrows cannot be broken, except they be separated and disjoyned; nor could the horse tail be plucked off (as *Sertorius* shewed his *Romans*) so long as the hairs were twisted together. As hard a matter it will be to overcome us, so long as we are united in love: but let this bond be broken, and we are a prey to every enemy: *inbellis domus quid nisi præda sumus*. If we will needs fight, let us buckle with our profest and common enemies, with the Devil, the World, and the Flesh, with Principalities, and powers, with spiritual darkness, and chiefly with our selves: *Nec longè scilicet hostes querendi nobis, circumstant undiq; muros*. We have a Trojan horse, full of armed enemies in the Citadel of our hearts; we have *Jebusites* within us, which we may subjugate, but can never exterminate; and such is our condition, that we are pestered with enemies, whom we can neither fly from, nor put to flight; *Nec fugere possumus, nec fugare*. If we did exercise our selves oftner in this spiritual Militia we should not quarrel so much as we do, nor raise such tragedies every where in the Church of Christ, about controversies and opinions; quarrelling about the shell of Religion, being careless what becomes of the kernel. With *Martha* we busie our selves about many things, but neglect that *unum necessarium*: playing Philosophers in our disputes, but *Epicures* in our lives. I will end in the words of *Lactantius*, *Instit. 6, c. 1. & 2. Innocentiam solam si quis obtulerit Deo, satis pie, religioseque litavit*. He is the most religious man, who offers to God the best gift, which is Innocency. For Christian Religion consisteth not in words, but in gifts and sacrifices; our gifts are perpetual, our sacrifices but temporary; our gifts are sincere hearts, our sacrifices are praises and thanksgivings. No Religion can be true, but what is grounded on goodness and justice.

28 MR 59

FINIS.

THA

**APOCALYPSIS:**  
**OR, THE**  
**REVELATION**  
**OF**  
**Certain notorious Advancers**  
**OF**  
**HERESIE:**

**Wherein their Visions and private Revelations**  
by Dreams, are Discovered to be most incre-  
dible Blasphemies, and enthusi-  
astical Dotages.

**Together with an account of their**  
*Lives, Actions, and Ends*

Whereunto are added the Effigies of seventeen ( who  
excelled the rest in rashnesse, impudence,  
and lying done) in Copper Plates.

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**Faithfully and Impartially translated out**  
**of the Latine by J. D.**

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*The Third Edition.*

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**L O N D O N,**  
**Printed by Sarah Griffin, for J. S. and are to be**  
**sold by John Williams, at the Crown and Globe**  
**in Saint Pauls Church-yard, 1664.**








TO THE  
Excellently Learned,  
**EDWARD BENLOWES**  
OF  
*Brenthall in Essex Esquire, &c.*

*Worthy Sir,*

 Have here presumed to present you with a strange and bloody *Tragedy* of *Hereticks* and *Enthusiasts*, written in *Latine* by a most elegant pen; by one who hath concealed his name, as I conceive, out of this reason, that living near the times and places of this representation, it might have proved dangerous to him to have published it. Here you have *Religion* brought upon the stage in very strange disguises; nay, they make her act parts the most contrary to her nature, imbruing her white, and innocent hands in Blood, and Massacres. But as she hath met with *Wolves* to destroy and tear in pieces, so hath she also met with *Shepherds* to heal and protect, and among those the most laborious Author

*The Epistle Dedicatory.*

of **ΠΑΝΣΕΒΕΙΑ** hath not bin the least considerable. His severe and most indefatigable labours in most parts of *Learning*, are consummated in this piece of Religion : wherein like an experienced Anamotist, he hath left no vein uncut up. To fall into excessive commendation of him, were to commit a moral absurdity, by praising one whom the generall Trumpet of Fame hath blaz'd abroad, for so great an advancer of Virtue and Learning; But to trouble *you* with them, were yet to be so much the more importunate; whose conversation with him was so great, that whatsoever I may say of him, I shall not acquaint you with so much as your selfe know. Nor did the Influence of your Patronage raise and animate him only but there are so many other monuments of your great encouragements to learning, that it will be thought modesty in me not to mention all. But your excessive Benefactorship to the library of *St. Johns Colledge at Cambridge* ( whereof I have sometimes had the honour to be an unworthy member ) I cannot passe over, as a thing that will stand upon the file of memory, as long  
as

*The Epistle Dedicatory.*

as Learning shall finde professors or Children. And that which increases the glory of your munificence, is, that that Library may boast, that it is furnished with the works of its own sons, which, being the greatest act of retribution and gratitude that may be, must be accordingly acknowledged by all that shall come after. But that which hath the most engaged and satisfied the *English* world, is, that your endeavours have displaid themselves in their clearest light, in that *one thing that is necessary*, that is to say, *Religion*, not only by being a constant assertor of her purity here in *England*; but in that, after more then *Ulyssæan* Travels, throughout most parts of *Europe*, you have returned to your former injoyments of that chaste *Penelope*, when others either out of weaknesse or surprise, are ensnared and besotted with the Tenets of other Countries, whereby they are both ingrateful and injurious to their own, by preferring the prudence & policy of another before hers. Religion certainly if wel improved is the *Talent*, that felicifies the Improver; if not, condemns him. It is that universal *Patrimony*, wch entitles

*The Epistle Dedicatory.*

us to be the sons of God, and by which we are adopted into the assured hope of eternal happiness. It is the *Leadstone* wherewith, when our souls are once touched, they are directed to the right pole of the eternally beatifical vision; and without which, we must infallibly expect to split against the rocks and shelves of perdition. It is the consummation of heavens indulgence to Mankind, that w<sup>ch</sup> doth familiarize us, and makes good our interest in the great being and cause of all things. It is the perfection of nature, since that, whatsoever we know of the divinity, by her comes only by the assistance & mediation of our senses, but the other furnishes us with a more evident assurance, (and that in things which can be neither *seen, heard, nor conceived*), by the more particular providence of *Grace & Faith*, whereby he is pleased to *bow down the heavens*, and descend unto a familiar conversation with our very spirits.

But that which ought further to endear all men to Religion, is, that she only next to God, may pretend *Ubiquity*, as being a thing written in such indelible characters in the hearts of all  
men,



*The Epistle Dedicatory:*

men, that even the most barbarous nations, & the greatest strangers to civility and policy have acknowledged some *divine* worship, though their pravity or want of instruction, may have blinded them from the *true*; but yet that eclips of the *true God* hath not bin total; insomuch, as they have still retained a sense and veneration of Religion: so that to the best of their imaginations, they have created something like God, to themselves. To make this yet more evident, we are to note, that most people, though they had not so clear apprehensions of the immortality of the soul, as we have; yet were they not only perswaded of the impossibility of its annihilation, but have also acknowledged rewards and punishments to be expected after this life.

To ascend yet a little higher; the divinity & preheminance of Religion, is demonstrated, in that it exerciseth that Empire & Sovereignty over the mind of man, that no blandishments of the flesh, no temptations, no torments have been able to dispossess it. It hath triumph'd in the midst of its persecutions; and by her sufferings, hath conquered her persecutors. Her pleasing Ravish-

*The Epistle Dedicatory:*

Ravishments can stifle for a time all sense of humanity, elude flames & racks, and so arm the delicacy & tenderness of virgin-purity, as to overcome the hardiest Tyrants. It is she, that raises our souls to a holy boldness, and intimacy in our addresses to heaven, being indeed wrapt up into the heavens of divine contemplation, by her extasies and illuminations. It was her inspiring communication, that elevated your pious soul, when you described the divine perfections of the incomparable *Theophila*. These things can she do, and greater, when there is but one grain of true *Faith*; but when she is defiled & adulterated with humane ceremonies and inventions, she is deformed, & loses all her grace & beauty. And among these hath she met with two most importunate pretenders, *Atheism* and *Superstition*; the one strips her stark naked, the other meretriciously prostitutes her in the disguises of humane Inventions. And that she hath been thus evil-entreated, in all places and times, this Book gives but too great testimony, whether you look on the *μυστήρια*, or this small *Appendix*, treating for the most, of what hapned in high and low *Germany*,

*The Epistle Dedicatory.*

*Germany.* I would not draw any excuse for our own gyrations of *Religion* here, from their madness ; but rather condemn them as things that would have out-vy'd the extravagance of the former. But to draw any argment against *religion* from either, were impious; for if we did, we must in consequence, deny all, both particular & universal *providence* of Almighty God; we must deny the Scriptures, the heavenly Legacy of eternal salvation ; we must deny *Heaven, Hell, Eternity*: nay, take away the *Cement* of all humane society, and expect to see the *order & beauty* of the *universe* hurried into *darkness & confusion*, since it ought not to out last man, for whom it was created. Nay ; but let us rather profess humanity & make this use of the failings & extravagance of others in matters of Religion: to humble our selves to a relyance on that Immense Being, who hath thought fit to plant Religion in the heart of man, to direct him in his voiage to eternal happiness, wherein that every man might take the right way, is the earnest prayer of,

Worthy SIR,

Your most devoted and  
most humble Servant  
JO. DAVIES.

28 MR 59.

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but grows worse and worse in opinions and practises; his large  
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his followers, their overthrow; his escape, he is found, but  
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**The End of the Contents.**

---

**THO.**

# THOMAS MUNTZER.



*Ne mihi quot sacras iterans Baptismatis undas  
Muntzerus Stygijs Millia tinxit aquis!*

HIS OPINIONS

And EN



THE CONTENT

**M**untzer's Doctrine spreads, his aim's high, His  
affirmations destructive; He asserts Anabaptism,  
rests not there, but grows worse and worse in his opini-  
ons and practices; his large promises to his party and the  
common people: he endeavours to set up himself, pretend-  
ing

Bbb

## THOMAS MUNTZER.

ing to restore the Kingdome of Christ; being opposed by the Landgrave, his delusive animation of his followers; their overthrow; his escape; he is found, but dissembles himself; is taken, but yet obstinate; the Landgrave convinceth him by Scripture, when being wracked, he laughed, afterward relenteth; his last words; is deservedly beheaded, and made an example.

Anno 1521,  
1522.



About the year of our Redemption, M.D.XXI. and M.D.XXII. there rose up in Saxony near the River Saale, a most insolent Sect of certain Enthusiasts, among whom Nicholas Storkius was no ordinary person. These presumptuously

Hereticks their usual pretence. were inspired into them from Heaven, had sily scattered it among other seditious persons of the same

kidney; That the world was to be reformed by their means; which done, and the wicked utterly cut off from the face of the earth, it should be governed by Justice it self. All that gave not up their names, and embraced not their Sect, they branded with the name of ungodly.

Muntzer a  
quick Scholar  
in a bad school.

Out of this Sodomitical Lake sprung THOMAS MUNTZER, one that boasted that he had had communication with God. This man's doctrine incredibly spread, as being in the first place levell'd at the holy Doctors of the Reformed Religion; And from thence discharged at the Magistrates themselves; for the Christian Flock being once deprived of these two constitutions of men, there were nothing to hinder the greedy Wolves to break out into all rapine and oppression. And this is the reason why the Wolves,

His doctrine  
spreads.

His aims high.

The end that  
Hereticks pro-  
pound to them-  
selves, in oppo-  
sing the Mini-  
stry and Magi-  
stracy.

that is to say, the false Teachers, have ever most violently opposed the Ministry and the Magistracy, in hopes, if possible, to draw these from the care and charge of their Flocks, or at least to bring them into contempt with their Sheep, which by that means should stray into their parties. This Muntzer did both by his teachings and writings publicly affirm, that the Preachers of that time that contributed, their endeavours to the advancement of the Gospel, were not sent by God, but were

His affirmations  
destructive.

meer



meer Scribes, and impertinent interpreters of the Scriptures; That the Scriptures and the written Word, were not the pure word of God, but onely a bare Testimony of the true word; that the true reall word was something that were intrinsicall and heavenly; and immediately proceeding out of the mouth of God, and consequently to be learned intrinsicall; and not out of the Scriptures, or by any humane suggestion. With the same breath he brought Anabaptists Baptisme into contempt, most inconvincibly affirming that there was no warrant from God for Re-baptisme, principle, or baptisme of children, and that they ought to be baptized after a spirituall, and more excellent dispensation. Seldome rest He further endeavoured to teach, that Christs satisfaction there, but grow Elion for us was unnecessary, whatever honest and weak and understanding men could urge to the contrary; That marriage, many in the unfaithfull and incontinent, was a pollution, meretricious, and diabolicall; That God discovered his will by dreams (whence it was that he was mightily instructed with them) holding that those were (as it were) communicated by the holy Ghost. Hereupon was he acknowledged by his followers for some heavenly and spiritual Prophet; and it was believed that he was thus taught by the spirit of God, without any humane assistance. This doctrine did he disperse throughout all Germany, by printed Books and Epistles, which the tinder-brain'd disciples of his seditious sect were soon fir'd with, read, approved, and propagated. The same man in the yeares M. D. XXIII. and M. D. XXIV. taught at Alsted, which is a City in Saxony, near the Rhine; and when not onely the Ministers, but also the Magistrates lay under the lash of his calumny, insomuch that his Sermons were stuff'd with most seditious and bitter invectives against them, and pretending to groan for the return of lost liberty, and for the insufferable pressures of the People under Tyranny; he complained of it as a great grievance, that their wealth and estates were the prey of the Magistrate, and therefore would perswade them that a remedy was timely to be applied to these things. Being for this doctrine dispatched out of Alsted, he comes to Norimberg, and thence without discontinuing his journey, into Basil, and thence into Switzerland, from whence at length he came to Cracovia.

Anno 1523,  
1524.

An usual pre-  
text to raise  
sedition.

Hereticks rest-  
less.

via, where at a certain town called *Griessen*, he continued some weeks. In the mean time he was no lesse idle then ever, and that especially in the County of *Stuling* where he sowed so much of his contagious seed among his factious Disciples, as afterwards thrived into an extraordinary Harvest. At the same time he publickly scattered abroad his Doctrine of *Baptisme*, and the word of *God*, in such sort as we have touched before. Departing out of his Country, and wandring up and down *Mulhusium* in the Country of *DURING*, he writ Letters to some of the most confident to his Religion; by whose countenance and assistance factious spirits were sometimes more and more exasperated against the Magistrate. Some small time before the Countrey people took up arms, he sent up and down certain Briefes by Messengers, wherein were divers things, and among the rest was represented the greatnesse of those warlike instruments which were cast at *Mulhusium*, upon occasion of this sedition, so to encourage and enflame the fiery Followers of his Faction. For having staid two months at *Griessen*, and that he thought he could not so much advance his designs if he returned into *Saxony*, because his affairs prospered not according to his desires in those Places, he returns back to the people of *During* and *Mulhusium*. But before he was arrived thither, *LUTHER* had by Letters fore-warned the Reverend SENATE of *Mulhusium* concerning him, that they should beware of him as of a destroying Wolfe, and fitter to be shunned then Serpents, or what ever Mankind bears any antipathy to, for that both at *Swickau*, and not long before at *Alsted*, he was accounted a Tree sufficiently evil and corrupt, which bore no other fruit but Tumult and inevitable Destruction; and one, who, no more than his Comrades, could ever be brought to make any defence of their opinions, among which was, That they all were Gods elect, and that all the Children of their Religion were to be called the Children of God; and that all others were ungodly, and designed to damnation. And divers others things to the same purpose were contained in the foresaid Letter, which was dated from *Weimar*, on Sunday, being the day of the Assumption of *MARY* in the year M. D. XXIV. Muntzer in the mean

Luther advi-  
seth the Senate  
to beware of  
Muntzer, and  
his opinions.

mean time with words plausibly sweetned, drew away Muntzers large the mindes of all he could to favour his Party, and by *promises to his* promising mountains of gold to the common People, to *party, and the* the end they should cry him up, with the general accla- *common people.* mations of being a true Prophet. It came to passe that a very great concourse of the dregs of the People repaired to him from *Mulhusium*, and other places; nay, by his subtilty and the authority he had gotten, he perverted the very Magistrate of *Mulhusium*, and made him a new abettor of his opinion. And this was the first original of the milchief; and thence divers other *Hydra's* of seditions, like so many excrescencies, took a sudden growth from this. For all mens goods became common, and he taught that no man had any propriety in what he enjoyed. To which he added, that it was revealed to him from God, that *the Empire and Principalities* of this world were to be extirpated, and that the *sword of Gideon* was put into his hands to be employed against all Tyrants, for the assertion of true liberty, and the restoration of the Kingdome of Christ: and at this time he gave orders for the preparing of certain warlike engines, While he was wholly taken up about these things, that is, in the following year M.D.XXV. the cuntry People, throughout *Swedeland* and *Francia*, and diverse other places, rise up against their *Magistrates*, forced away a great part of the Nobility, plundered Towns and Castles; to be short, made an absolute devastation by fire and sword. The Landgrave Henry, being moved at these things, raises a War, and fought the cuntry people, the first time near *Frankenbusium*, the fourteenth day of May; which done, he prepared himself for a second fight to be fought the next day; which Muntzer having intelligence of, said, by way of animation to his followers, What are those Cannon-bullets? I will receive them in my gloves, and they shall not hurt me; whereby the cuntry People being encouraged, were the next day beaten by the Landgrave, five thousand slain; and three hundred taken, who had all their heads cut off: So that, while they were ambitious of Liberty, they lost even the liberty of life it self. And herein was the ancient Proverb verified, Warre is most delightful to those that had never experienced it. The

*Magistrates seduced, most ominous.*

*Muntzer endeavours to set up himself, pre-tending to restore the Kingdome of Christ.*

*An ill president soon followed.*

*The Landgrave raiseth a war, and fighteth Muntzer and his party.*

*Muntzer's delusive animation of his followers.*

*Their overthrow.*

Muntzers  
escape.

Is found out,  
but dissembles  
himself.

Muntzer taken,  
yet obstinate.

The Landgrave  
convinceth him  
by Scripture.

Muntzer when  
wracked,  
laugheth, but  
afterward  
relenteth.

discreeter part of the countrey people, having laid down their arms, put their hands to the golden Plough, to hold which they had been designed, rather than to mannage Lances and Pole-axes. *Muntzer* escapes to *Frankenhausen*, and hid himself in a house neer the Gate, where a certain Nobleman had taken up his Quarters. This mans servant going up into the upper rooms of the house, to see how they were accommodated, findes one lying upon a bed, of whom he enquired, whether he were of those who had escaped the fight; which he denied, averring that he had lain some time sick of a fever; whereupon looking about, he perceives a little bag lying carelessly neer the beds side; he opens it, and finds letters from *Albert Count of Mansfeld*, wherein he dehorted *Muntzer* from his wicked purpose, and from promoting the tumult already raised. Having read them, he asked him whether they were directed to him, who denying, he threatens to kill him; whereupon he cried quarter, and confessed himself to be *Muntzer*. He is taken, and brought before *George Duke of Saxony*, and the *Landgrave*; whereupon, they having made him confesse that he was the cause of the popular insurrection, and sedition; he answered that he had done but his duty, and that the *Magistrate*, who were opposers of his *Evangelicall doctrine*, were by such means to be chastised. To which the *Landgrave* made answer, and proved it by severall testimonies of Scripture, that all honour is to be given to the *Magistrate*; and that all tumults raised in order to a mans particular revenge, was by God forbidden *Christians*. Here *Muntzer* being convinced, held his peace. Being laid upon the Rack, while he cried out aloud and wept, the Duke of *Saxony* spoke to him to this purpose; Now thou art punished, *Muntzer*, consider with thy self by what unspeakable wayes thou hast seduced and brought so many to destruction! whereat *Muntzer* broke out into a great laughter, saying, This is the judgment of the countrey people. But when being brought to his death, he was thrust into close Prison, 'tis wonderfull how faint-hearted he was, and stood extreemly troubled in mind, not being able to give any account of his Faith, but as the Duke of *Saxony* pronounced before him, and which he told him, he was to make a confession

sion of before God : Being surrounded with souldiers, he openly acknowledged his wickedness, and withall addressed these words to the Princes that were present; shew mercy and compassion, yee Princes, lest hereafter *His last words,* you incur by my example the punishment I now suffer; Read and attentively consider the holy Books of the *Kings.* Having said this, his head was struck off, and *Is deservedly* fastened to a stake, for a monument and example to *beheaded.* others.

---

28 MR 59

Bbb 4

JOHN

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*Primus hic è Batavis Muntzeri dogma sequutus  
Turbavit miris Westphala regna modis.*

#### THE CONTENTS,

**JOHN MATHIAS** repairs to Munster, his severe  
edicts, he becomes a malicious executioner of Hubert  
Trutling, for contumelious expressions touching him, his  
own desperate end,

IN

**I**N the year of our Lord God, M. D. XXXII. at Anno, 1532.

*Munster* (which is the Metropolis of *westphalia*) a certain Priest called *Bernardus Rotmannus* undertook to preach the Gospell of *Christ*; which being done with great successe, certain messengers were sent to *Marpyrgum*, a place in *Hassia*, whose businesse was to bring a long with them some men of learning and good conversation, who should be helpfull in the propagation of the Gospell. From *Marpyrgum* were there some dispatched, who arriving at *Munster*, reduced the principall heads of Christian Religion into thirty nine Articles, which they proposed to the Magistrate, being ready (as they pretended) to make good and prove the said heads, by places of the holy Scriptures; which was effected. The Religious, and (as they are called) the spiritual who where possessed of the chiefest Church could by no means digest this, so that departing the City, they caused much trouble to the Citizens, upon this weighty businesse, the Magistrates and Citizens sat in long and prudent consultations. At length there was a certain agreement, upon these terms, viz. That all injuries, committed in those Tumults, should be pardoned, and that the Gospell should be freely preached in six parish Churches, and that the Church of our Lord onely should be absolutely reserved to them. These conditions were readily subscribed too by both sides, and thereupon all things laid a sleep in peace. But this peace was not long undisturbed by the DEVILL, (that irreconcilable enemy of peace and virtue) and therefore by doing at *Munster*, what he had done at other places, that is, by raising up out of the jaws of Hell, the seditious and pestiferous *Anabaptists*, those importunate disturbers and turn-pikes of the Gospell his design was not onely to discourage the good and Godly, but withall shamefully to destroy the Gospell it selfe. For in the same year there rose up at *Harlem* a Baker called *John Mathias*, a man utterly unlearned, yet crafty, and boldly eloquent. This man being excessively lecherous, neglected and slighted his own Wife, who being somewhat well stricken in years, was so much the lesse fit for the exercises of *Venus*. Being therefore over head and ears

*Pretendours to Religion prove usually the disturbers thereof.*

*The Devill an enemy of Peace.*

*John Mathias a Baker at Harlem.*

*His lechery notorious.*

At Amsterdam  
he professeth  
himself a Do-  
ctor, and a  
Preacher.

A murtherous  
opinion.

John Mathias  
repairs to  
Munster.

in love with a certain *Virago*, who was an Alehouse-keepers daughter, he could not resolve of any way more advantageous to seduce, than by an *Angelicall* *courriage*, and a counterfeited *sanctity*. He made frequent visits to her, and entertaining her with his visions and revelations, he thereby drew her to his opinion, and conveighed her into a secret place in *Amsterdam*, where he professed himself a Doctor and a Preacher, affirming that God had revealed certain secrets unto him, not yet revealed to others, and that he was *Enoch*, the second high Priest of God. Upon some he laid hands, and sent them two by two as *Apostles* and Messengers of Christ, dispatching to *Munster* one *Gerard* a Bookseller, and *John Buckhold* the Butcher of *Leyden*, others into other places. These emissary Messengers of Christ, or rather of Satan, boyled over with their various opinions, held marriages of no account, and dreamed diverse other things. Some taught by parables and their own illusive dreams; others acknowledged not him a Brother, who deified his Baptisme with sinnes; others preferred the Baptisme of *John* before that of Christ; others taught that all Magistrates, and whoever were unsatisfied with their Religion, ought to be destroyed root and branch; some would acknowledge nothing but their owne Visions and Prophecies; others, that all the Prophets and Teachers that were departed this life, should shortly rise again, and should reign with Christ upon earth a thousand years, and should receive a hundred fold for what ever they had left behind them. Some of these men affirmed that they had communication with God, some with Angels; but the more discreet and wiser sort of men conceived that their conferences had been with the Devil. Hereupon the great Prophet *John Mathias* (upon whose account his most vain Apostles already proclaimed a Peace) perceiving an occasion by this means of domineering in this world, consecrated in his stead his disciple *James Camperfis*, a Sawyer, Bishop at *Amsterdam*, committing unto his charge the People, to be seduced with the same zeal, as he had begun. These things being thus fairly carried, he repaired to *Munster* to his Apostle and Ambassadour *John Buckhold*, whom he made Governour of the City, who presently published these

these severe edicts. That every man should bring his gold and silver, and what ever were of greater importance, into the common heap, and that no man should detain anything at his house; for the receiving of which things so collected a place was appointed. Though the people were not a little astonished at the rigour and severity of the edict, yet did they submit thereto. Moreover he forbade the reading of all books, but the Bible, all which that they ought to be burnt, the divine authority had by him, its witness commanded.

*His severe edicts.*

At this very time a certain Tradesman, whose name was Hubert Trutling, had scattered some contumelious expressions concerning this great Prophet; whereat he being immeasurably incensed, even to the loss of all compassion, caused the foresaid Trutling to be brought into the Market place, where he is accused and sentenced. Whereupon he himselfe, laying his violent hands upon this innocent man, layes him a long upon the ground; in that posture he runs him through with a spear; but finding by the palpitation, that there was some remainder of life, he made him to be conveyed thence, and taking a musket from one that stood by, which was charged, killed him, intimating that he was commanded by God, that is to say his own, (who was a murderer from the beginning) to do what he had done. This noble exploit performed he took a long lance in his hand, and hastily ran about the City, crying out that he was commanded by God the Father to put to flight the enemy; which at that time had closely besieged Munster. Having taken the said weapon, and running like a mad man upon the enemy, he himself was run through by a souldier of Misna.

*H: becomes a malicious executioner of Hubert Trutling, for not siding with him.*

*His desperate end.*

## JOHN BUCKHOLD

or JOHN of LEYDEN.



*Agrosusque nefas magnum et memorabile, Regem  
Somnat, abjecta forfice sceptrum gerens*  
THE CONTENTS.

**JOHN BUCKHOLD** his Character, his Disputing and Contention with the Ecclesiastics concerning Pædobaptisme, he succeeds John Mathias, he comforts the people with a pretended revelation; he makes Bernard



nard Knipperdoling, of a Consull, to become common Executioner. Buckhold feigneth himself dumb, he assumes the Magastracy, he allowes Polygamy, betakes to himselfe three Wives; he is made King, and appoints Officers under him; his sumptuous apparel; his Titles were, King of Justice, King of the new Jerusalem; His Throne, his Coin, and Motto thereon. The King, Queen, and Courtiers wait one the People at a Feast, with other digressions. The King endeavours to raise commorions abroad, is haply prevented. He suspects his own safety, his large promises to his Captaines, himselfe executes one of his Wives, he seigns himself sick and deludes the people with an expectation of deliverance, in the time of famine forgets Community; he is betrayed by his confident, is brought prisoner before the Bishop, who checks him; his jesting answer and proposall; he is put into a Non plus, is convinced of his offences; his deserved and severe execution.

**J**OHAN BUCKHOLD was a Bortcher of LEYDEN, acrafty fellow, eloquent, very perfect in the Scriptures; subtle, confident, more changeable then Proteus, a serious student of sedition, briefly, a most fervent Anabaptist. This man being sent by John Muhtas to Munster was a perpetuall thorn in the sides of the Ecclesiasticks; craftily sifting them about the businesse of Pædobaptisme, in which employment he spent nine whole moneths, and most commonly making his party good with them, both as to disputation and litigious contention, while in the mean time he secretly spawn'd and scatter'd the doctrine of Anabaptisme, as much as lay in his power. About that time a certain unknown Preacher of the Word of God, one Hermannus Stappeda of Meurs came to Munster, who supplying the place of Rotmannus in preaching, educated him, and leavened him with Anabaptisme, and he also publickly anathematized Pædobaptisme. This gave occasion of raising tumults among the people; they who before where only secretly instructed by John Buckhold, discover themselves openly to the world, and lay aside all disguises of their intentions; in most parts of the City, they have their frequent meetings in divers houses; but all in the night time, whereat the magistrates being incensed, and offended

John Buckhold  
his character.

His disputing  
and contention  
with the Eccle-  
siasticks concern-  
ing Pædobap-  
tisme.

Conventicles usu-  
ally the num-  
ber of Tu-  
mults.

offended, prohibited their Conventicles, and some they banished; But they weigh not this any thing, and being sent out at one Gate, they came in at another, and lay concealed among those, that were the Favourers of their Sect. Hereupon the Senate caused all the *Ecclesiasticks* to assemble at the Pallace, to dispute the businesse of *Pædopaptisme*. In this assembly, *Rotmannus* stood tooth and naile for the *Anabaptists*; but those of the Reformation fully refuted their Errors, as the publick acts concerning that businesse do abundantly testifie. At this very time the Ministers of the Church of *Argentoratum* signed and set out an account of their Faith in a printed Book. Hereupon the Senate of *Munster* by a publick edict banisht the *Anabaptists* out of the City; which edict they, persisting in contention; opposed, being now arrived to that rashnesse and impudence, that they thrust a Reformed Preacher, one *Peter Werthemius*, out of the Church. Yea, some of them rioting about the City, (whereof the Ring-leader was *Henry Rollins*) cried out as they went, *Repent and be rebaptized, otherwise will the heavy wrath of God fall upon you!* These things hapned about the end of the year M. D. XXXIII. and the beginning of M. D. XXXIV. Some honest-hearted and harmlesse men, partly out of an apprehension of divine wrath (as they made them believe) partly for fear of men, suffered themselves to be washed in the laver of *Anabaptisme*. For the *Anabaptist*, leaving their dennes, broke into the City with out any controll, and with an unanimous violence assaulting the Market place, they soon possessed themselves of the Palace and the Magazine, sentencing with loud exclamations and such as required a greater voice then that of *Streator*, that all were to be destroyed as so many Heathens and Reprobates, that did not embrace *Anabaptisme*. In this tumult, a certain young man of *Burchsteford* was killed. This gave occasion both to the *Papists*, and to those of the Reformation to provide for their safety. The chiefest PATRONS of the *Anabaptistical* Heresie were, *Bernard Rotman*, *John Buckhold*, *Bernard Knipperdoling*, *Gerard Knippenburch*, *Bernard Kyachting*, &c. These two parties having skirmished with as great eagernesse and animosity as greater armies exasperated one against another,

Anno 1533.  
&c.

*Anabaptists*  
their bold attempt.

another for some days, there followed a Truce; whereby it was agreed that every one should quietly enjoy, and persevere in his own Religion. However the surges of Anabaptisme were not yet laid, till they had entered into a conspiracy to drive those of the Reformation out of the City. The most eminent of the Conclave writ to the Anabaptists of the Cities adjoining, viz. To those of *Dalmen, Coesvelt, Soyest, Warendorp, and Oseaburg*, hat leaving all things behinde them, they should repair with all speed to *Munster*, promising they should have ten-fold what ever they left. Being enticed by these propositions, husbands and wives leaving all behind them, came in swarms to *Munster*. A great number of the more religious Inhabitants looking on that strange rabble as an insufferable grievance to their City, left it to the disposal of the Anabaptists, who being by this means increased in number, became also more extravagant, degraded the Senate and chose another out of themselves, wherein were Consuls *Gerard Knippenburgh*, and *Bernard Knipperdoling*, whose Effiges is the ensuing.

28 MR 59

BER.



*Quo non fastus abit? quid non Rex impius audeat?  
Carrificem fecit, qui modo Consul erat.*

*Anabaptists  
were Masters,  
most insolent.*

**B**Eing now become Lords and Masters; they, in the first place, seized on *Maurice Church*, and burnt it, and the houses all about it; thence falling forcibly upon other holy Places and Monasteries, they carried away Gold, Silver, Ornaments, and Utensils, and whatsoever else was of any consequence. Upon the fourth day after those rapines, trudging up and down the streets and high-ways, they with a horrible howling, uttered, *Re pent,*

pent; Repent! to which is added, Depart, Depart; be gone yee wicked otherwise moe be to you! This done they immediately went armed in multitudes, and with unspeakable barbarisme and cruelty, turned out their miserable fellow citizens; as enemies to their Religion, out of their houses and possessions; and thrust them out of the City, without any consideration of age or sex, so that many women with Child had this misfortune seconded with that of dangerous abortions. The *Anabaptists* presently by what right they please; seize to themselves the possessions of the banished: so that the honest and godly party being cast out of the City, fell into the hands of the souldiers, who had block'd up the City and all the *Avenues*, as among enemies, by whom some were taken; others unadvisedly killed; at which intreaty the other honest part of citizens being discouraged, and seeing that guilty and not guilty fared alike, would not stirre a foot out of the City; which being closely besieged by the Bishops Army, all places were filled with blood, sighs, tears. Now do the mid men of *Munster*, and such as no Hellebore can have any effectiō, grow insufferably insolent, and above all, that great Prophet *John Mathias*, of whom we have spoken before: But that sally of his out of the City, those of *Munster* looked on as a great Omen of their destruction, and thought that the unexpected death of that most holy man did signifie that some great calamity did hang over their heads. But *John Buckhold* must be his successor, a lid fit for the other pot; who addressing himselfe to the people, comforted them, perswading them that they ought not to mourn for that unlooked for miscarriage of the Prophet, for that it had long before been revealed to him, and withall, that he should marry his Widow. Upon *Easter* eve they fel upon all the Churches and Places of devotion about the City, and pulled down all the brasse works. Some few dayes after, *Bernard Kipperdoling* prophesied that all the chiefest men ought to be disqualified and degraded and that the poor and the humble were to be exalted. He also declared, that it was the command of the divine Oracle, that all Churches should be demolished, which indeed was sufficiently performed. The very same day *John*

*John Buckhold*  
successor of  
*John Mathias*.

*He comforts the*  
*people with a*  
*pretended reve-*  
*lation.*



He makes  
Knipperdoling  
common Executioner.

About 4000  
men lost at the  
siege of Munster

Buckhold feigneth  
himselfe  
dumb.

He assumes the  
Magistracy,

He allowes  
Polygamy.

He takes to  
himselfe three  
wives.

A bad example  
soon followed.

Godly and Loyal  
citizens hate  
usurpation.

Buckhold putting into the hands of Bernard Knipperdoling, the Executioners sword, conferred on him withall his employment, and that according to Gods command; so that he who had discharged the office of a Consul, was now to Execute that most dishonourable employment of a common executioner. This most excellent condition he cheerefully accepted. By this time had the City been besieged some moneths by the Bishops forces when resolving to storm it, they lost both Gentlemen, Commission Officers and others, to the number of about four thousand, upon which they quitted all hope of taking it by force. Some few dayes after *Whitsuntide*, the City being notwithstanding the dis-execution of that assault stil besieged, was wholly taken up to rest and imaginary dreams, wherein there were spent three whole days; which done, *THE ANABAPTIST* being awaken, acted the part of Zacharias *John Baptists* father; for, pretending to be dumb, he desired to have a Table-book; wherein he wrote down the names of twelve men, who should be as it were the twelve Elders of *Israel*, and should administer all things, at *Munster*, as if it were the new *Jerusalem*, and this he affirmed that he was commanded to do from heaven. By this brokery did this crafty knave chalk out his way to that sovereign dignity whereof he was so ambitious. But in the mean time, consider by what a strange *Stitch* this excellently wicked *Botcher* did utterly dis-repute that Magistrate whom God had ordained, and by the assistance of most illusive dreams and his own excellency of playing the Impostor, he possessed himself of that dignity. A while after our Prophet advanced certain conclusions tending to the allowance of *Polygamy*, whereat the Ecclesiasticks made some opposition, but afterward were content to sit still. So that, not long after the Prophet at one bout took to him three wives, whereof the most eminent was the widow of the deceased Prophet *Jo. Mathias* and whom he afterwards dignified with the title of *Queen*. This example of Kingship, some other knaves like himself did without any difficulty admit; but divers of the more godly citizens, looking on this thing with the greatest indignation that might be, repairing to the Market place laid hands on the Prophet *Knipperdoling*, which occasioning the people to take up arms, they set upon the se

those Citizens in the Palace; and having taken them, they delivered the Prophet, and the Ecclesiasticks out of their hands. Nine & forty of the said Citizens were after a most barbarous manner put to death. Hereupon the Prophet cried out; that all those, who should do any violence to those enemies of God, should do God a very high piece of service, whence it came to pass, that some were torn in pieces with hooks, and not a few killed by *Knipperdoling* himself. Upon the four and twentieth of June, which is the day of the Nativity of *John Bapt. St.*, in the year one thousand five hundred thirty four, at *Munster*, or rather *Munster*, (for so may that place be called from the monstrous and portentous pululation of *Anabaptists*.) there spring from Hell another new Prophet, one *John Tuisentchreuer*, a Goldsmith of *Warendorp*. The people being generally summoned to the Market-place, this man acquainted them, that the most holy Prophet *John Buckhold* of *Leyden* was to be exalted to Kingly Dignity, and that he should inherit the eternall seat of his Father *David*, and should possess it with farre greater Majestie. Having prophesied these things, *Buckhold* kneeling down, confirmed all, saying, that so much had been revealed to him from God the Father ten dayes before, though it was against his inclination to undertake the difficulties of Government. The common people being astonished at this extravagant piece of villany, tore their hair as they went; yet however some might smell out the cheat, fear was able to stifle all muttering. For, this Beast fattened for destruction, having been very successful in some encounters, had now assum'd what Authority he pleased. Behold, he that at *Leyden* was but a *Botcher*, is made *King* at *Munster*; *John Buckhold* is invested with all the Regalia of supreme Authority. Having hereupon immediately degraded the twelve Counsellors of State, according to the wonted manners, he constitutes a Viceroy; a Controller of his household, four *Huissers*, or common officers, a Noble man, a Chancellour, Cup-bearers, Carvers, and Tasters, and Master-builders, and disposed of all other officers as Princes use to do. The Kingly robes were some made of water'd stuffs, some made of silk, some of pure silk, some scarlet, some made more sumptuous

Loyalty not always successful.

Hereticks; their cruelty.

ANNO 1534.

John Tuisentchreuer, an upstart, and abettor of John Buckhold.

John Buckhold confirms his delusive prophecies.

He is made King.

He appoints officers under him.

His sumptuous apparel.

## JOHN BUCKHOLD.

with the Gold of the Ornaments which the sacriledge had furnished him with, so that it can hardly be expressed how artificially, how gallantly, how indeed Empe-  
 rour-like they were interwoven, being embroyder'd with gold, edg'd, scollop'd, and dispos'd into divers colours. His spurs were gilt with gold, and he had two Crowns of solid gold, and a golden scabbard. The King walking in these ornaments, two young men in a Courtly and magnificent habit, one of each side of him, accompanied him, whereof one carried a naked sword, the handle whereof glister'd with gold and precious stones; the other held up the *Holy Bible*, together with a golden Crown shining with most excellent Pearls. A certain jewel dazzling the beholders with the bright sparking of a Diamond, and whereat was hanged a golden Apple (to represent as it were the world) wounded through with two swords across, hang'd at his neck. His Scepter was set forth with three golden incirculations. His Nobles, who were eight and twenty in number, clad in green and ashy coloured garments, and having on white Turbants, accompanied him. The Kings title was, *THE KING OF JUSTICE, THE KING OF THE NEW JERUSALEM*. In the Mark-  
 place there was erected a Throne for him of three steps high; which, when the King sat in it, was adorned with ornaments of more then *Attalick* sumptuousnesse. Some money he caused to be coin'd, whereon was this Latin Inscription, *VERBUM CARO FACTUM QUOD HABITAT IN NOBIS*, That is, *The word made flesh, which dwelleth in us*. The City being all this while besieg'd, the Prophets and the Doctors published the Book called *THE RESTITUTIONS*, wherein they endeavoured to defend that monstrous (I would say *Munstrous*) and seditious tumult, and all those almost infinite inconveniences that were consequent to it: but to prevent that poisonous Hydra, a Gospel-antidote was prescrib'd. In the moneth of *August*, about *St. Bartholomew's* day, *John Tussentschreuer* went sounding a Trumpet through all the streets, thereby inviting all to the Lords Palace, where there being a sumptuous feast prepared, he magnificently entertained all that came. The King him-  
 self,

*His Titles were  
 King of Justice,  
 King of the new  
 Jerusalem.  
 His Throne.*

*His Coin, and  
 Molto thereon.*

self, the Queen, and all the Courtiers waited on them. At the last course he gave to every one a loaf of unleavened bread, saying; *Take eat, and celebrate the Lords death*; which done, the Queen in like manner carried about the *Cup*; by which ceremony, the Supper of the Lord, or rather that Scean of pleasure, wantonness, and temerity, was certainly very frolickly celebrated. Hunger being banished farre enough by this Feast, the Prophet *Tuyjentschreuer* goes up to preach, requiring of them obedience and compliance with the Word of God, whereunto, (with one head, and as with one eye) they unanimously consented. This obtained; he acquaints them, that it was revealed from the heavenly Father, that eight and twenty Ecclesiasticks should depart out of this City, that should preach our doctrine throughout the world, whose names he recommended, and designed the way they were to take their journey; that is to say, six for *Osenburg*, as many for *Warendorp*, eight for *Soyst*, (for which quarter he himself was one) and the rest for *Coesveld*. These exercises performed, the King went to supper, and at the second watch of the night, caused the forementioned Apostles to take their journey, giving unto each of them a piece of gold, with this charge, that neglecting their owne safely, they should deposite it for a note and testimony of consequent condemnation wherever they bestowed it. They went their wayes, and never returned again, all having (except one who escaped the Gallows) met with punishments correspondent to their sedition. For, being entered the fore-recommended Citices, they in a direful manner howl'd out their, *Repent, repent, the axe is laid to the root of the Tree; if you repent not and be rebaptized, woe be to you, ye are undone*. But the severall Senates of the said Citices caused them to be apprehended, and brought before them, to give an account of themselves; who answered, *That they were divine Preachers of the Gospel, called and sent by God, and that all those who would receive their doctrine must be baptized, and that all things were to be made common; but to those that should neglect these things, they were to leave the golden coin of eternall damnation*. Nay further, *That the Gospel had not been preached as it should have been, since the times of Christ*

*The King, Queen, and Courtiers waite on the people at a Feast.*

*A mock Sacrament.*

*A seditious Sermon.*

*Sedition goes not alwayes unpunished.*

*Anabaptists of a levelling principle.*

## JOHN BUCKHOLD.

*Anabaptists, as  
the Devill, pre-  
tend Scripture  
for their base  
actions.*

*They aim at u-  
niversal Mo-  
narchy.*

ANNO 1435.

and the Apostle, but that there were two Prophets, the Progeny of truth it self, slipp'd down as it were from heaven, viz, John of Leyden, and David George borne at Delph in the Low-countries; that there were many false Prophets, that is to say, the Pope of Rome, and Martin Luther, of Intemburg, who was worse than the Pope. Being taken and cast into Irons, they were asked, by what right or privilege they had thrust out of the City so many godly people, together with their wives and children, not granting them any toleration for their Religion, and had disinherited them of all they had? To which they replied, That the time was now drawing nigh, wherein the meek and the humble should inherit the earth; and that they followed the example of the Israelites, who with Gods approbation took away from the Egyptians their jewels and ear-rings. Moreover they boasted that Münster was well furnished with provisions, ammunition, and all things requisite to War, and that the King did daily expect great recruits out of Holland, Zealand, and other places, by the means and assistance whereof, he should bring the whole world under subjection; and all wicked and refractory Princes being subdued, should establish the peaceful reign of Justice. About the same time another Prophet fell down from heaven, one Henry Hilverse a notable knave. This man acquainted the King, that it was revealed to him from heaven, that God was pleased to bestow on him three most rich Cities, Amsterdam, Darenty, & Vissel, near Lippe. Upon this divine message, he advises with his Counsellours, whom he were best to send thither to baptise them with his baptism. In the first place he sends John Campensis to Amsterdam, to be the chiefest man in that City, to whom he assigned for companion & co-Apostle John Matthias of Mitellburg. These being sent into Holland, issuing out of their holes, kept themselves among those of their own tribe, and infected most Cities with the mortall infection of their doctrines. For at Leyden about in January the year following, viz. one thousand five hundred thirty and five, very many by the perswasion of Anabaptisme, and by the means of it's contagious Conventicles, were baptized into the baptism of death. About the end of the year one thousand five hundred



hundred thirty and five, this *Kingly Botcher* sent into *Friesland* a most subtle fellow, and one very well experienced in warlike affairs, whom he furnished with very great sums of money which had been raised out of the sacrilegious, wherewith he should raise souldiers in *Zeland*, and should raise the close siege which was then before the City. He being departed managed his affairs very secretly with the assistance of those of his way, and at length, upon the last of *March* one thousand five hundred thirty and five, having gotten together some hundreds of souldiers he set upon the Monastery which also was called old *Munster*, drove away the Monks, and having plundered all; he there pitched his tents, out of hope thereby to strengthen his party by the accession of any that should come in. But *George Skenck*, the then Governor of *Friesland*, having, with as much expedition as could be, got together certain expeditionary forces, besieges these tumultuary Rioters, and gave an assault to the place; which though they avoided as much as might be, by a gallant defence; yet had they their belly-full of murder, blood, and dry blowes, so that they were all destroyed save threescore and two, who being brought to *Leeward* were paid for their audacious folly with the wages of death. The Ring-leader of this business, who was also the Camp-master, *John Grel* escaping at this fight flies to *Amsterdam* to prove the occasion of a greater slaughter. For many *Anabaptists* being found in that place, whom *John Campensis* had strangely fascinated, to engage them the more, they made promises to them of golden mountaines, and talk'd highly of the magnificence and Liberty of the *Anabaptists* of *Munster*, and cried up the new Kingdome of Justice upon earth; for the report of the siege and defence of *Munster* had smitten, and raised up the minds of a many; in regard the City being closely besieged by a potent Army; yet performed religious duties without any disturbance. Hence came it to passe, that the liberty and liberality of the City was celebrated beyond all truth and belief, and there wanted not a many who desired to be imbarqu'd in the same Fortune. There was therefore at *Amsterdam* a Burgher called *Henry Gotholite*, a strong man and warlikely given, who being bathed in

*Kingly Botcher*  
endeavours to  
raise commo-  
ions abroad.

*He is happily*  
prevented.

Anabaptists,  
their design up-  
on Amsterdam.

They breake out  
in the night time

They are wor-  
sted,

the waters of Anabaptisme joyned his endeavoures with those of *John Geel*. For by divers pretences and crafty shifts ( which it is not worth our labour to repeat in this place ) they drew together six hundred Anapabtists, with whose assistance their intention was to have possessed themselves of *Amsterdam*, to enrich themselves, and to introduce the religion of those of *Munster*. Whereupon, upon the tenth day of *May*, the chiefeft that were engaged in this conspiracy, having their Rendezvous at the house of *Peter Gael*, broke out in the night time to the Market place, wherein being more and more seconded, by some of their own, they killed some of the Watch, and some they kept prisoners. But the Burghers making head discharged some Musquets at the Anabaptists, who most unworthily, when their Consuls were cruelly killed, entrusted their safety to their heels; so that the others courages being heightened by this, they violently ran upon the *Deutero*baptists, and after a most bloody engagement put them to the worst; wherein *John Geel* and *Gotbelit* were slain, *James Campensis* was taken and put to death. Now other Tumults had already forced others from those places, the prevention whereof could not possibly be without the infinite inconveniencies which fell upon the honest sort. There wanted not also some clandestine vipers, who disguisedly waited for the restauration of the Kingdome of *Israel* ( as they called it ) whereof one being apprehended at *Leyden*, and upon examination put to the question, confessed, That the King of the Anabaptists, who was a *Hollander*, sojourned then at *Utrecht*, and had not yet began his reign, but that according to the good hope they had conceived of him, and the confidence placed in him, they doubted not but he would undertake it. Having with what's above, gotten out of this fellow, that some gold and silver vessels, and other ornaments had by a most wicked surprise, been taken out of their Churches by the means of their King, and who with his followers had attempted some most detestable villanies, it was discover'd that there could no other be ment than *David George*, I crave thy pardon, courteous Reader, if I acquaint thee, that it is not any thing the lesse for thy advantage, if in the description of these rotten and contemptible

contemptible rags and menstruous clouts of humanity, I have woven a longer web of discourse then thou didst expect. Although *John Buckhold*, and the other Prophets had entertained the ignorant greedy vulgar with hopes of more then *Arabian* wealth; yet the Citizens, being daily more and more streightned by the siege, were accordingly brought into greater perplexities, and being brought low by the famine, which is the consummation of all misery, began, as it, for the most part, happens, upon the barking of the stomach, to snarle at one another, to grumble and complain, and to hold private consultations about the taking of their King, and by deliv'ring him to the enemies, to better the terms of their composition. But the King, the flitcher and botcher of all deceit, being afraid of himself, chose out of all the people twelve men, in whom he could place most confidence, and these he called his *Captains*, assigning to them their several guards and posts in the City, which they were to make good. This done, he promised the Citizens that the close siege should be raised before *Easter*; for he was confident that a certain emissary, whom he had sent into *Zealand*, *Holland* and *Friesland* should return with such supplies, as by a furious and desperate assault made upon the besiegers should deliver the City: But hope it selfe was to him become hopelesse, nor could safety it selfe save him. To his Captains as he called them, 'tis incredible what wealth he promised, such as the fabulous riches of *Paeolus* and the treasures of *Midas* should not make good, with oceans of goods (which happily must be paid them out of his dreams) and that after the City were relieved, they should be *Dukes* and *Governours* of *Provinces*, and particularly that *John Denker* should be *Elect*or of *Saxony*? But behold, in the moneth of *February*, a sad face of things appeared, many being nearly starved to death, which occasioned, that one of his *Queens* (for he had gotten a many) *Elza* or *Elizabeth*, who was distinguished by the name of the *Glove maker*, had bin often heard to say, that the most cruel sword of *Famine* came not from *God*, which though he had not heard himselfe, having caused her to be brought with his other wives into the Market places, he struck off her head, kneeling in the midst of them, which

*Famine the consummation of all misery.*

*The King suspects his own safety.*

*His large promises to his Captains, both of moneys and preferments, the usual baits of sedition.*

*He becomes executioner to one of his wives.*

done,

*He feigns himselfe sick, and deludes the people with an expectation of deliverance.*

*Famine, its character and miseries.*

done insulting over her, he affirmed that she had carried her selfe as a comon prostituted whore, and had been disobedient to him, while in the mean time her fellow Queens sung this hymne, *Glory be to God on high, &c.* Easter day being now dawning: and no hope of deliverance shining on them, the common people with just reason were extreemly astonish'd; nor, considering how things were carried, could they have any longer patience. In this conjuncture of affairs, to elude the people, according to his wonted insinuations, he feigns himselfe to be sick, and that after six dayes, he would appear Publickly in the Market-place, but that as to the deliverance which they were to expect according to his intimation, it was to be understood after a *spiritual manner*, and so it should certainly come to passe. For he affirmed for a most certain truth, that in a divine dream he saw himself riding on an Ass, and bearing the unspeakable weight of sin, and that all that had followed him were freed from their sins. But indeed they may be fitly said to be like Asses that rub one another; or to the Blind leading about the Blind. It is a great affliction, it is a pennance to repeat the miseries and the wofull consequences of Famine and want. There were a many who being impatient of so long hunger revolted to the Enemy, not so much out of hope of compassion, as to accelerate there own deaths; nor a few creeping upon all four endeavoured to get away; for being weak and strengthlesse, they could hardly fasten their feet on the ground; some falling down were content to give up the ghost in the place where they lay. There you might see a sad spectacle of foreheads and cheeks pale as ashes, temples fallen, eyes sunk into hollownesse, sharp noses, ears shrivel'd, lips black and blew, throats slender as those of Spiders; to be short, *Hippocraticall* faces, living carcasses, and excellent shaddowes of men. They had sown certain kinds of seeds and pulses in the City which for a time served for high delicacies to the grumbling stomach; but these being soon devoured by the hungry belly; *Cats, Dormice, and Rats*, which themselves were almost starv'd to anotomie, became (doubtful) entertainments. Some were reduced to that inhumane necessity, that they fed on the flesh of  
the

the buried carcasses ; some drest the feet of sweaty wool-  
len socks, some cut to pieces the parings of tanned lea-  
ther, and mincing them with some other things, bak'd  
them and made them serve for bread. To this we may  
add, that the most wickedly obstinate Citizens were not  
yet convinced, that by crafty insinuations and specious  
suggestions they were brought into the noose, whom  
therefore he still entertained with considerations of Mag-  
nanimity, and the deliverance they were yet constant-  
ly to expect from God, but as for those who admitted  
any thoughts of running away, and endeavored to avoid  
their miseries, he peremptorily sends for, and like a pub-  
lick Robber taking away all that their industry had fur-  
nished them with, *depart, sayes he, and bego to the He-  
reticks, and bid farewell to this Place.* The King, though  
he had gotten at his house sufficient provision for two  
months, yet was he willing to imbrace all occasions  
whereby he might keep up the heart of the City which  
now continually barked for sustenance. To which end  
behold a certain man named *John Longstrat*, being a  
Nobleman and privy Counsellor to the King, and one of  
whom he was very confident, boasted that he would  
within fourteen days reliev this hungerstarv'd City, both  
with provision and supplies of men, to the number of  
three hundred. By his pretence he flies to the enemy, and  
betrays the City to the Bishop, for a certain sum of money  
with his life included; the Eve of *Saint John* was appoin-  
ted for the execution of this design, about ten of the clock,  
at which time he had obliged himselfe by oath to cause  
the gate called the Crosse-gate to be opened. This  
Commissary for provisions returning at length to the  
City, assured the King upon his faith and reputation,  
that the said recruits of provision and forces should be  
ready within the time appointed. The day assigned be-  
ing come, he acquaints the Guards that the promised  
forces were to come in in the night (which would  
be star light enough) that so they might receive them  
as friends. The gates are hereupon set open, and  
the enemies being admitted into the City as into ano-  
ther *Troy*, upon the Watch-word given, soon di-  
spatch'd the Guards and others that were near. Now  
could be nothing heard for the cry of Armes, Armes.

The

*He forgets com-  
munity.*

*John Longstrat  
his confident be-  
tray him by  
stratagem.*



*The City of  
Munster : un-  
mercifully  
plundered.*

*The King is  
brought prison-  
er before the  
Bishop.*

*who (deserved-  
ly) checks him.*

*His jesting an-  
swer and pro-  
posal.*

The King and his Courtiers being gotten into a body, drove back the enemy to the Gates, which the Citizens had by that time shut again : whereupon the rest of them that were without, were forced to set Engines to force open the Gates ; which being once broken open, they flourished and set up their Colours. The Citizens stiffly resisted the first assault, and made a strong body in the Market-place, where the fight became very hot and bloody. The King himself, *Krappendoling*, and *Kraching* fell into the enemies hands ; but *Rotman* seeing there was no possibility of safety, rushing where the enemy was thickest, was trod to pieces ; he it seems placing all hopes of life in death. The Anabaptists, upon the taking of their King, being quite cast down and discouraged, went and hid themselves in Larders, Kitchens, and other lurking holes. The City was most unmercifully plundered ; and to make a full search of it, there were ten dayes allotted. There was found by those of the Kings Guard at the Royal Palace as much Provision as would maintain two hundred for two months. O Goodman King, where is now the Community of goods and provisions which your Religion holds forth ? This sad fate did that City suffer in the year one thousand five hundred thirty and five. The third day, after this sacking of the City, the King was carried to the Castle of *Dulmen*, three miles off. The Bishop having caused the King to be brought with all speed before him, said to him, O thou cast-away of Mankind, by what deplorable means hast thou corrupted and destroyed my People ! to which the King, with an undisturbed and proud deportment made answer thus ; O thou Pope, have we done thee any injury, by delivering into thy hands a most well-fortified and invincible City ? But if thou thinkest thy self any way injur'd or endamag'd by us, if thou wilt but hearken to our advice, thou shalt be easily enriched. The Bishop hardly abstaining from laughing, desired him to discover that secret, to which he replied. Cause an Iron Cage or Basket to be made, and cover it with leather, and carry me into all the parts of thy Country to be seen for a shew ; and if thou take but a penny of every one for the sight, assure thy self it will amount to more then all the charges of the War. The more

more eminent Anabaptists wore about their necks a certain medall, wherein was the effigies of their King, to which were added these letters, *D. W. F.* whereby was signified, that the word was made flesh. But the King being carried up and down as a captive with his two associates, was shewn to divers Captains & Ecclesiasticks of the *Langrave*, which gave occasion of disputation between them, about some things, as of the *Kingdome of Christ*, and of *Magistracy*, of *Justification*, and of *Baptisme*, of the *Lords Supper*, and of the *Incarnation of Christ*, as also of *Matrimony*: in which disputation, they prevailed so far by the divine testimonies of holy writ, that they brought the King of the Anabaptists (though not acknowledging the least satisfaction) to a Non-plus; who to obtain another disputation out of hopes of life (as was said) promised, that he would reduce the Anabaptists which swarmed in *Holland*, *Brabant*, *England*, and *Friesland*; and that he would do all honour to the Magistrate. Upon the twentieth of *January*, one thousand five hundred thirty and six, he is brought with his companions to *Munster*, where they were secured in severall prisons; two dayes were spent in weeding and rooting up their errours. The King indeed confessed his offences, and cast himself wholly upon *Christ*; but his companions discover'd a vain obstinacy in the defence of their cause. The next day the King is brought to the place of Execution, fastn'd to a stake, and is pulled piece-meale by two Executioners, with pincers red hot out of the fire. The first pains he felt, he suppressed; at the second, he Implor'd Gods mercy. For a whole hour was he pull'd and delacerated with those instruments, and at length, to hasten somewhat his death, run through with a sword. His companions were dipped with the baptisme of the same punishment, which they suffered courageously; all whose carcasses put into Iron baskets, as *Anathema's* of eternal example, hang out of the Tower of *St. Lambert*. And this was the retiring Room of the Tragedy of *Munster*.

*King of the  
anabaptists  
to a non-plus.*

Anno 1536.

*He is convinced  
of his offences.*

*His deserved,  
and severe execution.*

26 MR 50

THE



*Hic qui se Christum, et qui se Jactarat IESUM,  
SERVASSE haud potuit seq; suisq; fidem.*

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**H**ERMAN the Cobler professed himself a Prophet, &c. He is noted for drunkenness; The Ceremonies he used in Anabaptisme, Eppo his Host discovers him and his followers to be Cheats, Hermans wicked blasphemies, and his inconstancy in his opinions. His Mother

thers temerity; his Sect convinced; and fall off from him; by one Drewijs, of his Sect, he is handled roughly; Herman is taken by Charles Lord of Gelderland, &c. and is brought Prisoner to Groninghen; when questioned in his torments, he hardened himselfe, and died miserably.

**T**HAT there were divers Emissaries and Ambassadors sent by the King of the Anabaptists into Holland, Friesland, and other places to raise souldiers, you have understood out of the History of Munster; which souldiers having raised a Tumult, caused the Bishop to discamp from before Munster; and of this Heard was there one Nicholas Alcmariensis, a worthy disciple of John Mathias, who being dispatched into Friesland for the aforesaid negotiation, got together a promiscuous crue of Anabaptists for the relief of Munster: but that it might appear how real and effectuell he was in the businesse, they sent two of their fellow-souldiers, Antony Cistavius, and a trades-man, whose name was James, to Munster. These two with some others having compassed their desires at a Town called Opl'zant, having shuffled together from all parts into a kind of a Troop, made their rendezvouze at the house of own Eppo, about the twil ght out of a pretence that they there should meet with some later intelligence, which they receiving from their Ambassadors, out of very joy for those good tidings, absolumely broke forth into tumults. The Bell-weather of these, was one Herman [an excellent vampe of all abomination] a Coblar of Opl'zant, who professed himselfe a true Prophet, and that he was the true Messias, the Redeemer and Saviour of the world, nay, (whch causes horror to me in the relation) that he was God the Father. This fellow lay naked in his bed from the privy parts downward, and caused to be laid near him a hogthead, of strong beer, which he desired to drink in healths, which required no small draughts; for he had gotten an excessive thirst, greater than that of any dog; or that which the serpent *Dipsas* causeth in those that are stung by it; and all through his extraordinary bellowing and hawling. For, having for some days led a life like one of *Epi-*

*Successe in bad enterprises causes evill men to rejoyce.*

*Herman the Cobler professed himself a Prophet, &c.*

*He is voted for  
drunkenness*

*His design to  
inveigle others.*

*The Ceremonies  
be used in An-  
baptisme.*

*Eppo his Host  
discovered him  
and his follow-  
ers to be cheats.*

curus's herd; that is to say, being drunk even to extravagance, he with a Stentors voice, and a horrid howling, among other things often repeated this; *Kill cut the throats without any quarter, of all these Monks, all these Popes, and all, especially our own Magistrate; Repent, Repent, for your deliverance is at hand, &c.* In the mean time he, with the assistance of his fellow souldiers, denounced to certain Profelytes of another Religion, that peace was not to be rejected without incurring the dreadful Effects of the last judgement, which was now at hand, and these where such as both by solicitations and promises, his main design was to inveigle into his deceit. Moreover he sent to redeem some of his followers out of a prison belonging to a certain Nobleman called *John of Holten*, with this charge that they should kill with swords and pistols, whosoever should either by words or blowes any way oppose them. When they returned with their delivered captives, they had dispatched a man (it is thought he was a Priest) looking out at his door with a Musket, had he not turn'd his back and shut the door against them. The very same night, which was to be the last, or wherein the world being to be turned to deceitfull ashes, they expected it should be the means of this Mediator and Intercessor (as was thought) presently be restored to liberty, there were a great many that embraced him where ever they could, with those complements which they should use to one, as without the earnest of whose Baptisme, they were to expect the reward of disobedience, and eternall destruction to be treasured up for them: The Sacrament of Anabaptisme: being according to these ceremonies celebrated, the fore-commended Parent exhorted his children to prayer in these words; *Pray, pray, pray, pray,* mouthing it out with an agitation of his lips, like that of our Storks, which done, falling on their knees, they disgorged, a strange vicissitude of Prayers and songs. The owner of that house who was an Inn-keeperer; and withall lame, sat neer this great Father, towards whom the Father turning, said unto him, *Arise and walke.* But Eppo being still lame, and seeing that they were all deceived, and that by a sort of cheats wickedly stich'd together, withdrew from them, and hid himselfe



himself for fear in another mans house farre from thence. These things being thus past, there rises up another, one *Cornelius* \* *Cæmiteriensis*, who ran about after a most strange manner; and when the *Faiber* [ of all execrable temerity ] lay sick in his bed, tormented with an imaginary, or at least such a disease as puzzled the Physicians to finde any name for; this man for an hour together uttered these and such expressions: *O FATHER, look upon thy people; have mercy upon thy people: O let thy bowels, O Father, be moved to compassion, &c.* At which addressees the Father being moved, he commanded a Tankard of Beer to be drawn out of the hogthead, which was now almost at the bottom; which he drinking to his Son, drank till it came to the Lees; which presenting to his Son, he said to him, *drink up the Holy Ghost.* The Son like his Father, and following his example, having taken it off, he flings out of bed, and falls upon thole that stood by; and tossing the Tankard from one hand to the other, ran up and down like a drunken man, and at length joyned with the Father [ who was sick of an imaginary extravagance, wherein he was much given to laugh ] in roaring out these words; *Mortifie the flesh, mortifie the flesh; the flesh is a Devil, the flesh is a Devil; mortifie the flesh, &c.* Upon this, there immediately starts up another, pursued (as he thought) by an extraordinary vision, and after their example, roared it out most furiously; which fellow (as was reported) was really advanced to some degrees (if not the supreme) of madness. A certain woman better than middle-aged, being frighted almost out of her wits, by the bawling and howling of this Son, intreated that they would keep in the Lunatick and possessed person, and that he might be carried to *Bedlam*. The common people, being astonish'd at this impious, hellish crue, were forced to pinne their Faith upon their sleeves, as a Truth confirmed by the lying of those Prophet call mouths. These relapses of fury and madness, having their intervals of calmnesse and serenity, he admonished them, that all Arms and Weapons were to be laid aside, and that they should put off their guarded, edged, and

\* *Supposed to be a digger of graves.*

*Hermans wicked blasphemy.*

*Heretic; a catching, or mad disease.*

## HERMANNUS SUTOR.

scolloped garments, and their wrought smocks and Petticoats : nay, that women ought to abstain wearing their neck-laces, and all things that were burthen some, intimating the manner wherein God, that needs no Arms, would fight their battles for them, and should discomfit all their enemies. The cowardly and inconstant vulgar being moved at the madnesse of this Doctrine, disburthened their bodies of all manner of cloathing. A certain harmless man having cast away his knife, takes it up again ; which his daughter looking asquint upon, rebuked her Father ; to which he answered, Be patient, be patient, daughter, we shall have employment hereafter for this to cut byead withal. O how was this girl once a childe, but how was the old man twice ! When the student of *Bedlam*, the Son, with his yelling, was exhorting the bewitched People to singing and prayer, and to resist the Devil ; the Father presently with his own son, in whom he was well pleased, taught them ; that the time of Prayer being done, and that the time of War coming on, they must take up the instruments of War ; whereupon he gets up into a Pulpit, and declared himself to the People who stood all about him, with a loud voice, that he was the *Sonne of God*, and cried out that he was born a true *Mediatour unto them*, &c. His Mother being there present, they asked her whether she was the Mother of the Son of God ? To which between force and fear, she at length answered, though innocently, that she was. This gave occasion to many to be diffident, and to waver in the faith received ; insomuch that a certain man discovering his dissatisfaction, and speaking ill of the son, the said son taking hold of him, flings him into a Common Shore, saying unto him, now art thou deservedly cast into Hell : from whence the said man coming out all dirt, divers others unanimously acknowledged that they were defiled and bespattered with the same filthinesse and abomination. And hence rose up that impious report of the Son of God, that he was thrust out of doors, which that Ambassadour *Antony*, being returned from *Munster*, having heard, took it in mighty indignation, and by force breaking into the house, would have vindicated those holy expressions.

The

*Hereticks in-  
constant in their  
opinions.*

*Herman blas-  
phemes again.*

*His mothers re-  
merity.*

The Father and Son, were much against it that any should come in; yet he, though the people flocking about him made some opposition, bitterly rebuking that blasphemous wretch, broke forth in these words, *Thou villianous and contagious burthen of the earth; what madnesse? what extravagance hath besotted thee without fear of divine judgement, to assume to thy selfe the title of the Son of God?* which spoken swelling up with the leaven of wrath, he casts himselfe upon the ground, whereupon the people ran violently upon him, knocking, beating, and kicking him like a foot-ball; at last being well loaden with blowes he rises, and breaking through the Presse of the people, he got away and escaped. In his way he comes to a hole in the Ice broken for the cattle to drinke, twenty foot over, which he made a shift to get over, as is said, with the help of the Devil; for many that would have found him out, lost their labour. All being now convinced that they were abused; for feare of the most noble Charles Lord of Gelderland, the Vice-roy of Groningen (called also King of Gelderland) who was sent to appease that tumult, got secretly away. But before they were all departed, one of them called *Drewjis* (whom they called doctor *Nicinus*) out of pure spight, laying hold of the Father, being sick in his bed, thundered to him in these words; *Thou Villian, thou fruit and groanings of the Gallows, where, where is now your governing, and authority? now the time of prayers is past, &c.* Having dragg'd him out of bed by head and shoulders, they with some assistance, bound him with cords, and delivered him, to the custody of the Mistresse of the House, to be safely kept till night. In the mean time the valliant Charles surrounds the House with his men, and besieged it, which the woman seeing, cut the cords. Being loose he takes a trident fork wherewith assaulting them as with a sword he put to flight forty men through other houses, whom he hastily pursuing, was unawares surpris'd by others, and brought to Groningen. But behold the miracle! to that very place, where this naked [-of all truth] *Messias* with his forkie scepter, and this Shoemaker or Cobler beyond his Last, had with his Trident put so many to flight, did the water-dreading

The Proverb  
verified, vice  
corrects sin.

Hermans party  
are convinced,  
and fall off from  
him.

One Drewjis of  
his party han-  
dles him rough-  
ly.

Charles Lord  
of Gelderland,  
&c. with his  
men surrounds  
the house where  
Herman is.  
Herman is ta-  
ken & brought  
prisoner to  
Groningen.

*He is questioned  
in his torments.*

*He is hardened.*

*He dieth miserably.*

Anabaptists resort, and render unto God infinite thanks for the religious priviledges thereof. Of this lewd *Messias*, who was now well acquainted with the fetters of *Groningen*, it was asked in his torments, whether those routs (of whom he was ring-leader) were out of pretence of sanctity raised to rob the publick treasuries; (as many thought) which yet (as some say) was denied. For he hardening himself, against even the most cruel torments could be inflicted on him, still cried out; *Destroy, destroy, destroy Monks, Popes, kill all the Magistrates, and particularly our own.* In the midst of these bawlings, being miserably worried out, he gave up the ghost.

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THEO-

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*Quis quæst hic Sartor nudus qui deperit? ille  
Qui rogo Ceruentis nomine dignus erat?*

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**T**HEODOR the Butcher turns Adamite, he affirms  
strange things. His Blasphemy inforiving of  
sins: He burns his cloathes, &c. and causeth his  
companions to do the like. He and his rable go naked  
through **AMSTERDAM** in the dead of night,

Ddd 3

denoun-



denouncing their woes, &c. And terrifie the people. They are taken and imprisoned by the Burghers, but continue shamelesse. May 5. 1535. they are put to death; some of their last words.

28 MR 59

Anno 1535.

Theodorus Sartor an Adamite.

He affirms strange things.

His Blasphemy in forgiving! if sins.

He burns his clothes, &amp;c. and causeth his companions to do the like.

**I**N the year of our Lord one thousand five hundred thirty and five, upon the third of February at Amsterdam, in a street called Salar street, at the house of John Sifrid a cloth-worker, who at that time was gone into Austria about some businesse, there met seven men Anabaptists, and five women of the same perswasion, of which flock the Bell-weather was Theodorus Sartor, who wrapt into a strange enthusi. sine and extasie; stretching himself upon the ground stark-naked upon his back, before his brethren and Sisters, seemed to pray unto God with a certain religious dread and horror. Having ended his prayers, he affirmed that he had beheld God with his eyes in the excessive and ineffable riches of his glory, and that he had had communication with him both in heaven and in hell, and that the day of his Judgement was at hand. After which he said to one of his companions, Thou art decreed to eternall damnation, and shalt be cast into the bottomless pit; at which the other crying out, The Lord God of Mercy have compassion on me; the Prophet said to him, be of good chear, now art thou the son of God, thy sins are forgiven thee. Upon the eleventh day of February, the foresaid year, the persons aforementioned, unknown to their husbands, repaired to the same Augias's stable. This Prophet or Seer, having entertained them with a Sermon of three or four hours long, casts a helmet, a breast-plate, a sword, and other armes, together with all his clothes into the fire, being thus stark naked and his companions, who yet had their clothes, being uncovered, he peremptorily commanded them to do the like, as being such as must be as safe as himself. He further affirmed, that the children of God ought to look upon all things of this World with contempt and indignat on. And since Truth, which is most glorious in hernakednesse, will not admit the deformity of any earthly disguise whatsoever, he affirmed that they ought in all things to conform themselves to that example of Truth

Truth and Justice. A great many hearing these things, having quite cashier'd all shame, offered up their shirts, smocks, and petticoats, & whatsoever savoured of earth, as a burnt-offering unto God. The Mistress of the house being awaken by the stink which these cloaths made in burning; and going up into the upper Chambers, she finds this deplorable representation of immodesty and impudence; but the power and influence of propheticall integrity brought the woman to that pals, that she was drawn in to wallow in the same mire of unshamefac'dness, whom therefore he advised to continue always a constant adherer to the unblameable truth. Going out of the house in this posture, about three of the Clock, the other men and women marched barefoot after him, crying out with a horrid voice, *Woe, woe, woe, the heavy wrath of God, the heavy wrath of God, &c.* In this fanatick errour did this hypocondriack rabble run about the streets, making such a horrid noise, that all *Amsterdam* seemed to shake and tremble at it, as if it had been assaulted by a publick enemy. The Burghers not having the least hint of such a strange and unlook'd for accident (for this furious action happen'd in the dead of night) took up Arms; and getting these people (lost to all shame and modesty) up to the Palace, clapt them into Prison. Being so disposed of, they would own no thoughts of shame or chastity, but would justify their most white and naked Truth. In the mean time the fire being smelt, they broke into the house where it was; wondring at their casting off their cloathes into the fire, which had since reached the bed, they made a shift to quench it. But the other distracted and mad people, such as deserved to be sent to their kindred, the Savages and Heathens, convincibly persisted in their pestiferous opinion, and so upon the fifth of *May* the same year, they expiated their wicked impieties by their death. *May the fifth, Ones farewel saying, was, Praise the Lord incessantly! 1535. they are Another's was, O God revenge thou these our sufferings! put to death. Others cried out, Woe, woe, shut thine eyes! Some of their last words.*

28 MR 59

Ddd 4

DAVID



*Heretici plures visi hic, cui visus ego, illi  
Pluribus in visusque Hæresiarcha fui.*

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**D**AVID GEORGE, the miracle of the  
Anabaptists. At Basil he pretends to have been bap-  
tised his Countrey for the Gospels sake; with his spec-  
tious pretences he gains the freedom of the Citie for  
him and his. His Character, His Riches. He with  
his

his Sect enact three things. His Sonne in Law, doubting his new Religion, is by him questioned; and upon his answer excommunicated. His wives death. He had formerly voted himself immortall, yet Aug. 2. 1556. he died, &c. His death troubled his disciple. His doctrine questioned by the Magistrates, eleven of the Sectaries secured. XI. Articles extracted out of the writings of David George. Some of the imprisoned Sectaries acknowledged David George to have been the cause of the tumults in the lower parts of Germany, but disowned his doctrine.

Conditions whereupon the imprisoned are set at liberty.

The Senate vote the doctrine of D. G. impious, and declare him unworthy of Christian buriall, and that his body and books should be burned, which was accordingly effected.

**D**AVID GEORGE, a man born at David George  
Delph in Holland, the miracle of the Ana- the miracle of  
baptistical Religion, having lived in the lower the Anabaptists.  
Provinces forty years, did in the year one Anno 1544.  
thousand five hundred forty and four, with  
some of his kindred and companions, in the beginning  
of Aprill, begin his journey for Basil; in the state and  
condition of which place, he had before very diligently  
enquired. Whereof having sufficiently informed him-  
self, he pretended that he had been driven out of his  
Countrie for the GOSPELS sake, and that he  
had been hitherto tost both on the land and sea of the  
miseries of this world; and therefore he humbly in-  
treated, that now at length he might be received into  
some place of Rest. Some being by the representation  
of his misfortunes and his tears, melted into compassi-  
on towards him, he presum'd to intreat the Magistrate,  
that in tenderness to Christ and his holy Gospel, he  
might be made capable of the priviledges of the City;  
which if it were granted, he bid them be confident of  
Gods most particular protection towards their City;  
and that for the preservation of it, he engaged for him  
and his, that they should be ready to lay down their  
lives. The Magistrates being moved with these just  
remonstrances

At Basil he  
pretends to  
have been ban-  
nished his Coun-  
trie for the  
Gospels sake.

*with his specious pretences he gains the freedom of the City for him and his.*

*His Character.*

*His riches.*

*He, with his Sect, enact three things.*

remonstrances and desires, received the viper, as a Citizen, gave him the right hand of welcome and fellowship, and made him and his free of the City. What should the Magistrate do? Behold, he hath to do with a man of a grave countenance, free in his behaviour, having a very long beard, and that yellowish, sky-coloured and sparkling eyes, milde and affable in the midst of his gravity, neat in his apparel; Finally, one that seemed to have in him all the ingredients of honesty, modesty, and truth; to be short, one, if you examine his countenance, carriage, discourse, and the cause he is embark'd in, all things without him are within the limits of mediocrity and modesty; If you look within him, he is nothing, but deceit, fraud, and dissimulation; In a word, an ingenuous *Anabaptist*. Having already felt the pulses of the Senate and divers of the Citizens, coming with his whole family to *Basill*, he and his are entertained by a certain Citizen. Having nested a while in *Basill*, he purchased certain houses in the City, as also a Farm in the Countrey, and some other things thereto appertinent, married his children, & by his good offices procured to himself many friends. For, as long as he remained at *Basill*, he so much studied Religion, was so great an Alms-giver, and gave himself so much to other exercises of devotion, that suspicion it self had not what to say against him. By these cunning insinuations (this is beyond a young Fox, and smells more of the *Iybian* wilde beast) many being surpris'd, came easily over to his party, so that he arriv'd to that esteem and reputation in matters of Religion, he pleased himself. This perswasion thus craftily gotten, was heightened by his great wealth (and his riches in jewels, wherof he brought some with him, some were daily brought from other places in the Low-countries) & was yet further encreased, by his sumptuous and rich plate and household-stuffe, which though they were gorgeous and majesticall, yet were they not made to look beyond sobriety, cleanliness, and mediocrity. These people sojourning thus in common houses, desiring as yet to suppress the pernicious infection of their Sect, very religiously enacted three things: First, that no man should profane or speak idely of the name of David George. Secondl y, that



that no man should rashly or unadvisedly divulge any thing concerning his Country, or manner of life; whence it was that some thought him to be a person of some quality; some, that he was some very rich Factor or Merchant, whence it came that he was so excessively rich; others had other imaginary opinions and conceits of him, for as much as they themselves being strangers lived in a country where they could not be ascertained of any thing: Thirdly he was very cautious that none of the *Basileans* should be carelessly admitted into his acquaintance, society, or correspondence, imitating therein the policy of the *Fernats* and *Weefels*, which (as is reported) never assault any bird of supremacy, in the places where they frequent. And thus did he by letters, writings, and emissaries, plant and water the venomous seed of this sect through the lower Provinces, yet kept the wayes by which he wrought unsuspected and undiscovered. For although he had lived two years among them, there was not so much as one man infected; or had privately caught the itch of his religion. What transcendent Mysteries are these! This man though he feared neither deceit nor treachery from strangers, yet the fire kindled out of the deceitfull embers of his own household. For, behold; one of his own Retinue doubting of the certainty of the New Religion, he caused him to be brought before him and asked him whether he did not acknowledge him to be the true *David* sent from heaven upon earth, and to be the Horn, Redeemer, and Builder up of the Tabernacle of *Israel*? to which the other answered roundly and peremptorily, that the restoration of the Kingdom of *Israel*, and other things foretold by the Prophets were fulfilled in Christ, the true *Messias*, and that consequently there was no other to be expected. Which he hearing, not without great astonishment, did with much commotion of mind and bitter menaces thrust him, though his Son in Law, out of doors, and [ which is heavy to think on ] excommunicated him. These things being thus managed, *David's* wife fell sick of a disease (which afterwards visited him and many more) that dispatch'd her into the other world. What a miracle is this! He that declared himself to be greater than Christ, and voted himself im-

*His son in Law doubting his new Religion is by him questioned, and upon his answer excommunicated.*

*His wives death*

mortal

He had formerly voted himself immortall, yet Aug. 2. 1556. he died, &c.

His dead troubleth his disciples.

A good resolution.

A pattern for good Magistrates.

mortal (upon the second of *August*, one thousand five hundred fifty and six) did die the death, and was honourably buried according to the Ceremonies of the Parish Church, and his funerals were celebrated in the sight of his sones and daughters, sons in Law and daughters in Law, servant-men and maides, and a great conflux of Citizens. This sad calamity of his death extreemly troubled and tormented the minds of his Disciples, as a thing that very much thwarted their hopes of his promised immortality, although he had foretold that he would rise again in three years, and would bring all those things to passe which he had promised while he was a live. Upon the death of this man, a great many with resolute mindes made it their businesse not onely to bring his doctrine into suspicion, but into utter disesteem, unanimously resolving to embrace what ever was good, sound, and consonant to Christian doctrine, and reject the rest as hereticall. In the meane time, the report beat up and down, both among the people, and the more learned, that this man of ingenuity, and author of private doctrines, this very *David George*, was a contagion and a destructive pestilence, a devoted incendiary of a most dangerous Sect; that (though most falsely) he was born a King, and that he accounted himselfe the true *Messias*. The Magistrate being extreemly moved at these things, not deferring his zeal any longer; when the glory of God and his son *Jesus Christ* was somuch concerned, caused all those, who where conceived to be infected with the pestilence of that Religion, to be brought to the Palace, to whom he rubbed over what things had been tranſacted some years before; that is to say, acquainted them, how that they had been banished their Country upon the account of the Gospell, and upon their humble addressees received into the protection, and made capable of the priviledges of the City, &c. But that it had appeared since, that they had fled for refuge to *Basil*, not for the propagation of the Gospell, but for that of the leaven of the sacrilegious *David*, though by all outward appearance

rance, they had hitherto been accounted favourers and Professors of the true Religion. In the first place therefore the Senate, being desirous to know the truth, required to have his true proper name; for some have thought (as some authors deliver) that his name was *John Burges*. Secondly, whether he had Privately or publickly dispersed his Religion, and what Tenets he held. To which some made answer unanimously, that they had left there country for the true Religions sake nor did they acknowledge themselves any other than the Professors and Practisers of the lawful Religion. That for his name, he had not called himselfe by any other than his own proper name; and for his doctrine, they had acknowledged none either privately or publickly, save what he had privately sometimes suggested, which was not disconsonant to the publick. The Magistrate, perceiving this obstinacy of mind, caused eleven of them the better to discover the reall truth, to be secured, and more narrowly looked to. In the mean time, the Senate leaving no Stone unmoved in this businesse, appointed some to bring forth into publick view some books and writings of *David*, which should give no small light in the businesse, and these the Magistrate recommended to men of the greatest learning to be read over and examined with the greatest care possible, that so whatsoever they should meet with repugnant to the truth, they should extract, and give him an account thereof. Those who had this charge put upon them, presented the Senate with this extract of Articles out of his Writings.

*The Senates enquiry.*

*Eleven of the Seditaries secured.*

*In such cases the learned to be consulted with.*

1. **T**hat all the Doctrine delivered by Moses, the Prophets, or by Jesus Christ himself and his Apostles, was not sufficient to Salvation, but dressed up and set forth for young men, and Children, to keep them within decency and duty; but that the doctrine of *David George* was perfect, entire, and most sufficient for the obtaining of Salvation.

*Articles extracted out of the writings of David George.*

2. He affirmed that he was Christ and the Messiah, the well-beloved Son of the Father in whom he was well pleased, not born of blood, nor of the flesh, nor of the lust

of

of man, but of the Holy Ghost and the spirit of Christ, who vanishing hence long since according to the flesh, and deposited hitherto in some place unknown to the Saints, was now at length reinfused from Heaven into David George.

3. He held that he onely was to be worshipped, as who should bring out the house of Israel; and the true (that is, the Professors of his doctrine) tribe of Levi, and the Tabernacle of the Lord, not through miseries, sufferings, crosses, as the Messias of the Jewes did, but with all meeknesse, love, and mercy in the spirit of Christ granted unto him from the Father which is in heaven.

4. He approved himself to be invested with the authority of saving, or condemning, binding and loosing; and that at the last day he should judge the twelve Tribes of Israel.

5. He further maintained, that Jesus Christ was sent from the Father to take flesh upon him; for this reason at least, that by his doctrine and the use of his Sacraments, men being as it were no better than Children, and incapable of receiving the true doctrine might be kept within duty till the coming of David George, who should advance a doctrine that should be most perfect and most effectually, should smooth out mankind, and should consummate the knowledge of God and of his Son, and whatever hath been said of him.

6. But he further affirmed, that these things should not come to passe according to humane Ceremonies: but after a spiritual dispensation, and after such a manner as had not been heard of, which yet none should be able to discern or comprehend but such as were worthy Disciples of David George.

7. To make good and prove all these things, he wrested and mis-interpreted many places of the holy Scripture, as if Christ and the Apostles, whom he commends, had intimated not themselves nor any other Ecclesiastical times; save only the coming of David George.

8. And thence it was that he argued thus: If the doctrine of Christ and his Apostles be most true and most effectually for the obtaining of Salvation; the Church which they had by their doctrine built up and confirmed could not possibly have been broken to pieces, for (as Christ himself

himself testifieth ) against the true Church, the gates of Hell shall not be able to prevail : But that building of Christ and his Apostle is overturned and pulled down to the very foundation by Antichrist, as may be evidently seen in the Papacy, according to the testimony of the same Christ; It therefore necessarily follows, that the Doctrine of the Apostles is imperfect and interrupted : whence he concluded his own doctrine and faith to be the only solid and sufficient doctrine.

9. Moreover he maintained himself to be greater than John Baptist, yea than all the Saints that had gone before him, for that the least in the Kingdom of God (according to the suffrage of Truth itself) is greater than John. But he said, David George was one whose kingdom was heavenly and most perfect; whence he makes himself not only greater than John, but also sets himself above Christ, since that he was born of flesh, and that himself was born of the spirit according to a heavenly manner.

10. He further allowed with Christ, that all finnes committed against God the Father, and against the Son, may be forgiven; but those that are committed against the Holy Ghost, that is to say, against David George, shall be forgiven neither in this world, nor in the world to come; by which means it is apparent that he conceived himselfe greater and higher than Christ, admitting Christs owne Testimony.

11. He declared Polygamy to be free and lawful for all, even for those that are regenerated by the spirit of David George.

These heads [without any brains] did the Magistrate Some of the im- deliver to be carried to some that were in the prison, to prisoned Secta- fish out what confession they would make, who besides ries acknow- these, being provoked and challenged by a number of ledged David Questions, answered at last, That this (Darius) I would George to say, David George; was the same who had embroyled the have been the lower parts of Germany with so many tumults and sediti- cause of the on, but as that to that doctrine, and the fore recited Arti- tumults in the- cles, they unanimously affirmed, that they had never lower parts of heard nor read of any such things. Nevertheless they were Germany, but to acknowledge the doctrine expressed in those Articles, disowned his to be pestiferous, execrable, and derived not from hea- doctrine.

ven,



*An ingenious  
confessor and  
resolution.*

*A pious Act.*

*A lying report  
raised.*

*Conditions  
whereupon the  
imprisoned are  
set at liberty.*

ven, but from Hell, and that it was heretical, and to be banished with an eternal Anathema; and withal, as men miserably seduced, yet desiring, for the time to come, to be reduced into the right way; they were, with good reason, to implore forgiveness. Among those that were in close Prison, there was one formerly of David's greatest confidants, who confessed, that indeed he had been infected with that Religion, but that since by the illumination of the grace of God, he discovered and detested the errors springing from it, and avoided them as he would do a Cockatrice. But there were others who were civilly acquainted with this man, who denied that they had known any such thing by him, and cried out against the forementioned Articles, as impious and blasphemous. These passages, the Judges appointed by the Magistrate, gave him an account of; who perceiving that some that were in custody were not so extravagant, but that they had some remainders of discretion left, he sent to them some learned and able Preachers of the Word; who, having diligently weeded out the tares of their errors, should sow into their hearts the saving seed of true faith. Those who were sent, sitting them with all the humanity, mildness, meekness, and charity possible, could scue nothing out of them, more than what the Judges, who had been employed before, had done. In the mean time a report was spread about the City, that it was not David George, nor any eminent person of any other name that had been buried; but that a meer swine, calf, hee-goat (haply an Ass:) had been carried out and buried, and that the dead carkiss embalmed with the strongest spices, was worshipped and adored with great devotion and religion. But this was but a report, and was not true. Those that were in custody abhorring that Doctrine, as unheard of, and such as deserved to be anathematized, and desiring to renew their acquaintance with discretion and their senses, are delivered out of those habitations of Iron, which they had kept possession of for two moneths, upon these conditions, That none should make any Purchases either within, or near the City, without the knowledge and consent of the Magistrate: That they shall not entertain any coming out of the lower Provinces, though

though of their kindred; but at publick Houses or Inns. That the printed books and writings, that were translated into the *Dutch* language, shall be brought into the Pallace. That there should be nothing published that were dissonant to *Christian* Doctrine. That children should be educated according to incorrupt manners. That they should not make such promiscuous marriages among themselves as they did. That they should take no *Dutch* into their families. That they should submit to amercements and pecuniarie mulcts [If any were inflicted on them] as Citizens ought to do. That upon a day assigned, they should in the parish Church, in the presence of the whole Congregation, make a publick abjuration of the said Religion, and condemn and anathematize the whole sect of it. That they should hold no friendship or correspondence with any that shall persist in that Religion. To these conditions did they promise to subscribe with all the reverence and gratitude they could possibly expresse. These things being thus managed, the most renowned Senate, returning afresh to the businessse of the Arch Heretick, passed these votes, viz. That the doctrine of *David George*, upon mature examination thereof, was found impious and derogatory to the Divine Majesty; that the printed books, and whatsoever may have seen the light, should have the second light of the fire; That he as the most infamous pomoter of that Execrable Sect, and a most horrid blasphemour against *God* and *Christ*, should not be accounted worthy of *Christian* burial. That he should be taken up out of his grave by the common Hangman, and together with his Books, and all his writings, and his Manuscripts should, according to the Ecclesiastical Canons be burnt in a solemn place. According to the said judgement, the carcase being digged up, was with all his Writings, whereof the greatest part was that (truly) *miraculous Book*, together with his Effigies brought by the Hangman to the place of Execution; where having opened the direful Coffin, he being found not much disfigured, nay so little; that he was known by divers (he being covered with a watered garment; having about him a most white sheet; a very clean Pillow under his head; his

E c c

yellow with

*The votes of the renowned Senate.*

*The doctrine of D. G. declared impious.*

*He is declared unworthy of Christian Burial;*

*And that his body and books should be burnt.*

## DAVID GEORGE:

*A fit punishment  
for perverse  
Hereticks.*

yellowish beard rendring him yet gracefull; to be short, having a silk Cap on, under which was a piece of red cloth, and adorned with a garland of Rosemary) was set up publikely to be seen, and in the third year after his death, was with his writings consecrated to *Vulcan*, that is to say, burned.

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MICA-



*Omnia quum portenta voces hominemque Deumque  
Infundi SERVETUS nomini opprobium !*

#### THE CONTENTS.

**S**ERVETUS his converse with Mahometans and  
Jewes. He disguiseth his monstrous opinions with  
the Name of Christian Reformation. The place of his  
birth. At the 24 year of his age ; he boasted himself  
the only Teacher and Secr of the world. He inveighed  
Ecc 2. against

## MICHAEL SERVETUS.

against the Deity of Christ. Oecolampadius confutes his blasphemies, and causeth him to be thrust out of the Church of Basil. Servetus held but one person in the Godhead to be worshipped, &c. He held the Holy Ghost to be Nature. His horrid blasphemy. He would reconcile the Turkish Alcaron to Christian Religion. He declares himself Prince of the Anabaptists. At Geneva, Calvin faithfully reproves Servetus, but he continues obstinate. Anno 1553. by the decrees of several Senates he was burned.

28 MR 59

Servetus his  
converse with  
Mahometans  
and Jews,

He disguiseth  
his monstrous  
opinions with  
the name of  
Christian Re-  
formation.

The place of his  
birth.

His arrogant  
Beast.

He inveighs  
against the  
Deity of Christ.

Oecolampadius confutes his  
blasphemies, and  
causeth him to  
be thrust out of  
the Church of  
Basil.

**M**ICHAEL SERVETUS, like another Simon Magus, having conversed long among the Mahometans and the Jewes, and being excellently well furnished with their imaginous opinions, began, both out of Divinity, and the general treasury of Christian Religion, a monstrous issue of opinions, with the coition of what he had received from the extravagant Mahometans, and Thalmudists, upon which brat this instrument of Satan must needs bestow the disguised name of Christian Reformation. From this Cocks egge were bred these Cockatrices, Gonesut, Gribaldus, Blandratta, Gemilis, Alciaius, Simanus, Casanovius, Menno, and diverse other Anabaptistical Vipers, who extremely encreased the restless waves of Sects and opinions. We, recommending the rest to their proper place, Hell; will take a more particular survey of one Religion, and by the horridnesse of that guesse at the others. This Servetus was a Spaniard, born in the Kingdom of Arragon, most unworthy both of his Name and Nation. Being wrapped into a most incredible Enthusiasme, he boldly layes his unwashed hands upon holy divinity; and at the four and twentieth year of his age, boasted himself to be the onely Teacher and Seer of the world, making it his main design, and that by his impious and worthless writings, to inveigh against the Deity of the Son of God; with which writings being sufficiently furnished, and withall enflamed with hopes of raising no ordinary tumults, he bestirs himself wind & tide for Basil; but Oecolampadius, an Ecclesiastical Doctor, learnedly before a full Senate confuted the blasphemies of this man, and by



by the publick Authority he had, caused him as a poisonous blasphemer to be thrust out of the Church of *Basil*. From thence he went to *Venice*, where, in regard the *Venetians* had been timely forewarned of him by the wise and learned *Melancthon*, he made no harvest of his incredible blasphemies, nor indeed was he permitted seed-time for them. Religion is no where safe! But having consulted with the Arch-hereticks his Predecessors; and being bird-lim'd, he held that there was but one person in the God-head to be worshipped and acknowledged; which was revealed to mankind, sometimes under one notion, sometimes under another, and that it was thus; that those notions of *Father*, *Son*, and *Holy Ghost*, were to be understood in the Scriptures. Nay, with the same line of his blasphemous mouth, he affirmed, that our Saviour *Jesus Christi*, according to his humane nature, was not the Son of God, nor co-eternall with the Father. The *Holy Ghost* he granted to be nothing, but that influence by which all things are moved, which is called *Nature*. He most impiously Ironical affirmed, that to understand the word *Person*; we must refer our selves to *Comedies*. But the most horrid blasphemy of all was, when by the suggestion of Satan, he imagined, that the most glorious, and ever to be worshipped and adored Trinity (who doth not tremble at it?) was most fitly compared to *Cerberus* the Porter of Hell gate. But he stayed not here; no, he thought it should be accounted nothing but a diabolical phantasmie, the laughing-stock of Satan, and the monstrous *Geryon*, whom the Poets by some strange mystery of Philosophy feigned to have three bodies. O incredible, and unheard of subtilty of blasphemy! The most glorious name of the most blessed Trinity, is grown so odious to this man, that he would personate (being the greatest that ever was) all the Atheists that have quarrelled with that name. Moreover he maintained, that taking but away the onely Article of the Trinity, the *Turkish Alcoran* might be easily reconciled to the *Christian Religion*; and that by the joyning together of these two, a great impediment would be removed; yea, that the pertinacious asserting of that Article had enraged to madnesse whole Countries and Provinces.

*Servetus held but one person in the Godhead to be worshipped, &c.*

*He held the holy Ghost to be Nature.*

*His horrid blasphemy.*

*He would reconcile the Alcoran to Christian Religion.*

He declares  
himself prince  
of the Anabap-  
tists.

At Geneva,  
Calvin re-  
proves Servet-  
tus.

Servetus his  
obstinacy.

Anno 1553,  
By the Decree of  
several Senates  
he was burned.

This abomination, of God and men, held that the Prophet *Moses*, that great servant of God, and faithful Steward of the Lords house, that Prince and Captain Generall of the people of *Israel*, one, so much in favour with God, that he was admitted to speak to him face to face, was to be accounted no other than an *Impostor*. He accounted the Patriarch *Abraham* and his seed, too much given to Revenge, and that he was most unjust, and most malicious to his enemy. The most glorious Church of *Israel*, ('tis the swine that loves the mire) he esteemed no better than a Hog-sty; and declared himself a sworn Prince of the *Anabaptistical* generation. But, keep off, and approach not, O all ye other Heretics and Hydra's of opinions of this one man, furies not capable of expiation! Being arrived at *Geneva*, and being forbidden to spew out and spatter his pestiferous blasphemies, he continued in hostility against all sharp, but wholesome admonitions; which *Calvin*, that famous Minister of the Church, perceiving, being desirous to discharge the duty of a soul-saving Pastor, went friendly to *Servetus*, in hopes to deliver him out of his most impious Errours and horrible Heresie, and so to redeem him out of the jawes of Hell, and faithfully reprov'd him. But he being dazled with the brightness of Truth, and overcome, returned nothing to *Calvin* (so well deserv'ing of him) but an intolerable obstinacy, and unconvincible recapitulation of his blasphemies; whence it came to passe, that by the just and prudent Decree of the Senates of *Berne*, *Zuring*, *Basil*, and *Scaffuse*, and by the righteous condemnation of the eternal God, in the moneth of *December*, in the year one thousand five hundred fifty and three, (or as *Steiden* hath it, in *October*) he was (how great is the obstinacy of blasphemy!) being at that time ecstatically hardened and intoxicated, consecrated to the avenging flames.

ARRIUS



*Divisit Trini qui formam numinis ecce !  
Dividitur Membris, Visceribusq; suis .*

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Arrianisme its increase, Anno 323.

**T**He Generall Council at Nice, Anno 325. called as  
a remedy against it, but without successe. The Arri-  
ans mis-interpret that place, John 10. 30. concerning  
the Father and the Son. They acknowledged one  
Ecc 4 only

onely God in a Judaical sense, They deny the Trinity  
 Arrius his wretched death, Anno 336.

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Arrianisme, its  
 increase Anno  
 323.

The General  
 Council at Nice  
 An. 325 called  
 as a remedy  
 against Arrian-  
 isme, but with-  
 out success.

The Arrians  
 misinterpret  
 that place,  
 Joh. 10. 30.  
 concerning the  
 Father and the  
 Son.

They acknow-  
 ledged one only  
 God in a Juda-  
 icall sense.  
 They deny the  
 Trinity.

**A**Bout the year of the Incarnation of the Son  
 of God, three hundred twenty and three,  
 Hell was delivered of a certain Priest at Alex-  
 andria named *Arrius* a man subtle beyond ex-  
 pression, the trumpet of eloquence, one  
 that seemed to have been cut out for all honesty and  
 elegance; who yet, with the poyson of his Heresie, and  
 the *Circæan* cups of his destructive doctrine, did in the  
 time of *Silvester* Bishop of Rome, and the Emperour  
*Constantine*, draw in a manner all Christendome to his  
 opinion, and so corrupted some, even great Nations in  
 the East that except a few Bishops who stood to the true  
 doctrine, none appeared against him. To remedy this  
 disease, at Nice in *Bithynia*, in the year three hundred  
 twenty and five, a generall Council was called; but to  
 no purpose; for the contagious stocks of *Arrianisme* were  
 deeply rooted, so that they were become such ravening  
 wolves among the flock of Christ, that all that would  
 not embrace their belief were to expect banishment or  
 death. These imagined that the Son was not of an  
 equal nature and co-eternal with the Father, but that he  
 was onely agreeing and concurring with his Father; to  
 confirm which, they alledged that place of *John* 10. 30.  
 which sayes, *I and Father are one*; and though they  
 called the Son a great God, yet they denied, that he  
 was a living and true God, and co-essentiall with the Fa-  
 ther. They boasted that they were ready to answer all  
 objections and acknowledged one only God, in a Juda-  
 icall sense. To that, *I and the Father are one*, they were  
 use to retort thus. Doth the unity in this place denote  
 co-essencie? It must therefore follow, that it is as much,  
 where the Apostle sayes, *1 Cor. 3. 8. He that planteth,*  
*and he that watereth, are one.* They accounted the word  
*Trinity* a laughing stock and a Fiction; that the Son  
 of God was a Creature, and that the Holy-Ghost, was both  
 born of Christ, and conceived and begotten of the *Virgin*  
*Mary*. All that were baptized in the name of the blef-  
 sed Trinity, they baptized again. They denied that  
 Christ was the Son of God according to the Spirit and  
 the

the Godhead ; they denied God his own Son.

While *Arrius* was disburthening himselfe of the necessities of Nature, his bowels come forth, and with them his life. And so he, who was the successor of those Arch-Hereticks, *Artemon* (who lived about the year of our Lord two hundred ) and *Paulus Samosatenus* (who lived about two hundred forty one ) came to a miserable death, in the year three hundred thirty and six. See *Arhanasius*, *Epiphanius*, *Hillarius*, *Hierom*, *Augustine*, *Ambrose*, *Basil*, *Theodoret*, *Eusebius*, *Socrates*, *Nicephorus*, *Sozomen*, and other Ecclesiasticall writers, who have treated of these things more at large,

*Arrius his  
wretched  
death,  
An. 336.*

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MAHO-

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*Adsum Ingens Mahometes egolachrymabile mundi  
Prodigium, omnigeni dux, et origo mali.*

#### THE CONTENTS.

**M**AHOMET characterized. He made a laughing-stock of the Trinity. He agreed with Carpo-  
crates, and other Hereticks. He renewed Circumcision;  
and to indulge his disciples, he allowed them Polygamy,  
&c. His Iron Tombe at Mecca.

IN

**I**N the year six hundred twenty two, *Honorius* the fifth being Bishop of *Rome*, and *Heraclius* *Cesar* Emperour of the East, a transcendent Arch-heretick, called *Mahomet*, exchanged Hell for Earth; a Prophet, by Nation an *Arabian*, but most deprav'd and corrupt. He had sometimes been a Merchant extremely rich, and withal very subtle. To be short, he was a serious professor of diabolical Arts, a most ungodly instrument of Satan, the Viceroy of Antichrist, or his sworn fore-runner. This man endeavoured to extoll his brother *Arrius*; with such praises as are correspondent to his Heaven. He also with *Sabellio* renewed the laughing-stock of the *Trinity*. He with *Arrius* and *Eunomius*; most fervently and contumeliously held, that Christ was only a Man, and that he was only called God, *secundum dict*, that is to say, according to a certain manner of speaking. He agrees with *Carpocrates*, who denied that Christ was a God and a Prophet. This is also he that shakes hands with *Cerdonius*, who utterly abjur'd the Godhead of the Son, or that he was co-substantial with the Father. He imagined with the *Manichees*, that it was not Christ, but some other that was fastened to the Cross. With the *Donatists*, he contemned the purest Sacraments of the Church. With the most impure *Origen*, he affirms that the Devils shall be eternally saved according to an humane, yet an invisible manner. He with *Cerinthus* placed eternal Felicity in the lust of the flesh. Circumcision, that was long since abolished and antiquated, he renewed. Upon his Disciples he bestowed the privileges, of *Polygamy*, *Concubines*, and *Divorce*, as *Moses* had done; and with such dreams and an imaginary Phrenzy was the miserable wretch ever troubled. This man when he dyed, was put into an iron Tomb at *Mecca*, which by the strength of Loadstones, being as it were in the middle and centre of an arched edifice, hangs up to the astonishment of the beholders, by which means the miraculous sanctity of this Prophet is greatly celebrated. All the dominions of the Great Turk profess this mans faith, whom they acquiesce in as a miracle.

Anno 622.

Mahomet characterized.

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He made a laughing-stock of the Trinity.

He agreed with Carpocrates and other hereticks.

He renewed Circumcision, and to indulge his disciples, he allowed them Polygamy, &c. His Iron Tombe at Mecca.



*Ille ego qui Vndarum mysteria sacra negavi  
Igne cremor: fato disce cavere meo .*

#### THE CONTENTS.

**H**UBMOR a Patron of Anabaptisme. He damned usury. He brought in a worship to the Virgin MARY, &c. The Senate of Suring by a Council reduced him. He renounced the heads of his former doctrine. Himself or Sect still active. He is taken and

and imprisoned at Vienna in Austria. He and his wife both burned.

**D**OCTOR Balthazar Hubmor of Fridburg, a man excellently well learned, another *Roscius* in his affairs, a Clergy man at *Ingolstade*, was the third eminent Patron of *Anabaptisme*, and a sworn promoter of that worthy Sect. This man in his Sermons at *Regenbergh*, inveighed so bitterly and so implacably against the usury of the Jewes, that he banished it even to eternal damnation; he brought in a certain religious worship to be done to the Virgin Mary, and some superstitious vowes, and was the cause of great tumults and insurrections, and had built up his doctrine upon very firm and solid foundations, untill the most wise Senate of *Suring*, applied the universal medicine of a Council to these things, and assigned a day to reduce and root out that Sect, which was the seventeenth of *January*, in the year one thousand five hundred twenty five, wherein the Senate being present, and a great presence of people, the most learned *Zwingle*, and other sons of Learning, opposed this our Doctor, by whom, and the strength of truth, after most hot and serious debating on both sides, he ingeniously confessed himself to be overcome. The heads of the Doctrine which he before defended, and whereof he afterwards made his abrenunciation, were these: That he detested the cheat and humane invention of *Anabaptisme*; He affirmed that the spirit both before the Fall and after, was uncorrupt and unblameable, and that it never dies in sin; whence it should follow, that not it, but the flesh, is deprived of liberty; he also acknowledged that the spirit overcomes and triumphs over the flesh. Though his *Recantation* was made, and divers rebaptized into their better senses, yet the Torrents of this Sect neither stood still, nor were dried up, but increased in *Switzerland* into a deluge, which overturned almost all. This man escaping the endeavours of spies, and shunning the Haltar, was at length taken with the figtree leaf of *divine vengeance*, and cast into Prison at *Vienna* in *Austria*. Being afterwards put much to the question, it being the designe of vengeance,

Hubmor, Patron of Anabaptisme.

He damned usury.

He brought in a worship to the Virgin Mary, &c.

The Senate of Suring by a Council reduced him.

He renounced the heads of his former doctrine.

Himself, or Sect, still alive.

He is taken and imprisoned at

the

*He and his wife  
both burned.*

the revenging fire soon turned him to ashes. His wife being also baptized into the same Whirl-pool of Baptisme; they both, with minds hardened to their own persuasions, were not disengaged of their faith, but with the departure of their lives.

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JOHN

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*Hutus ab Humoro excrescit; cervice resecta  
Sic una in geminum pullulat Hydra caput.*

#### THE CONTENTS.

**JOHN HUT** the Prop and Pillar of Anabaptisme.  
His credulity in dreams and visions. He is accounted a  
true Prophet by his Profolytes, at Merhern his Frater-  
nity, became as it were a Monastery.

IN

John Hut the  
prop and pillar  
of Anabaptisme

Anabaptists  
aim at the ad-  
vancement of  
themselves, but  
destruction of  
others.

Hut his credu-  
lity in dreams  
and visions.

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Hut accounted  
a true Prophet  
by his Prosci-  
tyes

At Merhern  
the Hutian fra-  
ternity became  
as it were a  
Monestrey.

**I**N the times of the forementioned Balthazar rise up John Hut, a learned man, the Prop. and Pillar of Anabaptisme, an eminent despiser of Pædobaptisme, which kind of Baptisme he accounted the execrable fiction of the Schoolmen; whence it came, that he perswaded men, that if they were not Baptized by him and his, they must necessarily incurre great danger to their souls, to which he added, that those, who were honoured with the prerogative of his Baptisme, should be the restored people of Israel, and that the wicked Canaanites should be destroyed by their swords, and that God himselfe should reveal from heaven the times wherein these things should be fulfilled. To visions and horrible dreams, (which he thought proceeded to him from God) he gave great credit, and he affirmed that he saw the preparations of the Last day, and the Angel going to blow the Trumpet, by an indisputable revelation from God. Upon the account of which dreams, his Disciples as credulous as their Master, spent and destroyed all they had, fearing the difficulties of the times, wherein they should spend them; all which being scatter'd and consum'd before the day came, they suffer'd a punishment and inconveniences besitting their folly, having the lash of poverty perpetually at their backs, However they, a generation on whom the greatest quantity of black Hellebore would not be much effectual, did still adore this miraculous piece of madnesse as a true Prophet even to admiration; of which men, some not worthy of the face or name of mankind, do at this day in great numbers live at Merhern in Palaces and Covents upon their accidental contributions, and where they get their livelihood with their hands, and apply themselves to any handicraft whereof they are the Masters and Governours, who by the commodities gained by them increase the common stock: They have at home with them their Cooks, their Scallions, their Errand-boyes, and their Butlers who have a care and dispose all things as they do in Monastries and Hospitalls; they study to maintain mutual peace and concord, being all equal. These even to this day are commonly known by the name of the Hutian Fraternity.

L O D O.



*Polluit ut mentem Sætis deformibus error,  
Corpore sic Hetzer fœdus adulter erat.*

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**L** Odowick Hetzer a famous Heretick. He gains  
Profelytes in Austria and Switzerland. Anno  
1527. At a publique disputation Oecolampadius puts  
Hetzers Emissaries to their shifts. Hetzer denied  
Christ to be Coessentiall with the Father. His  
Fff farewell

farewell to his Disciples. He is put to death for Adultery.

Lodowick Hetzer a famous heretick.

\* An item to the Hor-spurs of our times.

Hetzer gains Profelytes in Austria, and Switzerland.

Anno 1527. at a publick disputation, Oecolampadius puts Hetzers Emisseries to their shifts.

Hetzer denied Christ to be co-essential with the Father.

**L**odowick Hetzer, famous for his Heresie and Learning, was first very intimately acquainted with Nicholas Stork, and then with Thomas Munzer, yet he agreed not with these in some things; as in that opinion of theirs of the overturning and destroying of all the powers of this world; which opinion he looking on as \* malicious and barbarous, forsook them, and joyning with John Denk, they by their mutual endeavours, sent some Prophets into Germany. But dissenting also from him in some things, he propagated his own Sect in Austria, and made many Profelytes at Bern in Switzerland. Which gave occasion that the Reverend Senate appointed a publick Disputation at Soning, and caused letters of safe-conduct to be sent to Hetzer and his followers; for which bickering was set apart the first day of February, in the year one thousand five hundred twenty seven, where he appeared not himself, but his Emisseries came; who were by the most learned (but withal stinging) Oecolampadius driven unto their shifts, and enforced to acknowledge conviction. Hetzer was a considerable part, and the fire-brand of the Anabaptistical Sect, but he stiffly denied Christ to be co-essential with the Father, which the verses made by him upon the carrying of the Cross, do more than hint.

28 MR 59

*Ipse ego qui propriâ cuncta hæc virtute creabam  
Quæris quot simus? Frustra, ego solus eram.  
Hic non tres numero, verum sum solus, at isti  
Haud numero tres sunt, nam qui ego, solus eram;  
Nescio Personam, solus sum vivus ego, & fons,  
Qui me nescit, eum nescio, solus ero.*

I who at first did make all things alone,  
Am vainly ask'd my number; as being one.  
These three did not the work, but onely I  
That in these three made this great Syzygie.  
I know no Person, I'm the onely Main,  
And, though they know me not, will one remain.

He

He was excellent at three tongues; he undertook to translate the booke of *Ecclesiasticus* out of the *Hebrew* into *High-Dutch*. *Plauterus* hath testified for him in writing, that he very honestly and unblameably bid farewell to his Disciples, and with most devout prayers commended himself to God, even to the astonishment of the beholders. He having been kept long in close Prison, was on the fourth day of *February*, in the year one thousand five hundred twenty nine, sentenced to die: and thinking himselfe unworthy of the City, was led without the walls, where he was put to death; not for *sedition* or *baptisme* (as *Plauterus* saies) but for *Adultery*, which act he endeavoured to defend by some arguments fetcht from the holy Scriptures.

*His farewell to his Disciples*

*He is put to death for Adultery.*

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MEL-





*Pellibus a teneris suctus, doctissime, Nôsti  
Hofmanni teneras excoriare Greges.*

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**H**OFMAN a Skinner, and Anabaptist, Anno  
1538. seduced 300 Men and Women, at Embda in  
West-Friesland. His followers accounted him a Prophet.  
At Strassburg, he challenged the Ministers to dispute,  
which was agreed upon Jan. 11. 1532, where being  
mildely

*mildely dealt with, he is nevertheless obstinate. Other Prophets and Prophetesses deluded him. He deluded himself, and voluntarily pined himself to death.*

**I**N the year one thousand five hundred twenty eight, Anno 1528. Melchior Hofman, a Skinner of Strasburg, a most eloquent, and most crafty man, at Embda in West-Friesland, ensnared 300. men and women into his Doctrine, where he conjured up Anabaptisme out of Hell upon pain of Damnation; Whereupon being returned to the lower Provinces, who ever addressed themselves to him, he entertained them with water, baptizing all promiscuously. This man upon the prophecy of a certain decrepid old man, went to Strasburg; it having been foretold him, that he should be cast into prison, and remain there six moneths, at which time, being set at liberty, he should, with his fellow-labourers, disperse the harvest of the Gospel through all the world. His followers He was by his followers acknowledg'd and honour'd as a great Prophet. This was the great prop and pillar of the reign of Munster. Having therefore made what haste he could possible to Strasburg, in order to the fulfilling of the prophecy, he there challenges the Ministers of the Word to dispute; which offerture the Senate engaged with, upon the eleventh of January, one thousand five hundred thirty and two; at which time the mists and clouds of errors and blindness, were quite dispersed by the Sun of the Gospel. However Hofman stifiy adhered to the foresaid prophecy, at also to his owne Dreams and Visions; nor would he acknowledge himself overcome: but, their mildness having somewhat appeased him, he was thence dismissed, as one judged worthy of such a place, where Lepers are shut up, lest others be infected. But 'tis incredible how joyfull he was at that newes; out of an excessive thanksgiving to GOD, putting off his shooes, and casting his hat into the ayr, and calling the living God to witnesse, that he would live upon bread and water, before he would discover and brand the Author of that opinion. In the mean time some Prophets began to rise and keep a stirre, hinting, that he should be secured for that half year, and that afterwards he should go abroad with one hundred

Hofman a Skinner, and Anabaptist, seduced 300 men and women at Embda in West-friesland. A delusive prophecy.

At Strasburg he challenged the Ministers to dispute, which was agreed upon, Jan. 11. 1532.

\* Yet it's like,  
to back their  
prophecies, they  
pretended liber-  
ty of conscience.

A Prophetess  
deludes him.

He deluded  
himself.

He voluntarily  
pined himself to  
death.

forty and four thousand Prophets, who should, without any resistance, \* reduce and bring the whole world under the subjection of their Doctrine ? There was also a certain Prophetess, who should prophecy ; that, this Hofman was Elias, that Cornelius Polterman was Enoch, and that Strasburg was the new Jerusalem ; and she had also dreamed, that she had been in a great spacious Hall, wherein were many brethren and sisters sitting together, whereinto a certain young man in shining apparel should enter, having in his hand a golden bowl of rich Nectar, which he going about, should taste to every one; to whom having drunk it to the dregs, there was none pretended to compare with him, but onely Polterman. Alas poor Melchior ! He having nothing, yet made Master of a strong Tower, did after the example of Esdras, signify by Letters, that his Baptisme should be put off for two years longer, until Africk should bring forth another Monster, that should carry hay in it's horns. There were many other dreams, & some nocturnal pollutions, which they attributed to heaven, and thought such as should have been written in Cedar. But it was Melchior's pleasure to think it a miserably happy kind of death, to die voluntarily, by pining and consuming away with hunger, thirst, and cold.

MEL-



*Discipulos sic Rincke docet Baptisma negare,  
Sanguine carnifices et scelerare manus !*

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**M**Elchior Rinck; an Anabaptist. He is accounted a notable interpreter of Dreams and Visions. His disciple Thomas Scucker, in a waking dream cut off his brother Leonard's head; pretending for his murder obedience to the decree of God.

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MEL-

Melchior  
Rinck, an  
Anabaptist.

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MR 59

*He is accounted  
a notable inter-  
preter of  
dreams and  
visions.*

*His disciple  
Thomas Scuc-  
ker, in a wa-  
king dream cut  
off his brother  
Leonards head.*

*He pretends  
(for his mur-  
der) obedience  
to the decree of  
God.*

Anno 1527.

**M**ELCHIOR RINCK, a most wonderfull Enthusiast, was also a most extraordinary promoter of Anabaptisme, and among his followers celebrated the Festivals of it. He made it his business to exroll Anabaptisme, above all others, with those commendations (which certainly it wanted not) Besides he was accounted no ordinary promoter and interpreter of Dreams and Visions, which it was thought, he could not perform without the special indulgence of GOD the FATHER. Nay, he arrived to that esteem among the chiefest of his Opinion, and became so absolutely possessed of their mindes; that his followers interpreted whatever was scattered abroad concerning Dreams and Visions, to have proceeded from heavenly Inspirations from GOD the FATHER, Accordingly in Switzerland, (to omit other particulars) at Sangall, even at a full Council, his Disciple Thomas Scucker being wrapt into an Enthusiasme, (his Father and Mother then present, and his brother Leonard, having by his command, cast himself at his knees before him) calls for a sword; whereupon the Parents and divers others running to know what was the cause and meaning of such an extravagant action, he bid them not to be troubled at all; for that there should happen nothing but what should be according to the will of God; Of this waking dream did they all unanimously expect the interpretation. The foresaid Thomas [guilty alas of too much credulity] did, in the presence of all those sleeping-waking spectators, cut off his own Brothers head, and having forgotten the use of water, baptized him with his own blood. But what followed? The Magistrate having sudden notice of it, and the offence being fresh and horrid, the Malefactor is dragg'd to prison by head and shoulders, where he, having long considered his action with himself, professed he had therein obeyed the decrees of the Divine power. These things, did the unfortunate yeare, one thousand



# MELCHIOR RINCK.

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land five hundred twenty and seven, see. Here men may perceive, in a most wicked and unjustifiable action, the eminent tracts of an implacable fury and madness; which God of his infinite goodness and mercy avert from these times.

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ADAM

28 MR 59

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*Nomine qui Pastor tu Impastor moribus audis,  
Qui a recto teneras Tramite ducis oves.*

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**A** Dam Pastor a divider of Pedobaptisme. He revived the Arrian Heresie. His foolish interpretation of that place; Gen. 2. 17. so often confuted.

ADAM

**A**DAM PASTOR, a man born at a Village in *Westphalia*, was one of those who with the middle finger pointed at *Pedobaptisme*; that is to say, looked upon it with indignation, as a thing ridiculous, being of the same opinion in that business, as *Menno* and *Theodorus Philip*, but as to the incarnation of God, he was of a quite contrary judgement, For *Menno* held, that Christ was something more worthy, and more divine than the seed of a woman; but (our) *Adam* stood upon it, that he was lesse worthy than that of God, so that he rowled up the *Arrian* Heresie, which had lain so long a sleep, as having been but too famous in the year three hundred twenty five. For in a certain book of his, whose title was, *OF GOD'S MERCIE*, he writ thus, *The most divine word, which is the main considerable in our business, is written in the second of Gen. v. 17. The day that ye shall eat of the fruit ye shall die the death. This is that word which is made flesh, John. 1. Yea that God which is incapable of suffering and impossible, is made possible; and he that was immortal, is made mortal; for he was crucified, and died for our advantage.* To be brief, he held, that Christ was not to be accounted any thing, but the hand, the finger, or the voice of God. But although the opinion or Religion of this (third, but most unfaithful) *Pastor Adam* wander out of the limits of divinity, and that it seem to be an ancient heresie, containing nothing in it but what is childish, trifling, and mear foppery, and hath been confuted, and brought to nothing by the most religious preachers of the Word of God, notwithstanding the barking of the viperous progeny of *Arrius* and *Servetus*; yet he hath this in particular, that he would have us look narrowly to his explication of the second of *Genesis*, which he so commends, where he foolishly and vainly endeavours to prove that the prohibition there, is the Word made flesh, This Monster did not onely beget this Sect, but nursed it; here are baits, allurements, and all the poisonable charms imaginable that may cunningly seduce the best and most innocent of men. But alas! where is the free and indulgent promise of God of the seed of the Woman, which cuts the very throat of the Divell, and tyes him

*Adam Pastor*  
a divider of  
*Pedobaptisme*.

*He revived the*  
*Arrian heresie.*

*His foolish in-*  
*terpretation of*  
*that place, Gen.*  
*2. 17.*

*His opinion hath*  
*been sufficiently*  
*refuted.*

him in the strictest chains ? where are his often promises to *Abraham*, to *Isaac*, to *Israel*, and to his old people, confirmed by a league so solemnly made ? *In thy seed all the Earth shall be blessed. And thou shalt be a blessing unto me*, This seed, witnesse the Apostle, is none other than Christ himself whom God without question meant. The desperate contagion of this mans Religion did *Servetus* and his adherents professe, embrace, and celebrate.

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HENRY

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*Vestra Domus Nicholae cadat, quae exrudere versae  
Futile fundamen. Religionis habet.*

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THE CONTENTS.

**H**ENRY NICHOLAS, Father of the  
Family of Love. He is against Infant-Baptisme.  
His devilish Logick.

HENRY



Henry Nicholas  
Father of  
the Family, of  
Love.

He is against In-  
fant Baptisme.

\* As to that mi-  
nute (if he  
confine not God)  
we may believe  
him.

His Blasphemy.

Doubtless he  
hug'd himselfe  
in this opinion.

His divellish  
Logick.

\* Hereticks al-  
low not of the  
Scriptures.

There was also one *Henry Nicholas* the Father of the Family of Love, (as he called himself) and not the meanest man of all his Gang, one who by many means endeavoured to cripple the Baptisme of Children, as is wel known and apparent out of his writings, which at a third hand, he with all freedom earnestness, and kindness endeavoured to communicate to *David George* and the other of his fellow-labourers and his new *Jerusalem* friends. This man in a Pamphlet of his, wherein he notably described himself, and which he dedicated to an intimate friend of his under the name of *L. W.* maintaining that the \* minute of the last Trumpet was coming, that should unfold all the Books of unquiet Consciences, Hell, and Eternall Judgement, which should be found to have been only things grounded upon meare Lies, and as all wicked and high misdeeds were hateful and detestable to God, so also were glorious and plausible Lies no less odious to him. The same man endeavoured to perswade people, that he was a partaker of God, and the humanity of his Son. He further affirmed, that at the last day God should bring all men naye the Devils themselves into Perfect Happinesse. All the things that were said of Devils, of Hell, or Angels, and Eternal Judgement, and the pains of Damnation; he said, were only told by the Scripture to cause fear of civil punishments, and to establish right Policy. 28 MR 59

#### The Conclusion.

These few things we have brought to light, were not invented by us, but were extorted out of their own Disciples, with abundance of discourse, not without the presence of many men, of godlinesse and excellent understanding, \* they admitting not the universall rule of the Scriptures. But alas! take these away, where is Faith? Fear of God? Eternal Happinesse? But let us believe them, and we shall be saved.

Oh! that to Hereticks I could say,

FINIS.

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FINIS.

• John Hopkins

ypsalis et umbra summis

Quis scit an adiuvant hodierna celsa summa  
Tempora Dei Superi?